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IN TEN VOLUMES

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

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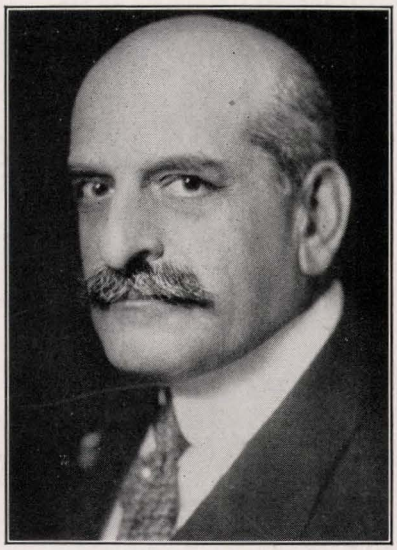
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whose devotion to cultural pursuits was as universal as are the traditions and teachings of Judaism; whose vision and sense of reality gave initial impetus to the Universal Jewish Encyclopedia

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.*

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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

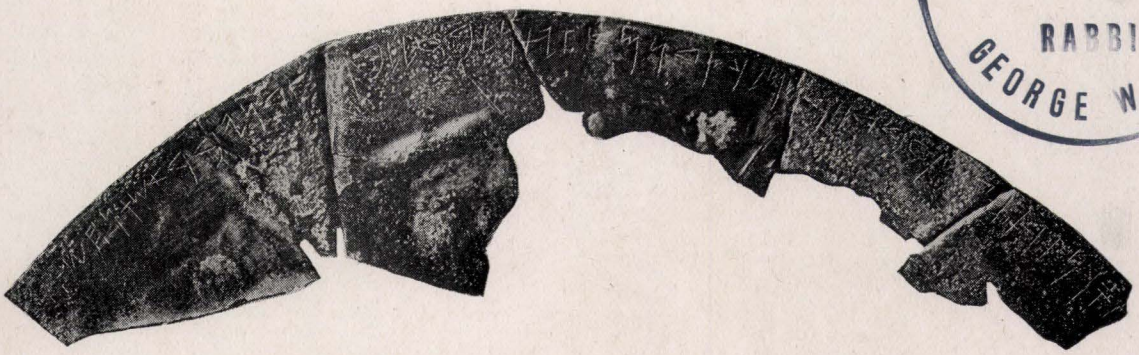
NEW TESTAMENT

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

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Baal worship: Fragments of bronze bowls, with Phoenician inscription, dedicated to the local Baal of Lebanon. These are preserved in the Bibliothèque Nationale, Paris

B

BAAL. 1. Canaanite Deity. Baal is a term, probably of Western Semitic origin, meaning "lord, husband, possessor," and frequently used as a title in the sense of "deity." In this last meaning the word originally was not a proper noun, but was employed much as we do the word "god" in phrases such as "the god of Tyre" or "the gods of the Greeks" (thus, with a suffixed genitive, "the Baal of Peor," *Num.* 25:3; and in the plural, "the Baalim," *Judges* 2:11). The feminine form of the title, Baalath, also appears.

As early as the third millennium B.C.E., the term appears in the Babylonian form, Bel, as the title of the deity Enlil. Later Bel and Baal came to be used as proper nouns, but Baal was still in common use as a title in Palestine and Syria during the second millennium B.C.E.

The Baals were primarily local deities. Each city had its own Baal, and each of these Baals had a distinctive name. Thus Melkart was the Baal of Tyre, while Astarte was the Baalath (goddess) of Byblos. Naturally, the inhabitants of any one city would refer to their own Baal as *"the* Baal," just as we speak of "the president," without adding a name. As a result of this usage, the title Baal became more and more nearly a proper noun.

When the first Semitic invaders of Palestine settled down in the country, they found a number of spots which had been regarded as sacred by the native non-Semitic inhabitants—wells, trees, mountains and other natural objects. The Semites took over these shrines and ascribed to each one a Baal of its own; in the same way each town or city worshipped its individual Baal as its local deity. The land was studded with such local shrines, attended by one or more priests and priestesses, and serving the religious needs of the region.

Side by side, however, with these local deities, there was a wider concept of the rôle of Baal in nature. During the 1st millennium B.C.E., and possibly even before that time, the Baal of the heavens, Baal Shemem, came to be regarded by the Western Semitic nations, who were neighbors of Israel, as the supreme Baal. As such he was considered to be the deification of the sun or of the heaven itself, and therefore the bestower of rain and sunshine, so indispensable for the growth of the crops.

As deities of agricultural peoples, the Baals were thought to be vested with control over the powers of nature; consequently the Western Semitic peoples besought them to grant them abundant harvests. Their Baals were the gods of fertility; they were hailed as the dispensers of corn, oil, wool and flax (cf. *Hosea* 2:7, 10). Again, fertility was connected with the idea of sex, and not only was each Baal given a consort in the form of an Ishtar or Astarte, the goddess of human fertility, but also sexual rites became a part of Baal worship. On the hill-tops, under the trees, were the Baal sanctuaries, each with its upright stone pillar and Asherah, symbols of the deities; there the ancient Canaanites worshipped their Baals amid strange, orgiastic rites.

When the Israelites entered Canaan (13th cent. B.C.E.), they appear to have adopted many elements of the Baal cult along with the agricultural processes they learned from the Canaanites. This was an unconscious assimilation of the ways of the land. For centuries the god of Israel and the gods of the Canaanites were worshipped side by side; such a pious king as Saul thought it nothing wrong to name one of his sons Jonathan (Yahveh Gives) and another Ishbaal (Man of Baal). It was not until the days of Elijah (9th cent. B.C.E.) that this assimilative process met with any definite opposition by the religious leaders of the Israelites. It was perhaps not until—under the patronage of Jezebel, Tyrian wife of King Ahab—a temple was built to the Baal of Tyre, adjacent to the temple of the Lord in Samaria, that the cult of Baal became an independent, aggressive religious movement in Israel, parallel with and in opposition to the worship of the ancient God of Israel. Thereupon Elijah, and, after him, Elisha vigorously contended against Baal worship. Jehu, who overthrew the house of Omri and succeeded Ahab, is



The Baal-Yahveh conflict on Mount Carmel, as portrayed in Fuerst's "Pracht-Bibel

reported as having extirpated the worshippers of Baal in Israel (*II Kings* 10:18-28).

Nevertheless, after Jehu's time elements of Baal worship are still found in the religion of Israel and are condemned by the prophets of the 8th cent. (*Amos* 2:7; *Hosea* 2:4, 7, 10, 15; 4:11-19; 13:1-2). Under Manasseh (7th cent. B.C.E.) these foreign elements in the religion of Israel were particularly evident (*II Kings* 21:3-7; 23:12). They persisted until the post-Exilic period (6th cent. on), and were evidently overcome only by the reforms and compromises of the priestly party. Even in the Talmud, however (compiled about 500 C.E.), evidences of the far-reaching influence of the concept and cult of Baal upon the life and religion of Israel persist in what must have been a current axiom of that day, *mitra ba'ala de'ar'a hu,* "the rain is the Baal (husband) of the earth." A piece of land enjoying an ample, natural water supply, hence not in need of irrigation, was called *beth ba'al,* "house of Baal," or *sedeh ba'al,* "field of Baal."

SHELDON H. BLANK.

Lit.: *Cambridge Ancient History,* vols. 1-3; Smith, W. Robertson, *Religion of the Semites* (3rd ed., 1927); Kittel, R., *Geschichte des Volkes Israel;* idem, "Elijah," in *Great Men and Movements in Israel* (1916) 152-74; Baudissin, W. W., *Adonis and Eshmun* (1911) 10-51; Wood, W. Carleton, "The Religion of Israel," *Journal of Biblical Literature,* vol. 35 (1916) 1-133.

2. In Combination With Other Words. In Biblical times Baal used to be compounded with other elements in Hebrew names, just as *Yah* and *El* form a part of proper names. Later on, out of religious motives, the abusive word *bosheth* ("shame") was substituted for Baal; cf. Jerubbesheth (*II Sam.* 11:21) and Ish-bosheth (*II Sam.* 2:8). Compare also the Carthaginian name Hannibal (Carthage was a Phoenician colony) with the similar name of the king of Edom, Baal-hanan (*Gen.* 36:38); corresponding compound Hebrew names are Hanniel, Hananel, Hananiah, Johanan, and Elhanan. Furthermore, Baal is an element of many geographical names, as Baal-hermon (*Judges* 3:3), Baal-gad (*Josh.* 11:17), Baal-perazim (*II Sam.* 5:20), Baal-zephon (*Ex.* 14:2).

In combination with many substantives Baal designates an individual possessing certain qualities or attributes, such as:

ba'al debarim (*Ex.* 24:14) or *ba'al dabar* (in the Talmud), a litigant



Image of Baal Hamon of Carthage

ba'al kanaf, a winged creature (*Prov.* 1:17)
ba'al keranayim, a creature with two horns (*Dan.* 8:6)
ba'al mishpat, opponent (*Isa.* 50:8)

Baal is repeatedly used in a similar manner in the Talmud and in rabbinic literature; thence it entered into the Yiddish language, in which it forms numerous compounds. Examples are:

ba'al 'agalah, expressman or wagon-driver
ba'al berith, father of a boy who is undergoing the rite of circumcision
ba'al darshan, preacher
ba'al 'etzah, adviser
ba'al habayith, master of the house
ba'al milhamah, soldier
ba'al mofes, wonder worker
ba'al musaf, one who leads in the Musaf, or additional prayer
ba'al nes, miracle worker
ba'al sechel, wise man
ba'al shaharith, one who leads in the Shaharith, or morning prayer
ba'al simhah, one who celebrates a happy event
ba'al tefillah, one who leads in prayer
ba'al teshubah, a penitent person
ba'al tobah, benefactor
ba'al tzedakah, philanthropist

Baal serves also to indicate authorship, as Baal Haturim, Jacob ben Asher; Baal Tosafoth, author of Tosafoth; and Baal Akedah, Isaac Arama.

Baal is used redundantly in:
ba'al kore, reader of the Law
ba'al mehaber, author
ba'al toke'a, one who blows the Shofar

These words have the same signification if the prefix Baal is left out. In some cases words compounded with Baal assume a meaning in Yiddish opposite to that which they have in the Talmud. Thus, *ba'al mel'achah* signifies in the Talmud an employer, in Yiddish a workingman; *ba'al hob* in the Talmud is a creditor, in Yiddish a debtor. MICHAEL BERKOWICZ.

Lit.: Brown-Driver-Briggs, *Hebrew and English Lexicon* (1906) 127-28.

BAAL HABAYITH, Hebrew term meaning literally "master of the house" (*Ex.* 22:7; *Judges* 19:22; Yiddishized to Balaboss). This term has acquired, in the course of time, many meanings in regard to social rank. It applies not only to the owner of a house, but also to one who owns, or has control of, any property. "He is Baal Habayith of the matter" means that disposition of it rests with him. In communal affairs, Baal Habayith refers to a married member in good standing in the congregation, as distinguished from the itinerant, poor, and other unstable elements of the population.

Yiddish has coined the adjective "balabattish" to indicate one who occupies a comfortable position in society, or is a respectable citizen, and the verb "ballabativen," to act in a dictatorial fashion. Jewish workmen contemptuously employ the term "Balabattim" to designate the smug bourgeois. The feminine of Baal Habayith is Baalath Habayith in Hebrew, Balabosste in Yiddish. It means hostess or mistress of the house. Yiddish has also added the expression "Balabossel," the diminutive "el" designating a newly married young man setting up a household for the first time. God is referred to figuratively in rabbinic literature as the Baal Habayith of the Universe (*Aboth* 2:15).

Lit.: Spivak, *Yiddish Dictionary,* under Baal Habayith; Bernstein, Ignaz, *Jüdische Sprichwörter und Redensarten* (1908) nos. 456-71.

BAAL SHEM ("master of the name," i.e. of God), a title applied to men conceived of as endowed with divine powers, notably the ability to invoke the Ineffable Name of God and thereby to effect cures and to perform wonders. The title is already attributed to the poet Benjamin ben Zerah (11th cent.) who used the mystical names of God in his poetry and was therefore known as a "Master of the Name." The first, however, to bear the title in the sense of a wonder-worker was Elijah of Chelm, about 1500.

Others who bore this title were:
Elijah Baalshem (Elijah ben Moses Loans)
Joel Baalshem (Joel Heilprin)
Baalshem of London (Hayim Samuel Jacob Falk)
Baalshem of Michelstadt (Sekel Löb Wormser)

BAAL SHEM OF CHELM, *see* ELIJAH BEN JUDAH.

BAAL SHEM, THE (Israel ben Eliezer), founder of Hasidism, b. Okup, Ukraine, about 1700; d. Miedzyboz, Podolia, 1760. He is generally known as Baal Shem Tob (usually abbreviated to BeSHT), which may mean either "the good master of the divine Name" or "the master of the beneficent divine Name." Myth and legend have obscured the few authentic details of his early life. *Shibhe Habesht* (The Praises of Besht), purporting to be a biography of Israel, is highly fantastic and imaginative, and factually not trustworthy. The following from various sources, however, reconstructs his biography.

Israel lost his father at an early age; but so high was Eliezer's reputation for piety and probity that the orphan was cared for by the community and was sent to the local *heder* for his customary religious education. While still a lad he gave evidence of his indifference to conventional restraint and to the accepted ideas of education. As often as he could he would escape the vigilant eyes of his teacher and roam in the nearby woods, spending hours absorbed in thought.

His benefactors, realizing that the truant boy had little talent for book-learning, apprenticed him as assistant to the local school teacher. His duties were not so much to instruct as to conduct the children to the school and to the synagogue. This ordinary task Israel performed in an extraordinary manner, for he taught his little flock to sing the synagogue hymns with such vigor and enthusiasm that, the legend tells, Satan, becoming envious, was determined to frighten and scatter the singing company of children. Israel, however, routed the enemy and saved the little ones from the Evil One. Having established his trustworthiness, he was appointed as *shamash,* or sexton, of the local synagogue. While spending his days lazily, he was said to have devoted his nights to the study of the mystic books, helped in this task by heavenly messengers who told him the deep mysteries of the Torah.

Israel married at the traditional age of eighteen, but when the young wife died shortly after, the widower



Grave of the Baal Shem Tob at Miedzyboz

settled down as a teacher in a town near Brody. There his wisdom and honesty attracted such attention that he was frequently chosen to arbitrate disputes between Jews. One litigant, Ephraim of Kuty, was so impressed with the arbitrator that he promised him his daughter Hannah in marriage. When, however, shortly after, Ephraim died, Israel, disguised in the garb of a poor and uncouth peasant, presented himself to claim the bride. Rabbi Abraham Gershon, Hannah's brother, appalled by the prospect of such a match for his sister, urged her to renounce her father's choice. But Hannah, looking into the soul of her suitor rather than at his uncouth appearance, accepted Israel as her husband.

Not to embarrass his scholarly brother-in-law by his presence, Israel left Kuty and settled with his wife on one of the spurs of the Carpathians, far away from Jews, where the couple lived in solitude and great poverty. They eked out a living by digging lime, which Hannah sold in the town while her husband spent his time in the ecstasy of prayer and meditation. Living in close proximity to nature, Israel learned the medicinal properties of herbs and grasses which he dispensed to those who came to him for cures. Out of these seven years of experience with solitude and poverty, prayer and meditation, and knowledge of natural phenomena came Hasidism.

During these seven years of preparation, however, Israel had not consulted the wisdom of books. That which he could absorb with his eyes and contemplate in his thoughts he knew, but no more. He tried his hand at many occupations, with no outstanding success. He became a *shohet* (rabbinically ordained slaughterer of cattle and poultry); he attempted to conduct a tavern; he wrote amulets and prescribed cures; but it was to heal the spiritual ailments of his people that he finally set his course.

It was a strife-torn Jewry in which he lived. Three conflicting trends of thought agitated Jewish life at this time. The intellectuals were engrossed in hair-splitting arguments, and the study of the Law had become a cold hard legalism. The mystics were losing themselves in attempting to perform miracles according to the formulas of the Lurian Cabala. Many of the masses, who had shared in the fiasco of the pseudo-Messiah, Sabbatai Zevi, still longed hopelessly for the Messianic deliverance.

Israel settled in Miedzyboz (1740). He mingled with the masses and spoke to them of God and the Torah in a language they could understand without the intellectual varnish of the scholars. His speech was spiced with many anecdotes and stories which were repeated and spread in the towns and villages.

First the simple folk came to hear him, but afterwards his unaffected doctrine caught the imagination of scholars as well; the latter were drawn to him because he was supported by such an outstanding Talmudist as Baer of Meseritz. Miedzyboz thus became the center of the Hasidic movement, although Hasidism had already spread as far away as Palestine. It had been Israel's dream personally to visit the Holy Land, the home and cradle of the mystical movement he had recreated, but when he reached Stamboul, he was forced to return.

The Frankist schism, when so many followers of Jacob Frank went over to the Catholic religion, was a deep sorrow in Israel's life. "I heard the Lord say," he remarked in reference to this incident, "as long as the diseased limb is joined to the body, there is hope that it may be cured; but when it has been cut off, it is lost forever; for every Israelite is a limb of the Shekinah (Divine Presence)."

The basic principle of the founder of Hasidism is not that God *is,* but that whatever *is* inheres in God. "It is necessary for man ever to bear in mind that God is with him always and everywhere. . . . Let man realize that when he looks at things material, he beholds in reality the Divine Countenance which is present everywhere. Keeping this in mind, man will find it possible to serve the Lord in all things, even in trifles." From this flows the optimism of Hasidism.

In contrast to the Lurian Cabala, which inspired contempt for the world, Besht taught that life is not to be shunned but enjoyed, that the pleasures of the senses are not to be rejected but refined and purified; for man may serve God with his body as with his soul.



Beth Hamidrash of the Baal Shem Tob in Miedzyboz



Interior of the Baal Shem's Beth Hamidrash

Fasting and the ascetic practices he considered as one of Satan's tricks to lead man to sin. Man is not to despair when he falls into sin, because "Man never can sink so low as not to rise again." He therefore consorted with all sorts of men, with innkeepers and derelicts who were held in low repute among the people, for he refused to regard any man as wholly irredeemable.

The Besht did not despise learning; indeed, he had a high respect for it, but it was prayer and not scholarship that became the foundation of his faith. "All I have achieved," he was in the habit of saying, "was not by study but by prayer." He regarded the casuistic quibbling of the scholars as worse than useless; but he insisted on the spiritual inwardness of prayer. Worse than no prayer at all are prayers recited with cold and unfeeling heart. He called them wooden prayers, incapable of lifting themselves to God. Since prayer is inward, not outward, its external form does not matter.

In contrast to the weeping and wailing prayers of the Lurian asceticism, he made *simhah* (cheerfulness) an indispensable condition of prayer, quoting, "Serve the Lord with gladness, come before His presence with singing" (*Ps.* 100:2). Singing, chanting and strong bodily motions became therefore the instruments by which the Hasid produces the joyful attitude of prayer. *Kavvanah* (the gift of concentration during prayer) makes a man oblivious of his physical surroundings, while *Hithlahabuth* (the kindling blaze of enthusiasm) is the spark that touches the wood upon the altar and makes its flame ascend heavenward. *Debekuth* (cleaving) is that true worship of God by which all things flow into Him and unite with the Universal Soul; by this means prayer ceases to be a routine and becomes ennobling and refreshing exercise. *Shifluth* (humility) was another dominating phase of the faith of Besht. The test of the real service of God is the feeling of humility it instills and inspires. There was nothing he castigated more severely than pride and vanity; he called these idolatry in disguise, and was himself all his life on guard against them.

Baal Shem's personality made a tremendous impression upon his followers. It was not that his teachings were especially original—they can all be traced to earlier sources—but that he infused them with emotional warmth and sincerity of expression. Sprung from the ranks of the poor, he was one of their own. He understood their yearnings, their deep religious feelings even in their ignorance, their desire for joy in worship rather than gloom, and their desire to draw near to the Divine. Baal Shem's unaffected sympathy, his simple piety and boundless love of his people, as well as his saintly life, made him the fitting prophet of the new Hasidic movement, with its principles of joy, mutual love, and earnest search for God.

JACOB S. MINKIN.

Lit.: Shibhe Habesht, first edition (1814); edit. Horodezky, S. A. (1922); Horodezky, S. A., *Hahasiduth Vehahasidim,* vol. 1 (1922) 4-146; idem, *Leaders of Hassidism,* pp. 1-12; Buber, Martin, *Jewish Mysticism and the Legends of Baalshem* (1931); Schechter, Solomon, *Studies in Judaism,* First Series, pp. 1-45; Newman, Louis I., and Spitz, Samuel, *The Hasidic Anthology* (1934); Minkin, Jacob S., *The Romance of Hassidism* (1915) 60-105; Levin, Meyer, *The Golden Mountain,* pp. 1-177; Zangwill, Israel, *Dreamers of the Ghetto,* pp. 221-88.

BAAL TESHUBAH (a penitent), one who sincerely resolves to be repentant. The rabbis teach that, as the Baal Teshubah must constantly resist the temptation of returning to previous evil ways, his merit is greater than that of a perfectly righteous man who has never sinned and is, therefore, not tempted to relapse (*Ber.* 34b). It is never too late for true, heartfelt repentance; even if one repents on the last day of his life, he is forgiven (*Kid.* 40b). It is a grievous sin to taunt a penitent by reminding him of his past misdeeds (*B.M.* 4:10).

See also REPENTANCE.

BAALBEK, city situated in the Lebanon region of Northern Palestine, noted for impressive ruins attesting its former greatness. It has been identified with various cities of ancient history, but is probably the Syrian Heliopolis ("city of the sun"). According to legend, the magnificent and massive temples of the city were erected by King Solomon with the aid of the genii; but historical records, as well as the style of architecture, point to the Roman period. The grand edifice consecrated to Jupiter, mounted on an arched vault and extending one-fifth of a mile, was built by Antoninus Pius. Two smaller temples are exquisitely ornamented.

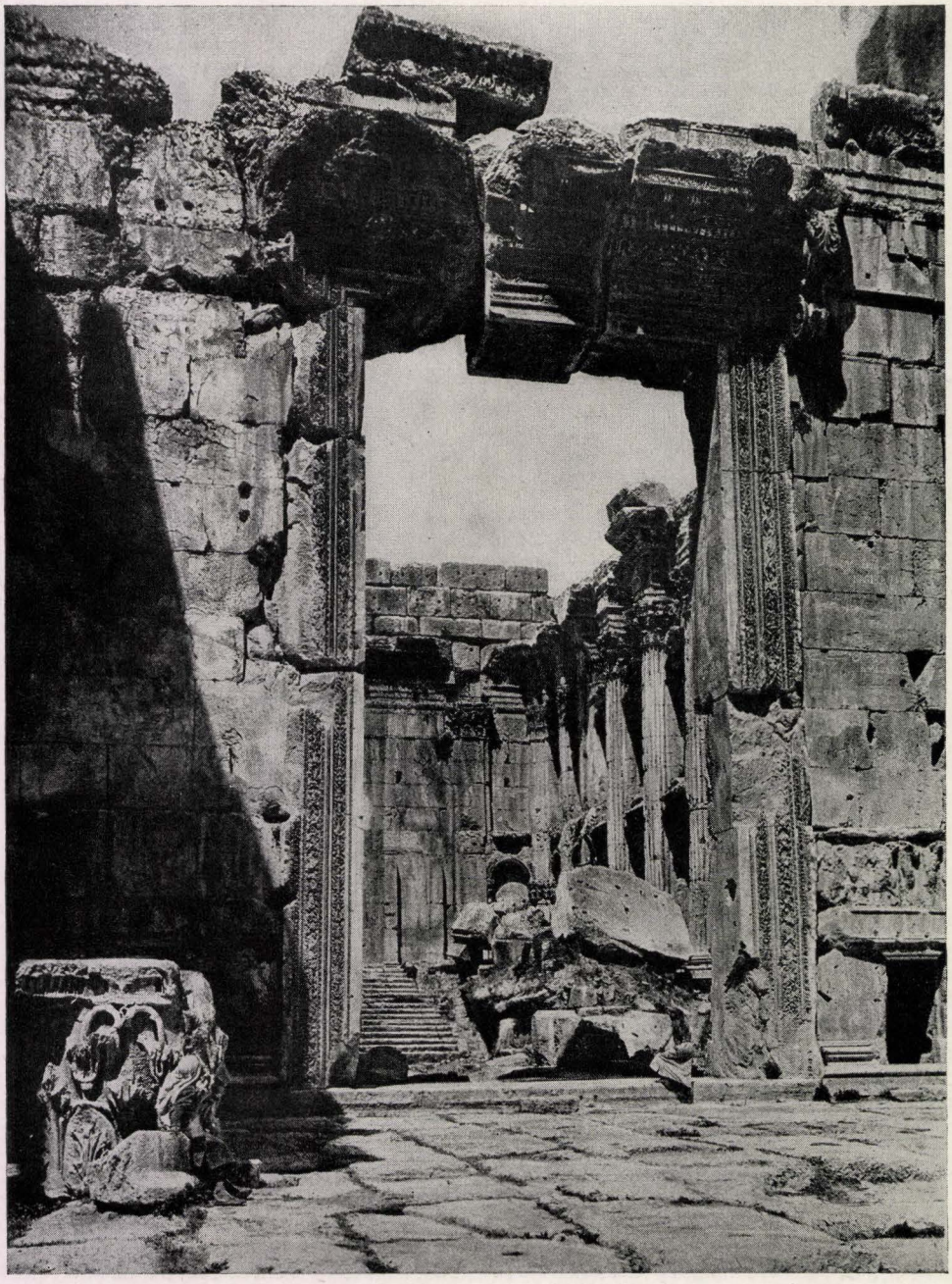
Some authorities would identify Baalbek with either the Baal-gad or the Aven of the Bible; others think there is no Biblical reference to the city. It is mentioned more than once in the Mishnah and in the later rabbinical literature.

Lit.: Robinson, E., *Biblical Researches,* vol. 3, pp. 505-27; Horovitz, I., *Eretz Yisrael Ushechenotheha,* pp. 166-67; Brüll, N., *Jahrbücher für jüdische Geschichte und Literatur* (1874-90) vol. 1, p. 139.

BAALIS, *see* AMMON, AMMONITES.

BAAR, HERMAN, rabbi and educator, b. Stadthogen, Germany, 1826; d. New York, 1904. For eight years following his graduation from the University of Göttingen he taught at an undenominational school in Seesen, Germany. Appointed rabbi of a Liverpool, England, congregation in 1857, he officiated until 1867 when he was forced to resign because of a throat infection. He next opened a school in Brussels.

In 1870, he accepted a call to a Washington, D. C.,



Baalbek: entrance to the Temple of the Sun

synagogue. Six years later, after having directed a school in New Orleans, he came to New York city as superintendent of the Hebrew Orphan Asylum. Occupying this position until 1899, he became an authority on child care and education, and a significant figure in the educational world. His weekly addresses for children were published in *The American Hebrew* and attracted nation-wide attention. They were compiled into two volumes, *Addresses on Homely and Religious Subjects.*

Retiring to private life in 1900, Baar continued to write for Jewish periodicals; he also published *Bible Stories* for use in religious schools.

BAASHA, third king of Israel after the division of the kingdom. The history of his reign is contained in *I Kings* (15 and 16). He stemmed from the tribe of Issachar and appears to have been a military figure. Apparently encouraged in, and even instigated to, his rebellion by the prophetic party, he overthrew the young dynasty of Jeroboam I, killed the new king Nadab, son of Jeroboam, who was then besieging Gibbethon, and exterminated the remaining members of Jeroboam's family. His own dynasty likewise was short-lived. Two years after Baasha's death, his son Elah was slain by his captain, Zimri.

The conspiracy of Baasha—which destroyed the

dynasty of Jeroboam—as well as the plot which later extirpated Baasha's line are said, by later writers, to have been presaged and abetted by prophets: the former by Ahijah the Shilonite (*I Kings* 14:1-16) because Jeroboam had inaugurated calf-worship at Beth-el, the latter by Jehu, son of Hanani (*I Kings* 16:1-4) because Baasha followed Jeroboam's ways.

The narratives about both prophets are in the style of the Deuteronomic historians and may well represent the interpretation these later writers, in retrospect, gave to the stormy events and jealous quarrels which characterized the Northern Kingdom.

Baasha reigned from about 910 to 887 B.C.E. His capital was Tirzah. The Biblical account reports that he waged constant warfare with Asa, king of Judah, the southern kingdom. Thereupon, in order to check Baasha's aggressions against the northern border of Judah, Asa bribed Ben-hadad I, king of Aram, to attack Israel. The attack had the desired effect, for Baasha was forced to withdraw hastily from his operations against Judah in order to protect his own border on the north. In these engagements he lost some of his northern territory to Aram, his former ally (*I Kings* 15:19-20).

Lit.: Kittel, R., *Geschichte des Volkes Israel,* vol. 2; *The Cambridge Ancient History,* vol. 3 (1925) 359-60.

BAB, JULIUS, poet, critic and dramaturgist, b. Berlin, 1880. He was the dramatic critic of *Die Welt am Montag* and other periodicals, and was noted for his reviews of the work of contemporary actors. In addition he wrote several books and monographs on the problems of the drama, including *Kritik der Bühne* (1906), *Die Chronik des deutschen Dramas* (Berlin, 1922) and *Bernard Shaw* (Berlin, 1926). He is the author of the plays *Der Andere* (1907) and *Das Blut* (1908). During the War period (1914-19) he edited the anthologies *Der deutsche Krieg im deutschen Gedicht* and *Die deutsche Revolutionslyrik.* His greatest work was his study of Goethe (1922), which was followed by studies of Shakespeare (1925) and of Goethe and the Jews (1926), and by monographs on eminent German actors, such as Matkowsky, Albert Bassermann and Agnes Sorma. In subsequent years he dealt with the problems of the German Jew in his *Rembrandt und Spinoza* and *Doppelbildnis im deutsch-jüdischen Raum* (1934). In 1933 Bab became the director of the theatre of the Kulturbund deutscher Juden.

BABA, an Aramaic word meaning a "door" or "gate," which is often used figuratively in Talmudic literature in the meaning of section, part or clause. Thus a verse of the Mishnah may be divided into three clauses referred to as *baba deresha,* first clause; *baba demetziatha,* middle clause; *baba deseja,* final clause.

Books or tractates of unusual length are similarly divided into various Babas, or sections. Among these are the Tosefta of the tractate *Kelim* and the Tannaitic chronicle *Seder Olam.* The outstanding example is in the fourth division of the Mishnah, the opening tractate of which, consisting of thirty chapters, was originally called Nezikin, since it dealt with damages. Because of its length the tractate was eventually divided into three divisions of ten chapters each: Baba Kamma (First Section); Baba Metzia (Middle Section); Baba Bathra (Final Section). References were made so frequently to the individual sections rather than to the tractate as a whole that each one of them became a separate tractate in the Mishnah, and the old name Nezikin disappeared from Talmudic literature.

The contents of the three Baba tractates, which form a continuous sequence dealing with the laws of damages, are as follows:

Baba Kamma, dealing with injuries to the person or property of another, is based on twenty-five successive verses of the Bible (*Ex.* 21:18 to 22:5), upon which it rears an entire system of legal enactments.

The first six chapters treat of damages void of criminal intent. The first chapter, which forms an introduction, notes four principal categories of damages: 1. *shor,* damage caused by a goring ox; 2. *bor,* damage caused by a pit or other obstruction in a public place; 3. *mab'eh,* damage to property because of cattle grazing, and the like; 4. *hab'er,* damage caused by fire. The second chapter divides goring oxen into two groups: cases where the ox had not gored previously, and those where the animal had been already under suspicion. In the former case, the owner pays half the damage; in the latter, since he should have known the danger and taken precautions, he is fully responsible. The last Mishnah in the chapter (*B.K.* 2:6) lays down the law that human beings are always responsible for any damage they may cause.

The first seven verses of the third chapter treat of losses sustained in public thoroughfares because of unprotected property, or acts which constitute hazards. The tractate then reverts to the four main categories, and deals with each in thorough detail: the goring ox (3:8 to 5:4); obstructions (5:5-7); grazing cattle (6:1-3); fire losses (6:4-6).

The last four chapters of the tractate treat of damages that have been inflicted with criminal intent. The seventh chapter deals with theft, the eighth, with assault, and the ninth and tenth with robbery. In the case of assault, the Mishnah enumerates five separate items in the summation of compensation to the injured party: indemnity for permanent injuries, compensation for the pain, cost of healing, repayment for lost time, and a fine for the mortification caused by the attack.

Baba Metzia. The first nine chapters of the tractate, which deal with damages to property which arise when it is in another's possession, are based on the Biblical law in *Ex.* 22:6-14. The first two chapters discuss property that has been lost; the topics include those of claims to articles that have been found, the ineligibility of married women, children and slaves to acquire title in their own name, the disposition of lost documents, the advertising of lost objects, their return on identification by the owner, and the cases where the finder is entitled to keep them. The third chapter discusses the duties and privileges of the caretaker of property. The fourth chapter lays down a code of fair practice in business, and rules out various forms of chicanery. The fifth chapter deals with usury and speculation in the prices of commodities.

The next two chapters are devoted to labor laws. The sixth discusses the hiring of workmen and cattle, and the rights and duties of artisans who have received material from their customers or employers, while the seventh sets forth the rights of workmen as to hours, food and wages, and lays down certain basic

principles that can not be voided even by contract.

Chapters eight and nine discuss such questions as: damages to property that has been borrowed; settlements of disputes about property that has been lent; the leasing of fields; the relationship of landlord and tenant; the collection of wages by workmen and of pledges by lenders.

The tenth chapter of the tractate really belongs with the following section. These eleven chapters, which are an independent development not based on any Biblical legislation, treat of the rights of the owner of a house or land, and of the disposal of property. This tenth chapter of *Baba Metzia,* the first of the group, discusses the mutual rights and responsibilities of two tenants in the same house, and lays down the law on needed repairs, on claims due to the collapse of the building, and on the allocation of garden rights.

BABA BATHRA. The first three chapters of the tractate continue the discussion of the laws of real estate that had been begun in the preceding tractate. The first chapter discusses the designation of the boundaries of property held in common, and the division of land formerly held in partnership. The second chapter enumerates various restrictions on the use of private property, because of hazards or of public interest; thus, a bakery or a dyeing establishment must not be located under a storehouse for fruits and vegetables, and provision must be made for light and air in constructing a new building. The third chapter explains the concept Hazakah (presumptive legal right based on possession), and prescriptive rights; it also lays down certain restrictions on building next to a court or public place.

The last seven chapters of the tractate deal with the disposal of property by sale or gift. The fourth and fifth chapters discuss the legal method of selling real and personal property, the proper mode for acquiring title, and the procedure in weighing and measuring. Chapters six and seven enumerate the responsibilities of the seller, give the rules for the sale of a piece of land situated within the property of another, and explain the procedure for measuring houses, streets, burial grounds and fields. The law of inheritance is discussed in the eighth chapter; that of the division of property, as well as of marriage gifts, in the ninth. The tenth and final chapter is devoted to legal documents, their value as evidence and the manner in which they are to be drawn up. The tractate closes with a passage stressing the value of the study of the civil law as contained in all three tractates.

The Gemara which accompanies the three Baba tractates is mainly of legal nature, expatiating in detail on various cases occurring under the laws of the Mishnah. Certain stories and sayings of interest are found here and there, such as: the approving survey of Jewish law made by two Gentile officials (*Yer. B.K.* iv, 4b; *B.K.* 38a); the ascription of certain ancient customs, such as the reading of the Torah and the holding of court on Mondays and Thursdays, to Ezra (*B.K.* 82a); the account of a legal discussion where the opinion of the majority was upheld in the face of an adverse decree by the Divine Voice (Bath Kol), thus maintaining the principle of democracy (*B.M.* 59b); historical information on the reign of Herod the Great (*B.B.* 3b-4a); the order and authorship of the books of the Bible (*B.B.* 14b-15a); legends concerning the Leviathan and the advent of the Messiah (*B.B.* 74b-75b).

SCHULIM ABI TODOS.

Lit.: Strack, Hermann L., *Introduction to the Talmud and Midrash* (1931) 48-51; *Jewish Encyclopedia,* vol. 2, pp. 390-95; *Encyclopaedia Judaica,* vol. 3, cols. 843-48.

BABA BATHRA, *see under* BABA.

BABA KAMMA, *see under* BABA.

BABA METZIA, *see under* BABA.

BABA BOOK, *see* CHAP BOOKS.

BABEL, TOWER OF. The opening verses of *Gen.* 11 relate that the early descendants of Noah, all of whom still spoke the same language, journeyed eastward and settled in the land of Shinar (Babylonia). There they decided to build a city and a lofty tower, saying: "Let us make us a name." God, however, was displeased with this action, apparently because He regarded it as a presumptuous attempt to storm heaven. Consequently, He confounded their language so that they could not understand one another's speech, and scattered them over the earth. The story concludes with the statement that the name of the place was henceforth called Babel, from the root *balal,* "to confound." Later commentaries, such as the *Mechilta, Book of Jubilees, Midrash Rabbah* and *Tanhuma* and *Sefer Hayashar,* merely add embellishing details to the somewhat scanty narrative.

This interesting and ingenuous tale evidently served to explain why various races of men spoke different languages, a phenomenon that must have puzzled the naive people of that period. It may also have been a subtle satire against Babylon, teeming metropolis of ancient times, the cosmopolitan population of which must have had a diversity of speech which was indeed a "confusion of tongues". The Babylonian fondness for building towers (*ziggurats*) was likewise well-known. The etymology in the story is of dubious value; Babel (*bab-ilu*) means "gate of God." The use of the plural in reference to God (verse 7) is not to be regarded as evidence of polytheism; the common use of the plural merely served to enhance the majesty of the divinity.

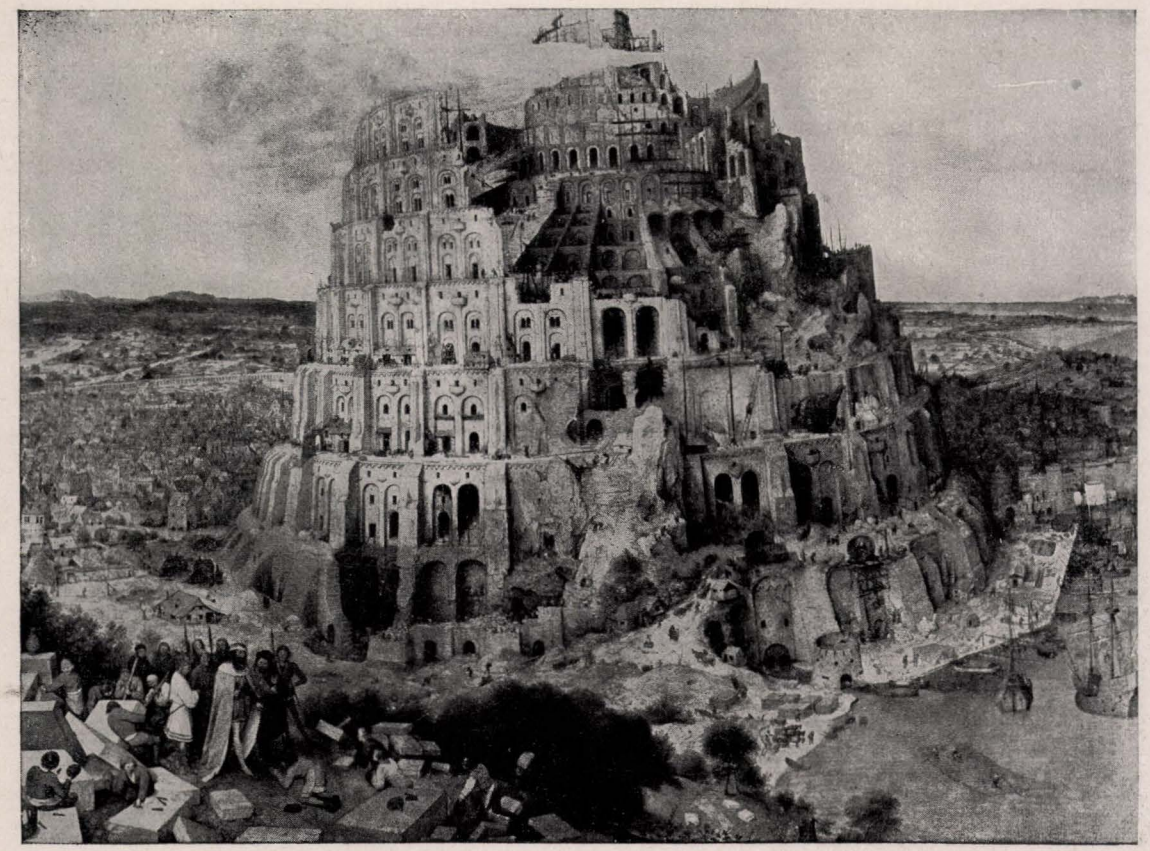
There are no parallels to the tower of Babel story in ancient mythology, except perhaps the Greek account of the rebellion of the Titans who attempted to storm heaven by piling Ossa upon Pelion.

Various attempts have been made, by ancient and modern travelers, to identify the site of the "tower of Babel." The favorite spots are Birs-i-nimrud at Borsippa (really built by Nebuchadrezzar); Babil, near Hillah; and the tower of Etemenanki, frequently mentioned in Babylonian literature.

ANATOL SAFANOV.

Lit.: Encyclopaedia Biblica, vol. 1, pp. 410-13; Dombart, T., *Der babylonische Turm* (1930); Gressmann, Hugo, *Tower of Babel* (1928).

BABEL, ISAAC EMANUILOVICH, author, b. Odessa, Russia, 1894. He received instruction in the Bible and the Talmud, and also attended a commercial high school in his native city. In 1915 he came to Leningrad and the following year several of his stories appeared in Gofki's review *Letopis.* He fought in the World War, served in the Red Army during the civil



The Tower of Babel. From a painting by Peter Brueghel the elder in the possession of the Museum of Art, Vienna

conflict and worked for the new regime in other capacities, including that of journalist. Not until 1923 did he resume writing. He composed short stories and sketches which in 1926 were issued in a volume entitled *Konarmiya* (translated into English under the title *Red Cavalry,* London and New York, 1929). The background and in some cases the subject of these tales is the Russo-Polish campaign of 1920. This slender volume revealed such power and intensity, mingled lyrical flights with stark realism in so striking a fashion as to place its author immediately in the van of Soviet literature.

Babel is also the author of a group of Jewish stories, the scene of which is for the most part his native Odessa. An autobiographical piece describing a pogrom has been translated into English (*Menorah Journal,* March, 1928). His play *Zaḳat* (Sunset, 1928) and his scenario *Benya Krik* (1926) also have Jewish settings, and a Jewish speculator is among the chief characters in his latest play, *Maria* (1935). He has to his credit as well a scenario based on Sholom Aleichem's novel, *Wandering Stars.* Babel's writings about his own people are utterly unsentimental and possess a harsh strength unique in Russian-Jewish literature.

He has made a permanent contribution to Russian letters. He accomplished this in the early years of the Soviet regime.

Lit.: Kaun, A., "Babel, Voice of New Russia," *Menorah Journal* (Nov., 1928) 400-10; *Babel: stat'i i materialy* (1928); bibliography in Vladislavlev, I. V., *Literatura Velikovo Desyatiletiya,* vol. 1 (1928).

BABOVICH, SIMHAH BEN SOLOMON, leader of the Crimean Karaites, b. in the Crimea, 1790; d. near Karasabazaar, 1855. In 1827, when a new law was passed in Russia subjecting the Jews to military conscription, Babovich went to the capital, with Joseph ben Moses Lutzky, to intercede for his coreligionists. Aided by Count Kochubey, they succeeded in exempting the Karaites. The argument they advanced was that the Karaites were wholly different from the Rabbanite Jews, a distinction recognized by Catherine II.

In 1837, Babovich founded a Karaite consistory in Eupatoria to oversee all the spiritual activities of the Karaite communities in the Crimea. Although not a scholar, he was made head of the consistory with the honorary title Hacham (Sage). In 1839, acting under the direction of the governor of Tauris, he commissioned the archeologist Firkovich to undertake an investigation into the history of the Karaites.

BABYLONIA. Table of Contents:

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1. **Land and People.** Babylonia was the name given by Greek historians to the lower part of the Mesopotamian valley (modern Iraq), along the lower reaches of the Tigris and Euphrates rivers, which then flowed separately into the Persian Gulf. Its populated area was somewhat larger than that of modern Iraq, since much of the land that is now a desert east and west of the two rivers was in ancient times irrigated by numerous canals that drew water from the rivers. The soil was alluvial, built up by the rivers as an immense delta, and in consequence was fabulously fertile. Accordingly, while the inhabitants had no stone for their buildings, and were forced to resort to burnt brick and adobe for their construction, their life was comparatively easy and food was abundant. Wheat and other grains produced abundantly; date-palms provided food and materials for making rope and for building; and sesame-oil served the purpose of lighting and cooking.

Babylonia thus shares the distinction with Egypt, India and China of being one of the earliest centers of civilization, reaching back before the dawn of recorded history. Like these countries, too, Babylonia was the habitat of a peaceful agricultural population, constantly exposed to invasions by nomadic peoples whom, however, it gradually absorbed into its millions. Assyrians and Arabs from the west, Kassites and Elamites from the east, Arameans from the northeast, and later Persians and Parthians from lands further east, all invaded the territory, adopted its culture, and settled down upon its rich hospitable soil.

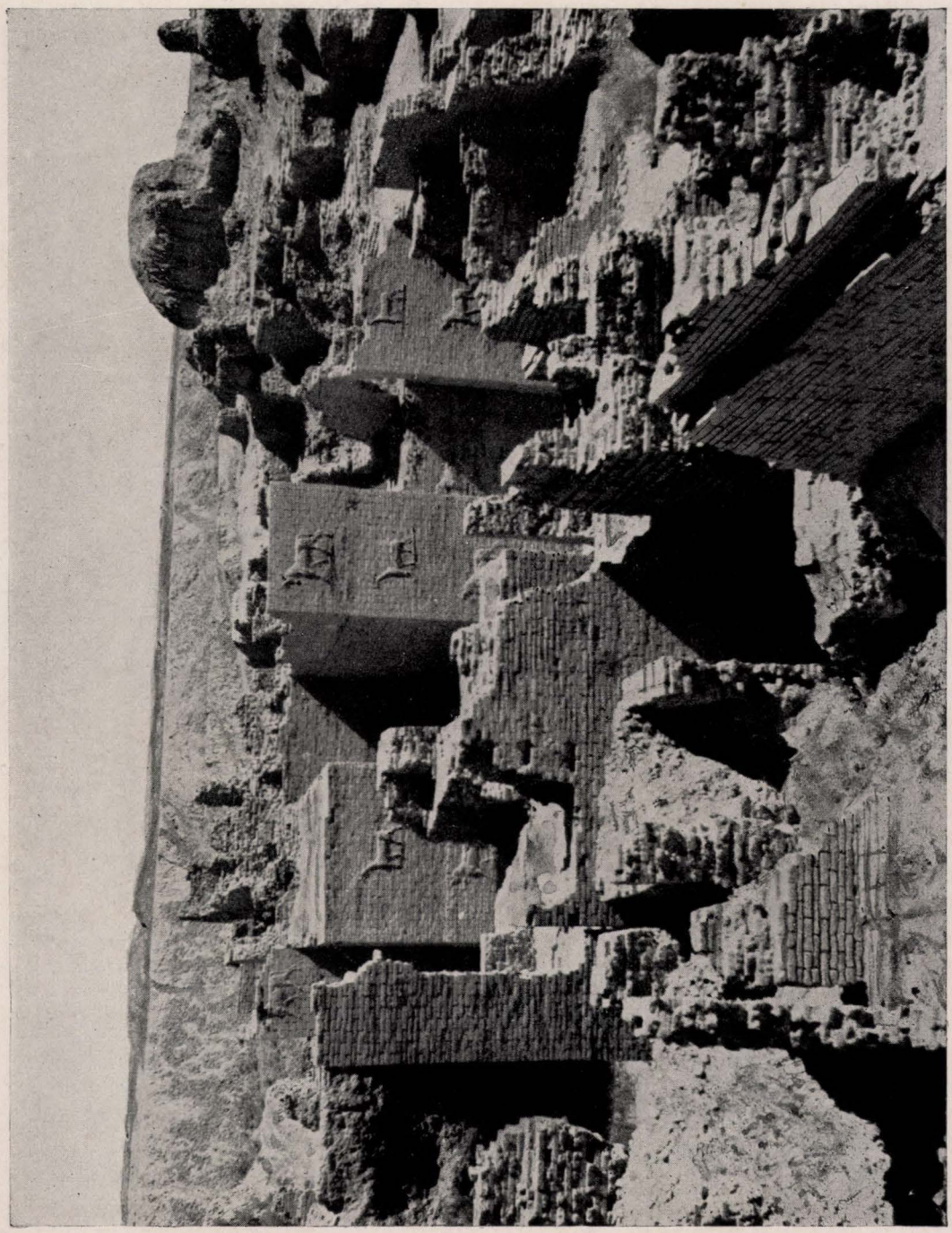
The earliest known inhabitants of Babylonia were the Sumerians, a non-Semitic race which built great cities, and developed the art of cuneiform writing. These original inhabitants were conquered about 3800 B.C.E. by a group of Semitic invaders (Akkadians from the north) under Sargon I, who settled in the country and took over its writing and adapted it to their own language. From that time on Babylonia was a noteworthy empire, sometimes widely prosperous, sometimes conquered by foreign invaders, and engaged in constant warfare with its Assyrian neighbors to the north, and with other nations to the east.

2. **Babylon, the Metropolis.** The chief city and the capital of the region, so dominant as to give its name to the area, was Babylon (Hebrew *babel*), one of the great metropolises of world history. Fabulous stories were told of its greatness by the ancient historians; yet these have been confirmed by the work of modern exploration, which began in systematic form in 1899, after some preliminary excavations by French, English and German archeologists. These reveal a city planned on a gigantic scale, and elaborately adorned by royal palaces and temples to the gods of the country, especially Marduk and Ishtar. The city lay on both banks of the river Euphrates. Since the open nature of the country made it an easy prey to invasion, the city was protected by walls of immense thickness, so that in later times Nebuchadrezzar even laid out gardens upon those walls—the famous "hanging gardens" that were one of the seven wonders of the ancient world. For further protection, part of the waters of the river were diverted around the walls so as to form a moat, and the river gates were carefully guarded.

Various excavations and archeological studies tend to show that Babylon was in existence as far back as the 5th millennium B.C.E. It is first mentioned in 2872 B.C.E., and then as a model for city building, so that it doubtless was of consequence even in that dim period. In addition to being the capital of a mighty empire and virtually impregnable to siege, it was an important industrial and trading center, manufacturing countless artistic and useful objects, and transporting the wares of India to the countries of the Mediterranean. Its laws and literature, its astronomy, mathematics and science, won wide renown in the ancient world (the Romans of the time of Horace still called astrological calculations "Babylonian numbers"). Its polyglot population, drawn from all the nations of the East, perhaps gave rise to the story that upon the spot where the city rose the languages of the earth had all once arisen (*Gen.* 11).

3. **Early History.** In the earliest period of its history Babylonia was a region of warring city states, which from time to time enjoyed hegemony. Under Hammurabi (2123-2081), however, Babylon became the capital of a far-flung empire that reached from the Persian gulf to Syria. This old Babylonian empire lasted, with varying fortunes, about fourteen centuries. The throne was repeatedly seized by foreign invaders and recaptured by native rulers. In the latter part of this period there was a series of wars with Assyria to the north, in which Babylon was usually bested. In 732 Babylonia became a vassal of the Assyrian empire.

During these centuries Babylonia had no political contacts with Palestine or the Israelites, but its influence was exerted in cultural contacts. Among the spoil of the captured city of Jericho was a Babylonian garment (*Josh.* 7:21); the ancient legends preserved by the Israelites mention "Nimrod, a mighty hunter before the Lord" (*Gen.* 10:9), legendary founder of Babylon. The narrative of the creation in *Gen.* 1 bears traces of the influence of the Babylonian account of the victory of Marduk, tutelary deity of Babylon, over Tiamat, enemy of the gods, and of his creation of the world from the body of Tiamat. Many of the laws of the Bible, particularly the code in *Ex.* 21 to 23, show the influence of the great law-code compiled by Hammurabi, which became the pattern for peoples of Western Asia. Less certain is the account of a raid of the kings of the East upon Sodom, Gomorrah and the neighboring cities of Palestine (*Gen.* 14). Amraphel of Shinar, one of these kings, has been identified with Hammurabi, since Shinar (equivalent to Sumeria) was another name for Babylonia. But the details of the story are not consistent with what is known of Babylonian history, since it makes Amraphel the subordinate of the king of Elam, which Hammurabi never was. The story of the Flood (*Gen.* 6 to 9) is also to be traced to Babylonian influence; there are other interesting parallels between Babylonian religious concepts and those of Israel, though the influence of the former on the latter has been exaggerated.



Ancient ruins of Babylon, photographed by the AMORC Camera Expedition in 1936

4. First Contacts with Judah (715 to 586 B.C.E.). The earliest contact of the Babylonians with Judah came about 715, when Merodach-baladan (Marduk-apal-iddin), who had raised the standard of revolt against Assyria, sent an embassy to King Hezekiah of Judah (*II Kings* 20:12-19). Though ostensibly a visit to congratulate the ruler of Judah on the recovery of his health, its purpose was probably to sound him out upon the possibility of an alliance against Assyria. Hezekiah apparently did not lend his help. Merodach-baladan's attempt to achieve Babylonian independence was ultimately unsuccessful and Babylonia remained under Assyrian domination for another eighty years.

The new Babylonian empire arose in 625, with the successful revolt of Nabopolassar. Assyria rapidly disintegrated under the combined assaults of the Babylonians, Medes and Scythians. When Egypt took advantage of the opportunity to seize the provinces of Palestine and Syria, Babylon met Egypt's challenge. In 604 its armies, under the crown prince Nebuchadrezzar (Nabu-kudur-uzur; he is generally called Nebuchadnezzar, after the form of his name in some books of the Bible), annihilated an Egyptian army at Carchemish. Jehoiakim, king of Judah, hastened to tender his submission to the conqueror. Babylon thus became the suzerain of Palestine. A few years later, however, Jehoiakim revolted; Jerusalem was besieged and taken in 597, and a portion of the population were deported to Babylonia, together with the new king Jehoiachin, as Jehoiakim had died during the siege. Zedekiah was made regent over Judah, but a new rebellion broke out, leading to the destruction of the First Temple in 586 B.C.E., and the deportation of the greater part of the Jewish people to Babylonia.

5. The Exile (586-539 B.C.E.). The first reaction of the Jews to the loss of the Temple and their home was grief and despair. The former is recorded in *Ps.* 137, in reality a folk song rather than a hymn, a mixture of deep sorrow and of burning desire for vengeance. The latter appears in a saying recorded by the prophet Ezekiel: "Our bones are dried up, and our hope is lost; we are clean cut off" (*Ezek.* 37:11).

In the course of time, however, their resentment subsided. The exiles, settled mainly in the agricultural part of Babylonia, found the richness of the soil an agreeable change from the stony fields of Palestine. They were treated with kindness by their conquerors, and they enjoyed material prosperity. A change took place in their religious outlook. They discovered that they could worship their God even in a strange land. The teachings of the prophets, to which they had paid little heed, now took on a new meaning. They lost their former inclination to idolatry and instead developed the idea of a righteous, purely spiritual God. Thus the exile of the Jews to Babylonia had a momentous effect upon them. It invested their religion with the true stamp of universality and spirituality by divorcing it from country, shrine or image. The history of Judaism begins upon the plains of Babylonia.

At the same time, however, some of the leaders of the Babylonian Jews looked forward to a change in rulership in the hope that this would lead to their return to Jerusalem and the rebuilding of the Temple. After the glorious reign of Nebuchadrezzar (604-561), Babylonia fell prey to internal dissension, in danger of becoming an easy victim to the rising prowess of Cyrus of Persia, who had conquered Media and Lydia. A contemporary Jewish seer hailed the rising star of "the one from the east, at whose steps victory attendeth" and predicted the coming humiliation of Bel and Nebo, gods of Babylon (*Isa.* 41:2; 46:1). In 539 Cyrus, taking advantage of dissension in Babylonia, sent his armies into the Mesopotamian valley. Babylon fell without striking a blow. For the Jews this conquest resulted in a proclamation allowing them to return to Palestine. But so attached had they become to the country that few availed themselves of the opportunity. Babylonia remained for centuries the center of the Jewish people.

6. Persian Period (539-331 B.C.E.). Comparatively little is known about the Jews of Babylonia during the Persian period. That they were prosperous is evident from their reluctance to leave the country and from the reports in the sources of the variety of their occupations. Not only were they agriculturists, but also artisans and traders; they superintended the digging and cleansing of the canals, and manufactured linen and purple cloth. Their chief settlements appear to have been in the towns of Nares, Sura, Mahoza, Pumbeditha, Nehardea, Nehar Pekod and Bassora.

The Persian administration was on the whole tolerant, and the Jews enjoyed considerable autonomy, with the exilarch, or "chief of the exile," a scion of the house of David, a dignitary of the empire and wielder of wide powers. A land-tax (Taska) and a poll-tax (Charag) were levied, but these do not seem to have affected the prosperity of the Jews. A saying of the time, "A casketful of dates for a dinar, and yet they do not apply themselves to the study of the Law," reflects the rather secular tendencies of the Jews.

After the revolt of Shamash-Erba (about 480 B.C.E.), Xerxes reduced Babylonia to an ordinary satrapy. At the same time Aramaic gradually replaced Babylonian as the international language west of the Euphrates. The Babylonian Jews adopted an Eastern Aramaic dialect at the time when Hebrew was still spoken in Palestine.

7. Greek Period (331-160 B.C.E.). The first authentic information about the Jews of Babylonia in this period comes from the time of Alexander the Great, who entered Babylon after the battle of Arbela (331 B.C.E.). In restoring native customs, he reconstructed the temple of Bel, but the Jews in his army refused to participate in this idolatry (Josephus, *Against Apion* 1:22). Following Alexander's death, Babylonia, after a series of civil wars, fell to Syria under Seleucus Nicator (312 B.C.E.). The calendar of the Seleucidean era, which began in 312, was adopted by the Jews, and, because they dated their documents according to this calendar, it became known as the era of contracts (*minyan shetarim*). Shortly after 312, Seleucus founded a new capital, Seleucia, on the Tigris (*Midrash Ps.* 9:8); nearby arose another city, Ctesiphon. Babylon, the former capital, now sank into obscurity, while Jews began to settle in large numbers in the new cities. It is further known that they served in the armies of Seleucus III (247-226 B.C.E.) and of Antiochus III the Great (223-187 B.C.E.), being enrolled in a separate contingent. The latter king also



By the Waters of Babylon. From a painting by Eduard Bendemann in the Wallraf-Richartz Museum, Cologne

settled large numbers of the Babylonian Jews in Lydia and Phrygia, to consolidate his power there. It was during the Seleucidean period that the Maccabean revolt occurred in Palestine (168-165 B.C.E.).

8. Parthian Period (160 B.C.E. to 226 C.E.). By the time Babylonia was conquered by Mithridates I of Parthia, the lower Mesopotamian valley had ceased to be a land of exile for the Jews. It had become a home, and a veritable land of opportunity, in contrast to war-torn Palestine. The number of the Jews increased, and they began to spread beyond the region between the rivers. Their influence grew, as is evidenced in the acceptance of Judaism by the royal family of Adiabene, a vassal country in northern Mesopotamia. In 129 B.C.E., when the Syrian king, Antiochus Sidetes, in coalition with Hyrcanus I, defeated the Parthians at Zab, he ordered a two-day halt because of a Jewish holiday (Josephus, *Antiquities,* book 13, chapter 8, section 4).

The Babylonian Jews were still dependent upon Palestine for their culture, and their teachers went to the ancestral country to study. It was probably in this period that many of them even migrated to Palestine for a permanent settlement. In Babylonia itself the exilarch still enjoyed his power, and the Jewish people retained a considerable degree of autonomy.

During the wars in 40 B.C.E., when Hyrcanus II, the high priest, was captured by the Parthians, it was the Babylonian Jews who ransomed him, and established him in their country with high honors. The extension of their influence is shown by the appointment by Herod the Great of a Babylonian Jew, Hananel, as high priest, and by the career of Hillel, who came to Palestine from Babylonia, eventually becoming the leading teacher there.

Harassed by external enemies, the Parthians were apparently unable to pay sufficient attention to internal affairs. This enabled Zamaris, in the time of Herod the Great, to found a small independent Jewish colony, Bathyra, on the Judean border. Two brothers, Anilai and Asinai, organized a Jewish free state near Nehardea; they dominated the surrounding country for a number of years, forcing the Parthian ruler to recognize their independence. Until the rise of Sura, Nehardea was a Babylonian Jerusalem; it had an academy and a treasury for contributions to the Temple.

After the fall of Jerusalem at the hands of the Romans (70 C.E.), the number of Jews in Babylonia was increased by emigrants from Palestine, and reached about a million. Another sharp increase occurred after the defeat of Bar Kochba (135 C.E.). The former land of exile had become the land of refuge. As Rabbi Hiyya wrote, after having seen the misery of Palestine: "The Lord, knowing that the Jews would not be able to bear the harsh decrees of the Romans, therefore exiled them to Babylonia."

When the Roman emperor Trajan invaded Parthia at the beginning of the 2nd cent. C.E., the Jews put up a stubborn fight against him, regarding him as their special enemy. Their continuous revolts were an

important factor in the Roman failure to retain hold on Mesopotamia. The Parthian rulers may have rewarded this loyalty by granting great power to the exilarchs.

Thus in the 2nd cent. C.E. Babylonia had become a bulwark of Judaism. Religious conditions, however, were not flourishing. When Abba Aricha (Rab), the first Amora, arrived in Babylonia, he was shocked at the prevailing ignorance of the Law, especially in the remoter provinces. In some places nothing was known of the prohibition of eating milk and meat together. Rab established a school at Sura to have a center for his reforms. He prohibited "blind marriages" (marriages contracted without the consent of the bride) and marriages of minors. He upheld and reinforced the authority of the Jewish courts by the introduction of excommunication for those who defied them. Rab's position was strengthened by the fact that he was a close friend of the last Parthian king, Artabanus IV.

Although the Parthians, a crude and ignorant people, exercised no influence on Jewish culture, their rule was a golden era in comparison to that which succeeded it. With a premonition of coming disaster, Rab exclaimed on hearing of the defeat and death of his friend, King Artabanus, "The bond is broken."

9. Neo-Persian Period (226-640 C.E.). When the Sassanian Persians (called Chebrim by the Jews) came to power in Babylonia, conditions for the Jews changed rapidly. The Persians believed in a centralized government and at once clipped the powers of the exilarch. In addition they were religious fanatics, and staunch believers in the Zoroastrian religion, which they had elevated to a state religion. The Sassanid rulers persecuted both Christians and Jews.

It is not certain whether persecutions of the Jews started immediately after the Persian conquest, as they did in the case of the Christians. But it is clear that in a few years the Jewish courts lost their authority, Jews were dismissed from governmental posts, and the Jewish people were forbidden to keep fire in their homes on the days when the Persians celebrated any of their fire-worshipping festivals. Restrictions were imposed upon ritual slaughtering, and upon the maintenance of public baths and Jewish cemeteries. It was perhaps at this period, too, that it became necessary to shift the recital of the confession of the unity of God (Shema) to a less conspicuous part of the Eighteen Benedictions, since it offended the dualistic Zoroastrians. Severity of the persecution soon relaxed, however, and all rights, save that of inflicting capital punishment, were restored.

Under Sapor I (241-72) the Parthians penetrated deep into Roman territory. In retaliation Odenathus, prince of Palmyra, moved against them and invaded Mesopotamia. In the struggle the little Jewish colony of Nehardea was destroyed. Most of the population fled to Seleucia, while the rabbis of the academy migrated to Pumbeditha, which in the meantime had become prominent under the guidance of Mar Samuel, a contemporary and rival of Rab. Mar Samuel incurred for a time the ire of his coreligionists for his pro-Persian sympathies, but it was he who introduced a reform which affected not only the Jews of Babylonia,



Babylon captured by Cyrus. From an illustration in Fuerst's "Pracht-Bibel"



In Babylonian captivity. Eduard Bendemann's conception of that tragic episode. The picture depicts Jeremiah (center) and his disciples lamenting the fall of Jerusalem

but the entire Jewish world. He ruled that in civil matters the law of the land was as binding on the Jews as their own law (*dina demalchutha dina, B.K.* 113b). This was in sharp contradiction to the older Halachah, but in accordance with Jeremiah's injunction: "Seek the peace of the city whither I have caused you to be carried away captive" (*Jer.* 29:7).

It was at this period (about 250 C.E.) that Mani, a Persian at the court of the king, expounded a new teaching, a blend of Zendicism and Christianity. Manicheism spread rapidly in Persia and Roman Asia, provoking enmity on the part both of the Zoroastrian Magi and the Christian bishops. It undoubtedly exercised some influence on Judaism, as the execution of Mani, in 276, is mentioned by Ibn Daud.

Under the successors of Sapor I, the country was devastated by the wars they waged against the Romans and the Arabs. Destruction was so great that when Julian the Apostate reached Ctesiphon, in 363, he was forced to turn back because of lack of victuals for his army. It is not clear which side the Jews as a whole took in this war. On the one hand, Julian had promised the restoration of the Temple; on the other, his burning of the towns of Firuz-Shapur, Birta and Maḥoza, where Jews predominated, shows that they offered resistance to the conquerors. Under Sapor II (309-80) a great slaughter of the Christian bishops occurred, which some Christian authorities ascribe to Jewish instigation, but which was more probably due to the leaning of the Christians towards the Roman empire.

The Jews fared fairly well under Sapor II and his successors, until the reign of Yezdegerd I (399-417). This king reestablished peace with the Roman emperor Arcadius and began as a friend of the Christians and an enemy of the Jews. But when a temple of fire-worship was burned by the Christians they, too, incurred the royal disfavor. By this time the Jewish population must have increased, in spite of the wars and oppressions, as Theodoret, referring probably to the reign of Bahram V (420-38), states that Babylonia was populated by Jews.

Yezdegerd II (438-57) and his son Firuz (459-86) fiercely persecuted both Jews and Christians. In 456 a royal decree prohibited the observance of the Sabbath. King Firuz is called "the wicked" in the Talmud (*Hul.* 62b), and the year 486, when the persecutions were at their height, is marked as "the year of the

destruction of the world." The synagogues were destroyed, the study of the Law prohibited, and children were delivered to the Magi to be raised in their cult. To make things worse, a famine broke out in 466, and lasted for several years, causing intense distress despite endeavors of the king to relieve it.

The result of this succession of evils was mass migration of the Jews to Arabia, India and the Caucasus. A more portentous consequence was the ending of the widespread practice of the oral education of Jews in the Torah, a practice which had been a dominant feature of Babylonian Jewish life ever since the time of Rab. Jewish leaders were confronted with the need for a radical change in their mode of learning. It became necessary to set down the oral tradition in written form to meet the immediate crisis and for posterity. Thus originated and developed that series of tomes known as the Babylonian Talmud. The last of the teachers who helped create the Talmud, Rabina, died in 500; and with him ended the age of the Amoraim, and that of the Saboraim began.

In the reign of Kobad (490-531), Mazdak of Ishtakhar (Persepolis), a reformer of Zendicism, converted the king to his teaching, which included the doctrine of a community of wives and wealth. The nobles revolted and in the ensuing civil war which devastated the country the Jews suffered severely, both from the actual combat, and from the attempts of the king to put the ideas of Mazdak, which were especially obnoxious to the Jews, into force. While Huna VI was still exilarch, the Jews' afflictions were hard but not unbearable; but after his death the situation became so intolerable that his son, Mar Zutra, revolted. He is said to have held out for seven years, until about 520, when his power was crushed and he himself was crucified on the bridge of Maḥoza. This was a dark period for the Jews, as the throne of the exilarch remained vacant and both academies were closed.

Under Chosroes I (531-78) the academies were reopened, and the persecutions abated. In 540 the king founded a city, New Antioch, near Ctesiphon, where he is reported to have settled Jewish "prisoners of war," probably captives taken by him in his campaigns against the Romans. Hormisdas IV (578-90), swayed by the Magi, renewed the persecutions. The academies were again closed (581), and many rabbis emigrated to Firuz-Sheben, under Arab rule.

In 589 Hormisdas was overthrown by Bahram, and a three-cornered civil war broke out between Hormisdas, his son Chosroes II, and Bahram. Chosroes strangled his father, but was defeated by Bahram and sought the help of Maurice, the Byzantine emperor. Bahram, who had been helped by the Jews with money and troops, was defeated. But Chosroes, upon his restoration, restrained the revenge he visited upon the Jews of Mahoza and New Antioch; he was busy fighting the Byzantines, after Maurice had been assassinated. The academies prospered again, and the Jews fought on the side of Chosroes against Heraclius.

The 7th cent. found the importance of Babylonian Jewry considerably increased. During the preceding 300 years, Palestine had been merely a place of veneration, while Babylonia became the center of Jewish life and learning. Babylonian Jews no longer looked to Palestine for instruction; even the heads of the schools at Tiberias were Babylonian Jews. The introduction of the fixed calendar by Hillel II (4th cent.) had made it possible for the dates of the festivals to be known in Babylonia without information from Palestine, and this furthered the cultural emancipation of Babylonia.

The country was still rich, even if the canals were no longer properly maintained. But as the Jewish population spread farther and farther from the region between the rivers, the conditions of life became greatly diversified. In Babylonia proper, a large number of Jews owned slaves and prospered in trade. Weaving must have become an important industry, as men and women are said to have been occupied in it. Brewing of beer was also profitable. On the other hand, the poor still lived in their primitive reed huts, dying of "strangulation" (*tashnaḳ*, perhaps tuberculosis). Public baths, chiefly steam baths, were available even in small villages, but only the rich could afford them. A contemporary Talmudic statement runs: "Ten measures of poverty came down to the world, and nine of them were assigned to Babylonia."

The Persians and their religion had more influence on Jewish culture than did the Parthians. The Jews, however, never adopted the Persian language. The responsa of this period are still in Aramaic, but this Aramaic vernacular was naturally different from that spoken under the Parthians, as many Persian words had been adopted.

10. Arab Period (640—1258 C.E.). The tottering empire of the Sassanids, and the now antiquated cult of the Magi, were no match for the vigor of the Arabs, inspired by the new religion of their prophet. After inflicting a decisive blow on the Persian army in 640, Caliph Omar I (634-44) extended his power to the Oxus on the north, and the Indus on the east. The Jews, hopeful for the cessation of persecutions, probably took the side of the Arabs, as Omar confirmed the authority of the exilarch Bostanai, and gave him a Persian princess in marriage. All went well under Othman (644-56), but under Ali I (656-61) an internal religious war broke out in Syria. The Omayyad caliphs established themselves in Damascus. The Jews must have helped Ali, as he showed them many favors and allowed Jewish refugees from Arabia to settle in Iraq.

The history of the Jews during the first century of Omayyad rule is obscure because of the incessant hostilities, but it is certain that non-Moslems were rigorously persecuted by Omar II (717-20), who forbade new synagogues or churches to be built. Merwan II (745-50), the last of the Omayyads, is said to have executed an exilarch. Many of the Jews of Babylonia fled to other lands.

In the period of confusion that followed, three Jewish Messiahs, taking advantage of the distraction of Jewish minds, appeared: Serenus, Abu Isa Isfahani, and Yudghan. They were all ultimately exposed, and some of their followers joined the rising movement of Karaism, which Anan ben David, an unsuccessful candidate for the exilarchate, started in Babylonia in 726.

About 658 the head of the academy of Sura assumed the title of gaon, thus giving to Jewry a religious head side by side with the civil head, the exilarch. The functions of the latter became more and more purely political; he was the representative of Jewry to



Zedekiah taken into Babylonian captivity. From Fuerst's "Pracht-Bibel"

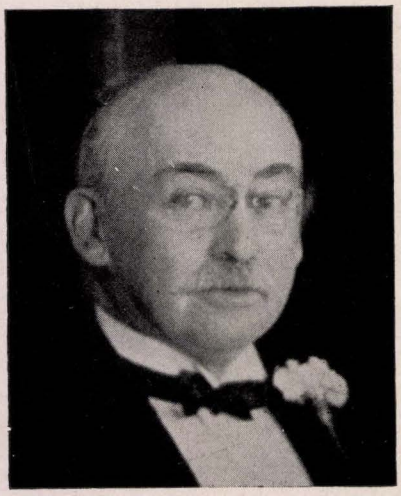
the caliph, while his former religious and civil authority was transferred to the gaonate. Pumbeditha later elected a gaon of its own, and he and the gaon of Sura divided the country into two juridical districts, each administered by its own gaon. Each gaon and his assistants maintained a court which registered property, and issued marriage contracts, bills of divorce, and other legal documents. Local communities were governed by a board of seven elders.

Under the Abbaside caliphs (beginning 750) order was restored and Baghdad became the capital of the Moslem empire. Under Harun al Rashid (786-809) the realm was so peaceful that the gaonate of Babylonia was in communication with all of northern Africa and Europe as well as Asia. Babylonia was the spiritual center of Judaism, and its influence brought many Babylonian customs into general use, in particular that of the covering of the head during worship. Secular culture increased among both Arabs and Jews. They translated the works of the Greek and Latin philosophers, thus preserving the classical heritage at a time when it had well-nigh vanished in Europe. Arabic succeeded Aramaic as the language of the Jews, and in the middle of the 10th cent. Saadia, who made a translation of the Bible into Arabic, spoke of Aramaic as "the language of our fathers."

New persecutions came under the Orthodox Al-Mutawakil (847-61), who put an extra tax upon "infidels," barred them from public office, forced them to wear distinctive garments, and forbade them to ride on horses. The synagogues were turned into mosques, and the exilarchs were no longer officially recognized and supported. They did, however, retain the dignity of their office, and were given only such authority as the Jews were willing to accord them.

The end of Babylonian Jewry was approaching. Harassed from the outside, the Jews were torn by internal strife as well. The decline of the exilarchate was accompanied by the rise of the gaonate, resulting in rivalry between the two, aggravated by conflict between the rival geonim in Sura and Pumbeditha. The latter became more prominent in the 9th cent.; Sura regained its prestige under Saadia (928-42), who was called to the gaonate from Cairo. But the fact that the academy had to summon an Egyptian to be its leader was the knell that sounded the passing of the intellectual supremacy of Babylonian Jewry.

The presidency of Saadia was almost the last glory of the Babylonian Jewish community. After his death, between scepticism and indifference on the part of the Jews, the spread of Karaism, and the oppressions of the Moslems, the importance of the community steadily declined until, in 1040, the exilarchate came to an end. The academy in Sura had already closed its doors in 948, while that in Pumbeditha lasted for another century. The leadership of Jewry passed to other parts of the world, to Cordova in Spain, Narbonne in France, Alexandria in Egypt, and Kairwan in



Aaron J. Bach

Northern Africa—the traditional places where the last four young rabbis from Sura found a haven. The history of Babylonian Jewry may be said to cease at this point, although Jews still lived there for centuries.

The influence of Babylonian Jewry in Jewish cultural life persists to this day. The Talmud points out that just as Ezra and Hillel had reestablished the Law when it was in danger of being forgotten, Hiyya had done so in Babylonia (Suk. 20a). Among the heritages of Judaism that come from Babylonia are the names of the months, the system of Hebrew vowels and accents, and the standard compilation of the Talmud. The Jewish liturgy was first standardized by Amram ben Sheshna, Gaon of Sura (861-81); Saadia was the first of the long succession of medieval Jewish philosophers; Mar Samuel established the basis for the reconciliation of the civil law of the state and the Jewish law; and many of the Jewish customs can be traced back to Babylonian usage. Babylonia was the "second land of Israel," and the Jews of Abyssinia in the 9th cent. placed "the sages of Babylonia" first in their prayers.

See, for the further history of the country: BAGHDAD; IRAQ; PERSIA. See also: ACADEMIES; ANILAI AND ASINAI; EXILARCH; EXILE, BABYLONIAN; GAON; HAMMURABI; KALLAH; MAR ZUTRA; MERODACH-BALADAN; NEBUCHADREZZAR; NEHARDEA; NIMROD; PUMBEDITHA; SURA; TALMUD.

ANATOL SAFANOV.

Lit.: *Cambridge Ancient History,* vols. 1 to 3; Graetz, H., *History of the Jews,* vols. 2 and 3; King, L. W., *A History of Babylon;* Koldewey, *Das wieder erstehende Babylon* (1925); Daiches, S., *The Jews in Babylonia in the Time of Ezra and Nehemiah* (1910); Newman, J., *Agricultural Life of the Jews in Babylonia 200-500 C.E.* (1932); Funk, S., *Die Juden in Babylonien 200-500* (2 vols., 1902 and 1908); Obermeyer, J., *Die Landschaft Babylonien im Zeitalter des Talmuds und des Gaonats* (1929); Christensen, A., *La Perse sous les Sassanides* (2 vols., 1934); Mann, Jacob, in *Hebrew Union College Annual,* vol. 4 (1927) 242-310.

BABYLONIAN EXILE, *see* EXILE, BABYLONIAN.

BACCHIDES, *see* JUDAS MACCABEUS.

BACH, AARON J., public official, b. New York city, 1855; d. Deal, New Jersey, 1934. He entered the tobacco firm of Elias Bach and Son at the age of twenty. Becoming head of the business at the death of his father, who had founded it, in 1907, he continued in that capacity until the firm's liquidation. He also served as a director of the Market and Fulton National Bank, New York, was a member of the advisory board of the Irving Trust Company when that bank merged with the former institution, and a director of the Mechanics and Traders Bank.

Actively engaged in politics as a Republican, he was elected Commissioner of the Department of Revenue and Finance of Deal in 1912, resigning a year later to go to Europe. In 1919, he was appointed to the same post to fill the unexpired term of his predecessor, serving until 1922. Appointed mayor that year to fill the unexpired term of Robert Offenbach, who resigned, he was elected to the same office in 1924 and re-elected twice, serving until his death in 1934. He is credited with effecting many important improvements in Deal during the years of his incumbency.

BACH, ALEXEI NIKOLAYEVICH, Russian revolutionary and chemist, b. 1857. He was arrested in 1878 for participation in university student demonstrations and was banished to Northern Russia. After his return in 1881 he joined the Narodnaya Volya ("Will of the People") revolutionary party, which at that time was waging a terrorist campaign against the Tsarist government. In 1883 he wrote a pamphlet, *Tsar Golod* (Tsar Hunger), which became famous and in later years was repeatedly reprinted. Bach left Russia in 1885 when the group with which he was connected had practically ceased to exist. From 1885 to 1905, while living in France and Switzerland, he devoted himself entirely to scientific pursuits, and contributed to the *Moniteur Scientifique* in Paris. He received an honorary doctor's degree from the University of Lausanne in recognition of his work in a chemical laboratory near Geneva.

The Russian Revolution of 1905 again aroused his interest in political activities, and he joined the Russian Social Revolutionary Party, which placed him in charge of underground activities. After a second period of enforced exile, he returned to Russia after the Revolution of 1917, but took no part in the struggle conducted by his old political friends against the Soviet Government. From that time on he devoted himself exclusively to the development of Russia's chemical science and industry. In 1918 he organized, and became director of, a chemical laboratory which was to give scientific and technical aid to the chemical industry of the country. In 1920 he organized, and became director of, the Biochemical Institute of the Commissariat of Health.

The most important of Bach's numerous works on chemistry are: a study of the role of peroxides in slow oxidation (1897); a study of the role of peroxides in the economy of the living cell (*Berichte der deutschen chemischen Gesellschaft,* 1901-10); papers on oxidizing and restoring ferments, published in *Biochemische Zeitschrift* (1911-26), and summarized in a monograph "Chemism of the Respiratory Processes" (Russian), published in *Zhurnal Russkogo Khimicheskogo Obshchestva* (1912).

Lit.: *Bolshaya Sovietskaya Entziklopedia* (1927), vol. 5, p. 91; *Encyclopaedia Britannica* (11th ed.) vol. 20, pp. 423-24.



Harry Bacharach

BACH, KARL DANIEL FRIEDRICH, painter, b. Potsdam, Germany, 1756; d. Breslau, 1829. He was the son of a Jewish merchant, the so-called elder or deputy of the Jews in Brandenburg; but later he embraced Christianity. In 1780 he entered the service of Count Ossolinsky in Warsaw, and in 1784 accompanied Count Potocki to the Netherlands, France and Italy. Through this latter patron, Bach was enabled to devote himself to the study of painting in Italy. In 1791 he became head of the newly founded art school in Breslau, where he remained till his death. Not classed as a creative artist, Bach did, however, contribute greatly to the promotion of art and instruction in portraiture. None of the paintings attributed to him is indisputedly authentic; however, the Industrial Art School of Breslau owns nineteen portfolios of his drawings and etchings.

BACHARACH, an old Jewish community in Germany on the Rhine, dating back at least to 1146, when three Jewish families are known to have been slain there by the Crusaders. A community certainly existed there from the 13th cent. on. It had to endure repeated persecutions, such as the attacks of the Armleder bands in 1337 and those during the Black Death in 1349. On April 19, 1283, twenty-six Jews were executed on a ritual murder charge in Bacharach. Heine's "Rabbi von Bacharach," the first ghetto novel written by a Jew, starts out with a description of an attack on the Jews of the town in 1287, following a blood accusation. In 1939 Bacharach numbered only a few Jews among its 1,800 inhabitants.

BACHARACH (also Bachrach, Bacherach, Bacher, and Backer), a very common Jewish family name; however, the bearers of this name do not belong to the same family, but to several families which originated in the city of Bacharach, on the Rhine, and bore the name as early as in the period between the 13th and 15th centuries. In Torri, Italy, a Rabbi Bacharach is mentioned in 1175.

Lit.: Hock, Simon, *Die Familien Prags* (1892) 42; Kaufmann, D., *Jair Chajim Bacharach und seine Ahnen* (1894); Eisenstadt-Wiener, *Daath Kedoshim* (1897-98) 5-8, 32-41, 213-24.

BACHARACH, BENJAMIN, banker and civic leader, b. Philadelphia, 1865; d. Atlantic City, 1936. He belonged to a family that moved to Atlantic City, N. J., in 1881, and were among the first Jews to settle there. The Bacharach family contributed much to the industrial, social and civic betterment of Atlantic City. Benjamin served as president of the Atlantic Chamber of Commerce. With his younger brothers, Isaac and Harry, he founded the Betty Bacharach Home for Afflicted Children (Longport, N. J.), a philanthropy supported by the Elks. He was national president of the Tall Cedars of Lebanon and served likewise for more than twenty years as president of Congregation Beth Israel of Atlantic City.

BACHARACH, GEORGE, teacher of chemistry and doctor of science, b. Berne, Switzerland, 1888. After completing his education at the universities of Zurich and Geneva in 1911, he taught chemistry for the next nine years. Coming to New York in 1920, he engaged in the chemical industry. A year later, Bacharach became professor of organic and analytical chemistry at Fordham University; in 1925, he was appointed director of research in organic chemistry at the same institution.

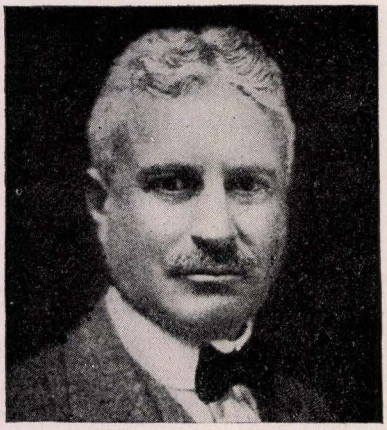
Besides lecturing at various colleges, he prepared and wrote important papers and abstracts on chemistry, notably *Further Investigations of the Nitration of Aromatic Compounds with Metallic Nitrates.* In 1926, Fordham University conferred on him the degree of doctor of science. Since 1931 he has been assistant professor at Brooklyn College.

BACHARACH, HARRY, public official, b. Philadelphia, 1873. The youngest of three brothers, he began his public career as member of the Atlantic City Council, of which he became president in 1900. A year later he was appointed postmaster by President McKinley; in 1900 he was reappointed, and he continued in the postal service until 1909, when he was made one of the New Jersey public utility commissioners. In 1911 he was elected mayor of Atlantic City and remained in that office by reelection until 1920. He served again as mayor from 1930, when he was appointed to fill an unexpired term, to 1935. Since 1935 he has been president of the State Public Utility Commission.

In communal affairs, Bacharach served as chairman of the drive which resulted in the building of the Jewish Community Center of Atlantic City. He founded several philanthropic institutions in association with his brothers, Isaac and Benjamin. As president of the Morris Guards for over twenty-five years, he also organized the Liberty Club for the support of needy families of United States veterans. In 1934 he made a trip to Europe in behalf of the American Federation of Labor. The same year he received an achievement award from the Atlantic City Press Club.

Lit.: Kaufman, *Bacharach Family; American Hebrew,* July 18, 1930, p. 27; July 5, 1934, p. 154; Feb. 8, 1935, p. 278.

BACHARACH, ISAAC, Congressman and merchant, b. Philadelphia, 1870. After his graduation from the Atlantic City High School in 1885, he entered upon a business career which began in his father's clothing establishment. In 1895, he entered the real estate and the lumber business. Later, he became president of



Isaac Bacharach

the Second National Bank of Atlantic City and a director of the Atlantic City Safe Deposit Company.

His public career began in 1907, when he became an Atlantic City councilman. Five years later, he was elected to the State Legislature of New Jersey. In 1917, he was chosen congressional representative (Republican) from the Second New Jersey District, serving continuously until 1937. Bacharach served as a member of the House Ways and Means Committee from 1919 to 1936. With his colleagues, Garner and Longworth, he was a member of the Building Commission for the $10,000,000 House Office Building. In 1931, he secured the passage of a bill to lend World War veterans up to fifty per cent of the face value of their adjusted service certificates. During his long tenure of office as Congressman, Bacharach has supported legislation in behalf of high tariff and low taxes.

Lit.: *Saturday Evening Post,* January 13, 1925; *Congressional Directory* (1936) 68; *American Hebrew,* Dec. 11, 1931, pp. 127, 140, 142; *Biographical Dictionary of the American Congress* (1928) 658.

BACHARACH, JAIR HAYIM, rabbi, b. Leipnik, Moravia, 1639 (according to others, 1628); d. Worms, 1702. He came from a family distinguished by its learning. His grandfather, Abraham Samuel Bacharach (1575-1615), was rabbi in several congregations in Bohemia, and later at Worms, fleeing from the latter place at the time of the Jewish massacres in 1615 to Gernsheim, where he died shortly after. He wrote notes (novellae) to several tractates of the Mishnah, polemical works and responsa, and studied astronomy and the calendar. His wife, Eva (1580-1651), who was the granddaughter of the "Hohe Rabbi Löw (Löwe Judah ben Bezalel), the famous rabbi of Prague, was a distinguished Talmudist—a phenomenon for that time—and frequently gave advice to learned rabbis on Talmudical questions. Jair Hayim's father, Moses Samson Bacharach (1607-70), was rabbi in Moravia, Prague, and for the last twenty years of his life in Worms.

Jair Hayim Bacharach served his first rabbinate in Coblenz. He then became a teacher of the Talmud in Worms, and remained there until it was destroyed by the French in 1689. For some time he led a wandering existence, but returned to Worms in 1699, where he lived in retirement. Although he diligently studied philosophy, mathematics and the natural sciences, he warned others against them, and considered Cabala unnecessary for the average Jew. He was originally an adherent of the movement of Sabbatai Zevi and owned a very large collection of letters and documents on Sabbatai.

Bacharach wrote several commentaries and many responsa, a small portion of which was printed in his books *Hut Hashani* (The Scarlet Thread) and *Havvoth Jair* (Encampments of Jair). The latter title puns not only on his own name, Jair, but also on Havvah, the Hebrew name of his grandmother.

Lit.: Kaufmann, D., *Jair Chajim Bacharach und seine Ahnen* (1894); Lewysohn, L., *Nafshoth Tzaddikim* (1855).

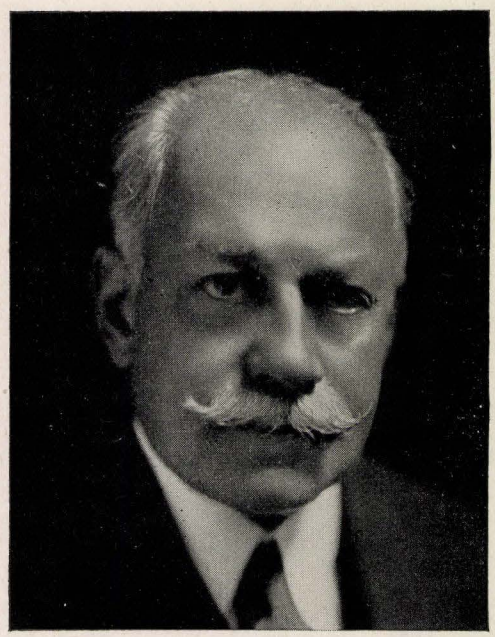
BACHARACH, MOSES BEN ISAIAH MENACHEM, scholar, b. about 1575; d. Posen, 1641. Holding pulpits successively at Szydlow, Vladimir-Wolynsk, Cracow, Frankfort on Main, Prague and Posen, he was ranked among the four leading Talmudic authorities of his time.

He composed a famous *selihah,* penitential prayer, against plague and smallpox: *Moshel baelyonim attah yadata.* The prayer was incorporated into the ritual still in use at Prague, Posen, Worms and Alsace.

Lit.: Bacharach, Jair Hayim, *Havvoth Jair,* 222, 237, 258, 272, 274.

BACHE, JULES SEMON, banker and art collector, b. New York city, 1861. Beginning his career, in 1880, as cashier of the private banking firm of Leopold Cahn & Co., he became senior partner in 1892, the firm name being then changed to J. S. Bache & Co. Along with his banking interests, Bache is a director of numerous industrial and commercial enterprises.

As an art connoisseur and collector, Bache has won wide recognition. He has built up one of the world's finest private collections of old masters, including, in his collection of seventy-seven paintings, works by



Jules S. Bache

Rembrandt, Titian, Velasquez, Van Dyck, Romney, Holbein, Hals, Botticelli, Goya, Reynolds and Gainsborough. This collection of paintings, together with valuable sculptures and bronzes, was presented by Bache, in 1937, to the State of New York. He also donated his residence on Fifth Avenue, New York city, for use as a public museum for the permanent exhibition of the collection, besides providing funds for its maintenance. Bache was treasurer of the Goethe Society, but resigned in 1933 when Hitler came into power in Germany.

Lit.: New York Times, April 29, 1937, pp. 1, 14; Nov. 16, 1937, p. 25; *Catalogue of Paintings in the Collection of Jules S. Bache* (1929).

BACHE, LEOPOLD SEMON, broker, b. New York city, 1866; d. New York city, 1927. An outstanding commodity broker, he was a partner in his brother's firm, J. S. Bache and Co., serving also terms as president of the New York Cotton Exchange, the New York Coffee and Sugar Exchange, and the Rubber Exchange Clearing Association. In addition he was a director of the New York Plate Glass Insurance Company and of the City Fire Insurance Company and a vice-president of the New York Casualty Company.

BACHELOR, *see* CELIBACY.

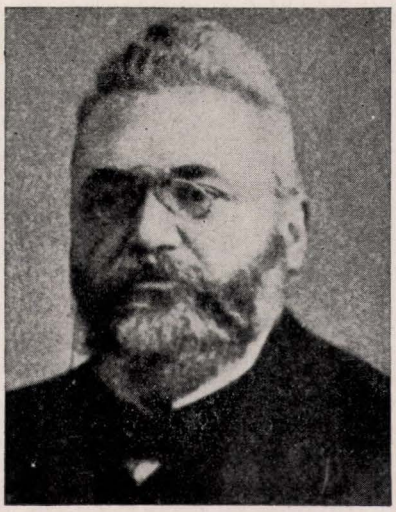
BACHER, SIMON, Neo-Hebraic poet, b. Liptó-Szent-Miklós, Hungary, 1823; d. Budapest, 1891. He was a descendant of Rabbi Jair Hayim Bacharach, and father of the scholar Wilhelm Bacher. A student of rabbinics, he took special interest in secular literature and science as well, and was influenced by the Haskalah movement. After many economic struggles, he was appointed treasurer of the Jewish community of Budapest, which office he held until his death.

While yet in his teens, Bacher translated German poems into Hebrew, thus introducing some of the classic German poetry to Talmudic students. He wrote in German, Hungarian and Hebrew. His poems were mainly occasional compositions, celebrating events of his fatherland and the Jewish community, eulogies and elegies of the great men of his day. It is his translations, however, of classic form and style, which rank high in the history of Hebrew literature. He translated into Hebrew the poems of famous Hungarian national poets, as well as of the German poets. He translated also Ludwig Philippson's tragedy *Jehoiachin* (Vienna, 1860), Lessing's *Nathan the Wise* (Vienna, 1866), and many Hungarian national songs.

Among his original poems are *Mutzal Meesh* (Saved from Fire), the income of which he devoted to rebuilding the synagogue at Miklós which was burned, and *Melech Ebyon* (Poor King), poems of Biblical content (Budapest, 1881). A collection of his poetic writings—prefaced by a biography—was published posthumously by his son Wilhelm under the title *Shaar Shimeon* (Gate of Simon).

Lit.: Bacher, W., *Introduction to Shaar Shimeon* (1894); *Hasifruth Hayafah Beibrith* (1927) 32; Zeitlin, W., *Bibliotheca Hebraica* (1891) 8-10.

BACHER, WILHELM, scholar and Orientalist, b. Liptó-Szent-Miklós, Hungary, 1850; d. Budapest, 1913. He was graduated from the University of Leipzig (1870) and received his rabbinical diploma from the



Wilhelm Bacher

seminary at Breslau (1876). He was appointed (1877) professor at the newly established Landesrabbinerschule in Budapest, where he served until his death. His scholarship brought renown to the institution, and in 1907 he was made one of its directors. His special fields of research were Biblical exegesis, Hebrew philology, the Haggadah and Judeo-Persian literature. Bacher's writings on these subjects were the first to give a systematic and critical presentation of the material and are therefore of prime importance for the student.

He made a thorough survey of Jewish Biblical exegesis from the earliest times to the close of the Middle Ages, as well as of the development of Hebrew philology that accompanied it. He wrote several works dealing with the Biblical exegesis of the Jewish philosophers of the Middle Ages, and discussed that of the Zohar. In addition, he was the author of important works on the Aramaic translation of the Bible (Targum), and on the early Hebrew grammarians, such as Ibn Hayyuj, Abraham ibn Ezra, and Jonah ibn Janah. He devoted much time to the latter, editing his dictionary of Hebrew roots in the translation of Judah ibn Tibbon. In collaboration with Derenbourg, he published Ibn Janah's grammar in the Arabic original.

Bacher's chief contribution to Jewish studies, however, are his six volumes dealing with the Haggadic material: *Die Agada der Tannaiten* (2 vols., 1884-90); *Die Agada der palästinensischen Amoräer* (3 vols., 1892-99); *Die Agada der babylonischen Amoräer* (1 vol., 1878). In these he grouped the teachings under the names of the individual teachers, brought them into chronological order, and corrected hundreds of texts. These volumes have become an indispensable source for the study of the lives and teachings of the individual Talmudic sages, as well as for the development of ideas within that period.

To the systematization of the study of the Halachah Bacher contributed his *Tradition und Tradenten* (1914) and *Exegetische Terminologie der jüdischen Traditionsliteratur.* He was a pioneer in the study of Judeo-Persian literature, and in the poetry and literature of the Jews of Southern Arabia. He was a consulting

editor of the *Jewish Encyclopedia,* to which he contributed such important articles as Academies in Babylonia, Academies in Palestine, Saadiah and Talmud.

A list of Bacher's publications compiled on the occasion of his sixtieth birthday (1910) comprises 611 books and treatises. The periodical *Magyar Zsidó Szemle* (Hungarian Jewish Review) was founded and edited (1884-90) by him and Joseph Bánóczi. He edited the Hungarian translation of the Bible, and was one of the organizers of the Izraelita Magyar Irodami Társulat (Judeo-Hungarian Literary Society), and an editor of its yearbook from 1895 to 1901.

JAKOB RENZER.

Lit.: Blau, L., *Bibliographie der Schriften Wilhelm Bachers* (1910); Liber, *Revue des études juives* (1914) 161-69; *Central Conference of American Rabbis Year Book* (1914) 114.

BACHI, RAPHAEL, miniature painter, b. Turin, Italy, 1717; d. Paris, 1767. He worked in Paris and made portraits, with considerable talent and taste, of members of the French aristocracy, including the Prince of Condé. Pietro Monaco engraved the portrait of the Duchess Maria Theresia of Monaco after one of his drawings. His name is included in the official list of the Jews residing in Paris in the period 1755-1759, where he is designated as a "painter of great talent and of respectable behavior."

BACHI, RICARDO, economist and statistician, b. Turin, Italy, 1875. He was editor of the bulletin issued by the Italian labor department from 1904 to 1908, and then, until the outbreak of the World War, librarian of the ministry of commerce, industry and agriculture at Rome. Bachi taught economics and statistical science at the Universities of Macerata, Parma and Genoa. In 1926 he was invited to succeed the famous Italian economist Enrico Barone in the chair of political economy at the Royal High Institute of Economic Sciences in Rome, but lost his professorship and his membership in the Academy dei Lincei with the introduction of the Italian racial legislation in 1938.

Bachi wrote many scientific works and surveys of Italian economic life. In 1909 he founded the annual *L'Italia economica,* which acquired a wide reputation as an analysis of Italian commerce, finance and industry. He made a study of housing conditions in Rome, with particular attention to civil service men, and published works on the housing problem in Italy.

Bachi showed a deep interest in the work of Jewish colonization in Palestine. After a visit to that country he published a study of the economic conditions there and of the possibilities for its development.

BACHMANN, ALBERTO ABRAHAM, violinist and author, b. Geneva, 1875. At the age of ten he won first prize at the Lille Conservatory of Music. He was a pupil of Ysaye, Thomson, Schillio, Brodsky, Hubay, and Petri. Bachmann made several successful European tours, and came to the United States in 1916. He became a member of the New York Philharmonic Orchestra and taught the violin. In 1922 he settled in Paris and opened a studio there.

Bachmann is the author of several important works dealing with the violin, among them *Les grands violinistes du passé* (Paris, 1913) and *An Encyclopedia of the Violin* (New York, 1925). His compositions include three concertos, two suites, a violin sonata, and many light compositions for the violin.

Bachmann has received decorations from the governments of France, Spain, Portugal, Denmark, Turkey, and Persia.

BACHMANN, JACOB, cantor, b. Berdichev, Russia, 1846; d. Budapest, 1905. His earliest musical training was received in the synagogal choir of Moses Pasternak. He later studied musical theory and voice under Anton Rubinstein in Leningrad and with the aid of Russian Jewish cantors was prepared for that profession. His distinguished heroic tenor voice and his soulful interpretation qualified him to assume the position of cantor, first in his native city and later in Rostov, Constantinople, Lemberg and Odessa. Here in 1884 he succeeded the famous chief cantor Joshua Abrass, and in the same year published his valuable collection of synagogal songs, *Shiroth Yaakob* (Songs of Jacob). He is the author also of *Yom Kippur Katan* (1892). In 1885 he was called to the position of chief cantor of the Rombach Temple in Budapest, where he was honored as the greatest cantor in the history of that city.

BACHRACH, BENJAMIN CHARLES, lawyer, b. Elgin, Ill., 1874. After studying at Notre Dame, Cornell and Columbia universities and at Kent Law College, he entered law practice at Chicago in 1896 and gained prominence as defence attorney in important criminal cases. Among his successful defenses were those of Alderman Thomas O'Malley, the banker Charles W. Spaulding, and Jack Johnson, former world heavyweight boxing champion.

In 1930 he was appointed public defender of Cook County. By the end of 1939 Bachrach and his four assistants had defended 15,536 accused persons who could not afford to pay for proper legal services. While upholding the poor man's right to equal justice with the rich, Bachrach estimated that at the same time he had saved the taxpayers of Chicago one and one-half million dollars by speeding up court action and preventing futile trials.

BACHRACH, JACOB BEN MOSES, bibliographer and author, b. Seiny, Poland, 1824; d. Bialystok, 1896. After having served as superintendent of a printing establishment in Königsberg, Germany, he became manager of a distillery in Sebastopol. He became in-



Benjamin Charles Bachrach



George Backer

terested there in the Karaites and in Jewish history, and wrote two works attempting to refute the arguments of Samuel David Luzzatto and Elijah Levita that the Hebrew vowel signs are of post-Talmudic origin: *Hayahas Liḳethab Ashuri* (Warsaw, 1894) and *Ishtadluth im Shadal* (Warsaw, 1896). In *Maamare Yaaḳob Habaḳri* (Warsaw, 1893) he similarly tries to prove the ancient origin of the Jewish calendar, and to refute the Karaite views. A trip to Palestine in 1882, in the interest of Jewish colonization there, resulted in his writing *Hamasa Leeretz Haḳedoshah* (2nd ed., Kiev, 1884).

BACKER, GEORGE, publisher and realtor, b. New York city, 1902. Since his graduation from the University of Pennsylvania, he has been vice-president of George Backer, Inc., real estate firm, in which he is associated with his brother, Theodore. Other business interests include directorships in Manhattan Properties, Inc. and Textile Properties, Inc. His cultural activities include the fields of music and the theatre. He is a trustee of the Chatham Square Music School, New York city, and a member of the Dramatists' Guild, having been associated in the production of such stage successes as *Dead End* and *Abe Lincoln in Illinois.*

Starting in 1935, Backer contributed much of his time and energies to the cause of Jewry. His first connection with a Jewish organization was as president of the Jewish Telegraphic Agency, to which post he was elected Nov. 15, 1935. Other Jewish organizations with which he is affiliated include the American Jewish Joint Distribution Committee, of which he is national vice-president, chairman of the publicity committee and member of the executive committee; American ORT Federation, of which he is president; the American Jewish Committee; Council of Jewish Federation and Welfare Funds; Jewish Social Service Association; Palestine Economic Corporation; Refugee Economic Corporation; sponsoring committee of the Palestine Pavilion, New York World's Fair, 1939 (chairman); Council for German Jewry; Overseas News Agency (1940).

A deep interest in newspaper work, nurtured since his association with the old New York *Globe,* was climaxed in 1939 when Backer purchased, with a group of associates, and became publisher and editor of the New York *Post,* New York city's oldest newspaper. In a statement issued upon his acquisition of the *Post,* Backer summarized his aims as a publisher, and his own liberal political creed, as follows: "This newspaper was first read by the generation which created our national government. That generation believed in the dignity of human personality; that the duty of government was to enable man to realize to the fullest his capacities. So long as we have held to this ideal we have gone forward. When we have discarded it we have failed. To the aggressive support of this positive ideal, which has given vitality to our national life, the *Post* is pledged. For only through the continued existence of this ideal and its constant application can we have confidence that our democracy will solve its problems in the atmosphere of free discussion by free men."

In the political field, Backer has been active since 1937. In that year and the following year he was American Labor Party candidate for Congress in the Seventeenth Congressional District of New York city, failing of election. He was elected a member of the City Council of New York, representing the American Labor Party, in November, 1938, serving out the unexpired term of the late B. Charney Vladeck until January, 1939. In 1938, the French Government named him Chevalier of the Legion of Honor, in recognition of services to France. HY WISHENGRAD.

BACON, ROGER, philosopher, Christian theologian and man of science, b. near Ilchester, Somersetshire, England, 1214; d. 1294. He received his collegiate training at Oxford, and spent many years at the University of Paris. About 1247 he took the vows of a Franciscan friar. After Bacon had returned to England to pursue his studies, his experiments in chemistry aroused suspicion as to his orthodoxy, with the result that in 1257 his lectures were interdicted, and for ten years he was compelled to remain in France under strict surveillance. Encouraged by Pope Clement IV, in 1266, Bacon set to work on his great trilogy and completed it in eighteen months. This work, the *Opus Majus, Opus Minus,* and *Opus Tertium,* is an encyclopedia treating of philosophy, theology, grammar, music, mathematics, mechanics, horology, optics and ethics. In 1268 Bacon was permitted to return to England, but ten years later his writings were condemned by his superiors in the Franciscan order.

Bacon's devotion to Hebrew and Biblical studies was phenomenal. He never tired of urging that Hebrew and cognate languages be given a place in the curriculum of learning. Hebrew to him, as to Reuchlin two centuries later, was the language in which God revealed Himself to the chosen people, the language of the Bible, in which all human wisdom had been revealed, and the mainspring from which all human enlightenment issued. He distrusted translations; he even disputed the authority of the Vulgate, in which he

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had detected corrupt renderings. The prevalent ignorance of Hebrew on the part of the theologians of the day evoked his wrath. He demanded that the laity should study the Bible in the Hebrew original. "Waters drawn from the fountain were sweeter than those taken from turbid rivulets, and wine was purer when kept in the original cask, than when poured from vessel to vessel."

In addition, Bacon believed that there was a spiritual and occult meaning in every letter and word of the Hebrew Bible, and that the Hebrews, Chaldeans, Syrians and Arabs wrote with the consonants alone, in order to conceal important scientific knowledge. Discussing the methods of acquiring this knowledge, he urged that it was best to learn Hebrew from a Jew. He himself produced a Hebrew grammar; he was familiar also with Arabic, although, as he stated, he could not write it as well as he could Hebrew. He had even some acquaintance with the Cabala, which was being compiled into the Zohar at that very time.

From these facts it is evident that Bacon was well acquainted with Jewish scholars of his time, probably those of France, and that it was from them that he acquired his Hebrew, Arabic and Cabalistic knowledge; but no clew exists as to who these Jewish teachers of Bacon were. This acquaintanceship also explains the fact—unusual in a Christian theologian or a 13th cent. Franciscan friar—that Bacon's writings do not contain a single phrase disparaging the Jews. The scientist even denied the necessity of converting them.

Bacon's admonition to learn Hebrew remained unheeded. Two centuries were to pass before Reuchlin disclosed to European scholars the existence of Hebrew and rabbinical literature. JOSEPH MARCUS.

Lit.: Burke, R. B., *The Opus Magnum of Roger Bacon* (English translation; 1928); Nolan and Hirsch edit., *The Greek Grammar of Roger Bacon, and a Fragment of His Hebrew Grammar* (1902); Hirsch, S. A., "Early English Hebraists," in *A Book of Essays* (London, 1905); Little, A. G., *Roger Bacon, Commemoration Essays* (1914).

BACTERIOLOGY, *see* BIOLOGY.

BADCHAN, *see* BADHAN.

BADEN, a province of the German Reich. Jews are first mentioned in Baden in 1235. In the 13th cent. there were communities in Tauberbischofsheim, Lauda and Pforzheim; in the 14th cent., in Überlingen, Constance, Bretten, Freiburg, Heidelberg, Ettlingen and Durlach. The conditions under which the Jews lived and the sufferings they endured were the same as elsewhere in Germany at the time. After 1606 they had to pay the margraviate of Baden-Baden 400 gulden for the privilege of residence; later, even more. In 1615 they were banished, but probably returned during the Thirty Years' War (1618-48). At the end of the 17th and in the early 18th cent., frequent laws were passed limiting their numbers. The Jewish court, established in Baden and Ettlingen, was later extended to other cities.

In Baden-Durlach, for a period of almost 150 years beginning with 1615, the Jews were allowed to reside only temporarily. From time to time, however, they did effect a settlement that lasted a number of consecutive years. Several families had letters of protection. The Jewish court there had its difficulties since Jews often refused to recognize it unless the court of the margrave remained the court of appeal. The elder and court Jew, Solomon Meier, at the beginning of the 18th cent., tried unsuccessfully to make the Baden-Durlach Jewish court the main tribunal for the Jews in the upper and lower countries.

After Baden-Baden and Baden-Durlach were united in 1771, the status of the Jews remained unchanged. An act of tolerance, instituted on June 14, 1808, gave them partial civic rights. On January 13, 1809, the "Jewish Church" was organized in accordance with an edict that gave the Jews of Baden their own organization, with a supreme council at its head. However, the Jews did not receive full civic equality until 1860. In 1895 the community assembly was instituted and given the power of approving estimates and passing important decrees. During the same year a "tax ordinance for the needs of Israelite communities" was issued by the supreme council with the consent of the synod. The local ecclesiastical tax law of 1922 became fundamentally valid for all religious associations, including the Jewish.

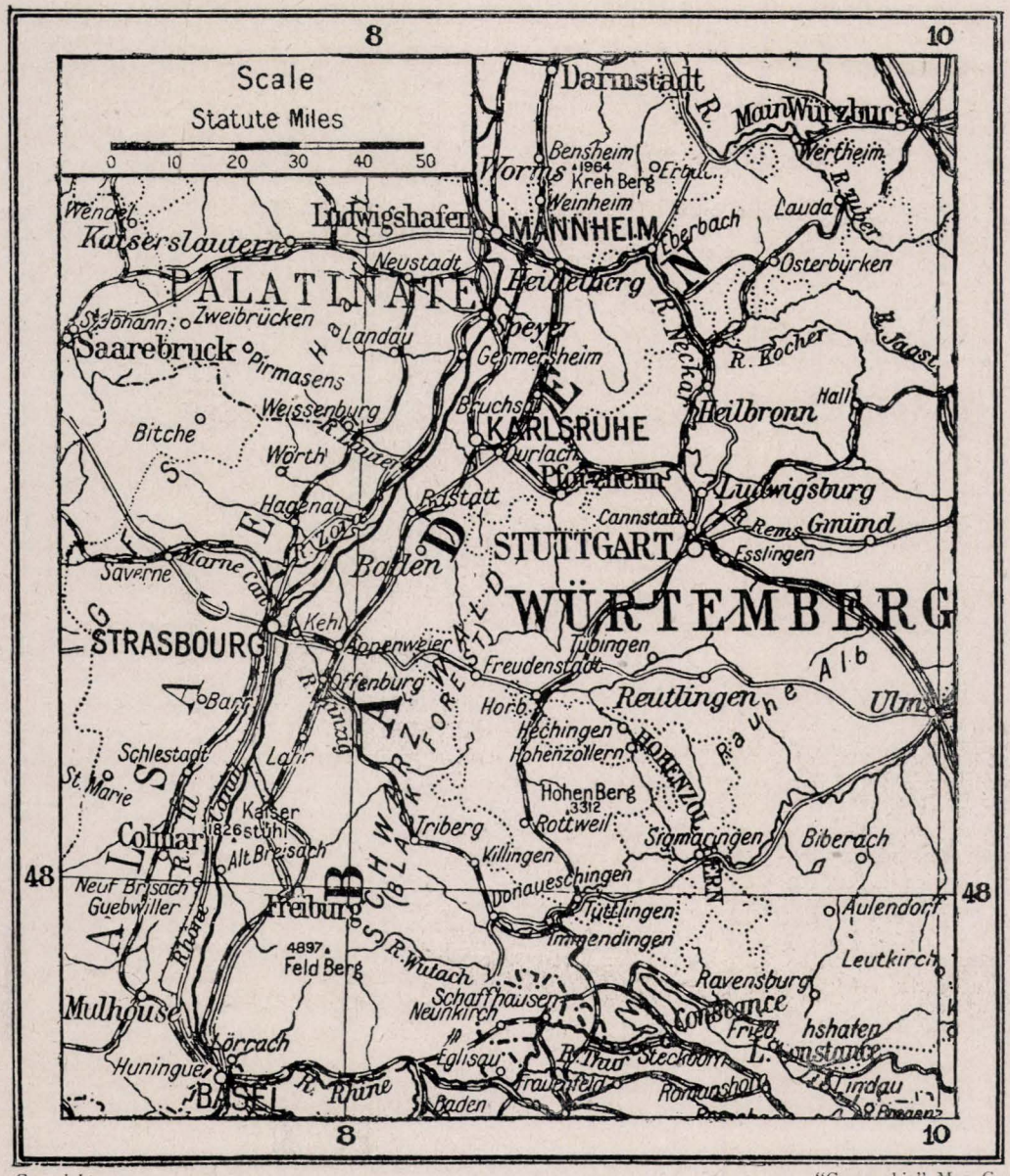
In 1933, when the Nazi regime came into power, Baden had about 20,600 Jews or 8 per cent of the population. The largest Jewish communities were in Mannheim, Karlsruhe, Heidelberg and Freiberg. There were fifteen rabbinical districts, and the community affairs were regulated by a council of eleven members and a synod of thirty-four. As in other parts of Germany, the population of the Jews in Baden has steadily decreased since the advent of Hitlerism. The census of 1936 brought down the number to about 16,800. In 1933 and 1934, emigration was chiefly directed to Palestine and France. Since 1935 the United States and South America came to the foreground as havens for the refugees; but the majority of the rich Jews did not start emigrating until 1938, when conditions under the Third Reich became intolerable.

JACOB MAGNES.

Lit.: Lewin, A., *Geschichte der Badener Israeliten* (1909); Aronius, J., *Regesten* (1902) no. 471; Rosenthal, B., *Heimatsgeschichte der badischen Juden* (1927); *Gedenkbuch zum 125-jährigen Bestehen des Oberrats der Israeliten Badens* (1934).

BADER, GERSHOM, author and journalist, b. Cracow, 1868. At fourteen, he set out on foot for Berlin, hoping to enroll as student in the rabbinical seminary there. After eight months of wandering through Germany, he returned home and became a Hebrew instructor. In 1899 he joined the editorial staff of the Hebrew weekly *Hashemesh,* which was published at Kolomea. Returning to Cracow two years later, he was appointed faculty member of the local teachers' seminary. While in this position, he wrote a number of brochures and translated *Genesis* into Polish.

Settling in Lemberg in 1894, he began to play a prominent part in the social and literary life of Galician Jewry by lecturing and contributing to Hebrew, Polish, Yiddish and German-Yiddish periodicals. From 1893 to 1895, he edited the weekly, *Hasharon;* in 1898, the Yiddish bi-weekly, *Haivri.* Six years later, in Lemberg, he founded the *Tagblat,* the first Yiddish daily in Austria, which he edited for two years; during the same period, he controlled the Lemberg periodical,



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Map of Baden, showing in bold letters the cities that had the most flourishing Jewish communities—before the advent of Hitlerism

Haeth. His next post, eight months later, was as editor of *Das Neie Lemberger Tagblat*.

During the years from 1896 to 1912 he issued seventeen volumes of *Gershom Baders Folkskalendar*, the collective volumes *Shtralen*, Hebrew textbooks and a collection of Biblical stories; in the interim he wrote stories, sketches, feuilletons, allegories, historical monographs and numerous plays, some of which have been produced in New York city.

Coming to America in 1912, he has been staff writer on several Jewish journals, correspondent for European Yiddish and Hebrew periodicals, and has written: *Eibige Emesn fun Leben* (New York, 1927), essays on the Bible and Jewish life; *Dreisig Doires Yudn in Poilen* (New York, 1927); *Our Spiritual Heroes*, a history of the creators of the Mishnah (3 vols., 1934-35); *Dibre Chen Vesechel*, a collection of Jewish anecdotes (New York, 1935).

BADGE, JEWISH; BADGE, YELLOW, *see* JEW-BADGE.

BADHAN (from Aramaic *badah* "to make merry"), equivalent to "ballad singer" (Yiddish *badchen*, plural *badchanim*). The Badhan had a place in the life of Ashkenazic Jews throughout the Middle Ages; in certain European localities he still survives today, especially in Poland and the Ukraine. He is a topical poet and improviser, and he usually composes both his melodies and his words. He often acts as the Marshalik, the singer and master of ceremonies, at weddings. Of

this class Eliakim Zunser, called Eliakim Badchen, of the latter part of the 19th cent., deserves mention; many of his songs are still current.

Lit.: Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899) 90-94; Lifschitz, Ezekiel, in *Archiv far der Geshichte fun Yiddishen Teater un Drame* (1930) 39-76.

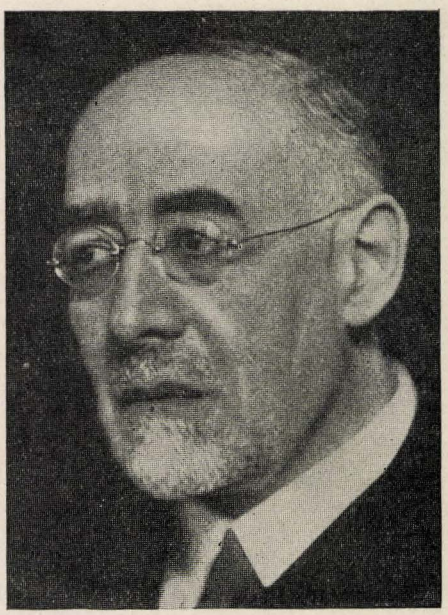
BADKENEN, *see* SLAUGHTERING.

BADT, BENNO, classical scholar, b. Schwersenk, Posen, Germany, 1849; d. Breslau, 1909. He studied at the University of Breslau and at the Jewish theological seminary there, but though ordained as rabbi, never officiated, preferring to remain a "lay brother." He became an instructor at the Johannes Gymnasium in Breslau, where he taught for the remainder of his life, eventually becoming professor. He edited M. A. Levy's *Biblische Geschichte* (Breslau, 1885), but his chief contribution was in the field of Latin and Greek studies. Especially noteworthy are his writings on the Sibylline Oracles: *De Oraculis Sibyllinis a Judaeis Compositis* (Breslau, 1869); *Ursprung, Inhalt und Text des vierten Buches der sibyllinischen Orakel* (Breslau, 1878). He translated into German Philo's *Vita Mosis.*

BADT, HARRY ASHER, captain in the United States Navy, b. Tyler, Texas, 1884. He graduated from the United States Naval Academy in 1908, and rose through the ranks of ensign, lieutenant, lieutenant-commander, commander (1918) and captain (1936). In 1912 he won a medal for his work in assisting the government of Nicaragua to put down a rebellion; in 1913 his service in Mexican waters as senior officer of the *Annapolis* brought him a second award. During the World War (1917-18) he was in the convoy service of the Navy, for which he was awarded the Victory Medal with the Escort Clasp. In 1933 he was in charge of the survey expedition which charted hitherto unmapped waters around the Aleutian Islands. He became the commander of the *Tuscaloosa* in 1938, and in this capacity participated in the good-will cruise of the Navy to South America and the Canadian cruise of President Franklin D. Roosevelt, in 1939. In December of the same year the *Tuscaloosa* was the rescue ship for the 579 sailors of the German liner *Columbus,* which was scuttled by its crew off Cape Henry, Va.

BADT, HERMANN, German deputy, b. Breslau, 1887, the son of Dr. Benno Badt. He was the first Jewish assessor in the Prussian government, in 1919, and a counsellor in the department of internal affairs, in 1920. In 1922-26 he was a member of the Prussian Diet in the Social Democratic bloc; in 1927 he became ministerial director and the representative of Prussia in the Federal Diet. In that capacity he successfully interpellated the Prussian minister of the interior on the case of Steiger, a Jewish student who was falsely accused of attempting to assassinate Wojciechowski, the president of Poland, in 1924. The attacks to which he was exposed as a Jew and Zionist forced him to move to Palestine in 1933.

BAECK, ELIAS, painter and engraver, b. 1679; d. Augsburg, Germany, 1747. He studied in Rome and went to Venice in 1705, after which he stayed for some time in Laibach before finally settling in Augsburg. Besides doing portraits and landscapes, his chief work, Baeck painted or engraved battle scenes, coronation processions and other pictures of the historical events of his time. He used the pseudonym Heldenmuth, some of his engravings being marked E.B.a.H. (Elias Baeck, alias Heldenmuth).



Dr. Leo Baeck

BAECK, LEO, rabbi, son of Samuel, b. Lissa, Posen, 1873. He studied at the Jüdisch-Theologisches Seminar in Breslau and at the Hochschule für die Wissenschaft des Judentums in Berlin, from which he received his rabbinical diploma in 1897. He served as rabbi in Oppeln (1897-1907), in Düsseldorf (1907-12), and from 1912 on in Berlin, where he was teacher of homiletics and Midrash at the Hochschule. He is a prominent figure in Jewish liberalism in Germany, and in 1922 became chairman of the German Rabbinerverband. Recognized as one of the leaders of German Jewry, he has held the office of grand-president of the Order of B'nai B'rith in the German district and of associate president of the Keren Hayesod of that country. When the Reichsvertretung der Deutschen Juden and the Zentral-Ausschuss für Aufbau und Hilfe were set up in 1933, Baeck was chosen chairman of both groups. His value as a thinker has been recognized in non-Jewish circles, as is attested by his repeated calls to the "School of Wisdom" founded by Count Keyserling at Darmstadt. In 1939 he was made president of the newly created Reichsvereinigung der Juden in Deutschland. In December of the same year, the Rockdale Avenue Temple of Cincinnati issued a call to Dr. Baeck, offering him the post of associate rabbi. He visited the United States several times.

Baeck's conception of Judaism and its future is to be found mainly in his work *Das Wesen des Judentums* (Frankfort, 4th ed., 1926); it has been translated into English by Graubweiser and Pearl as *Essence of Judaism* (Frankfort, 1936). He holds that the essence of Judaism, contained in its God-conception and in its

moral commands, is eternal and unchanging, but that its ceremonial forms are transient and modifiable. The moral law as formulated in the Bible, expounded by the Talmud and codified by subsequent religious philosophers, has guided the Jew through the ages in all walks of life, and is the culmination of the ethical principle. The Jewish religion comprises the doctrines of God as the Supreme Moral Being, of man created in the image of God and hence perpetually striving for moral perfection, and of the divine priesthood of Israel, charged with the duty of becoming the light of humanity by its own moral life and endeavor. In this sense, the intrinsic essence of Judaism is universal and eternal.

Baeck feels that, on the other hand, the forms developed by Judaism in its temporal evolution as an expression of its religious life are more the religion of the people and the community than of the individual, a "fence around the law" for the constant education of the Jewish community for its service to humanity. The future of religion in general depends on the religious evolution, the "classic religion" of deeds in contrast to "romantic" or "sentimental" Christianity.

Baeck published the last edition of his father's work *Geschichte des jüdischen Volkes und seiner Literatur,* and contributed to scientific periodicals and collections. His collected essays and addresses were published in 1933 under the title *Wege im Judentum,* and his *Die Pharisäer* was issued in popular form in 1934.

GEORG HERLITZ.

BAECK, SAMUEL, rabbi and historian, b. Kromau, Moravia, 1834; d. Lissa, Posen, 1912. He studied Talmud at the celebrated Yeshivas of Nikolsburg and Pressburg, and later attended courses in philosophy and Oriental studies at the University of Vienna. From 1864 to his death he was rabbi at Lissa. Baeck was the first successfully to advocate instruction in the Jewish religion in the colleges of Prussia. He wrote a history of Jews and Jewish literature, two volumes on the narratives and moral precepts of the Bible, and various essays which appeared in *Ben Chananja* and the *Monatsschrift.* He contributed the chapter of citations from Jewish legal literature, preachers, moralists and apologetes to Winter and Wünsche's *Die jüdische Literatur seit Abschluss des Kanons.*

BAENA, JUAN ALFONSO DE, Spanish troubadour and court poet of Jewish descent, b. Baena, near Cordova, about 1400. He was secretary and accountant to King John II of Castile. In 1445 he compiled an anthology of the best poetic productions of the courtly aristocratic school of preceding reigns, which he dedicated to his king, "the patron of the poets." This collection, *Cancionero del Judino Johan Alfon de Baena,* is the oldest Castilian song-book. Among the fifty-five poets represented in this anthology are several Marranos and bards of Jewish descent. Baena included seventy-eight of his own poems, the best being the long *Decir* (Apothegm), an exhortation dedicated to John II.

Lit.: Merimée, E., *History of Spanish Literature* (1930) 101, 112; Lang, H. R., *Cancionero de Baena* (1926).

BAER (BEN SHNEOR ZALMAN) OF LIUBAWICZ, Hasidic Zaddik and author, b. 1773; d. 1827. He was the son of Shneor Zalman of Ladi, philosopher of Hasidism and founder of the Habad (taken from the initial letters of *hochmah, binah* and *de'ah,* "wisdom, understanding, knowledge") school of Hasidism. Because of Baer's celebrated father and his equally famous son, Menahem Mendel, he is familiarly known in Hasidic circles as the "middle one." Baer, like his father, sided with Alexander I of Russia against Napoleon; consequently, when the latter invaded Russia in 1812, father and son were compelled to flee. Shneor Zalman died shortly after, and Baer, following a brief clash with Aaron of Starosele, was chosen to succeed in the leadership of the Habad movement. Ladi having been devastated in the war, Baer took up residence in Liubawicz, where he organized the Habad movement.

Baer was a prolific writer and published five books, containing his discourses on the mystic essence of the prayers and the commandments. His principal works are *Imre Binah* (Words of Understanding) and *Ner Mitzvah Vetorah Or* (The Commandment is a Lamp and the Law a Light). He also wrote a commentary on the *Zohar.* Baer was interested in the promotion of agriculture and handicrafts among the Jews. In 1823 he bought a plot of ground at Hebron, where he sought to found a Jewish colony. In 1824 he was arrested by the Russian government on suspicion of plotting revolution, but was cleared of the charge after a year of imprisonment. The day of his release (Kislev 4) was celebrated by Hasidim as an annual holiday.

Lit.: Heilmann, *Beth Rabbi,* vol. 1, pp. 48-52; vol. 2.

BAER (DOB) OF LEOVO, Hasidic rabbi, younger son of Israel Ruzhiner, who lived in the middle of the 19th cent.; d. Sadagora, Bucovina, 1876. He is unique as perhaps the only rebel in the Hasidic movement.

Baer, who had become the rabbi of the Hasidim of Leovo, began to show signs of restlessness and to seclude himself from his followers, after a ministry of several years. These culminated on the Day of Atonement, 1868, when he refused to participate in the services at the synagogue. When his family and friends remonstrated with him, he uttered vague threats of joining the Catholic church; this led his family to believe that he was insane, and they kept him under close watch in the house of his brother, at Czernowitz. The followers of the Haskalah, or more liberal Jews, hailed the rabbi as a martyr to the fanaticism of the Hasidim, and succeeded in securing the release of Baer, who thereupon adopted the name of Bernhard Friedman, assailed his former Hasidic brethren in an open letter to *Hamaggid* (1869), and lived as a liberal.

His defection from Hasidism aroused a storm of controversy. His Hasidic followers in Leovo remained faithful to him, and never ceased to believe in him. The rival Hasidic dynasty in Sandz used the incident to attack the haughty Ruzhiner dynasty, while the followers of the Haskalah widely acclaimed the step that Baer had taken. Shortly afterwards, however, Baer, disillusioned with his new friends, returned to his family and to Hasidism, and in a second open letter disavowed his rebellion, declaring that the death of one of his brothers had temporarily unsettled his reason. This explanation was joyfully accepted by the Hasidim, but others claimed that he secretly harbored liberal tendencies for the rest of his life, which was spent in isolation.

Lit.: Horodezky, S. A., *Hahasiduth Vehahasidim* (1922) vol. 2, pp. 124-53; idem, *Religiöse Strömungen im Judentum* (1920) 221-24; *Yalkut Haroim* (1870).

BAER (DOB) OF MESERITZ, known as the Great Maggid (preacher), apostle of Hasidism, b. Lukachi, Volhynia, 1710; d. Anapoli, Ukraine, 1772. He was the disciple and successor of Israel ben Eliezer, the Baal Shem, the founder of Hasidism, and it was under his influence that the Hasidic sect became a real force in Judaism. In a ministry of only twelve years, he succeeded in transforming a movement that had started out as a mere emotional longing for a more spiritual religion into an organization of scholars, thinkers and philosophers, such as Phinehas and Samuel Horowitz, Shneor Zalman of Ladi, and Mendel of Vitebsk.

It was a sheer accident which made Baer forsake the beaten path of rabbinism in which he had been brought up and attained distinction, to follow the new movement in Judaism. Though he had no rabbinical position, he was a distinguished Talmudist and gifted speaker whose words throbbed with life and interest. He was on the threshold of great success in his vocation of Maggid; but a serious ailment, brought on by his penurious life and ascetic ways, impaired his health. When his condition became alarming, his friends insisted that he visit the Baal Shem, who was already known for performing astounding cures. Baer at first disdained to seek a man whose reputation for Talmudic learning was not especially high, but in the end he consented to make the pilgrimage.

The meeting of the two men proved to be a turning point in the history of the young Hasidic movement. Only the barest facts of this encounter between two men of opposite natures and temperaments are recorded. Intellect and emotion were arrayed against one another in an all-night wrestle. At last the Baal Shem triumphed; he was able to convince his opponent that although he had been able to discover the outward meaning of a certain passage in a mystical book, he nevertheless failed to comprehend its deeper, inner significance. Baer was won over to Hasidism and to the Baal Shem. He never left his master, but stayed with him to the end of the latter's life, two years later. He had so imbibed the spirit of the Baal Shem's teachings that he was able to become his successor as head of the rising Hasidic movement.

Baer combined the emotion and imagination of the preacher with the learning and wisdom of the scholar. He had a keen understanding of human nature and no little organizing ability. He not only trained teachers and endowed them with his spirit, but organized a systematic campaign to spread the doctrines of the new sect. The disciples of Baer, presenting the teachings of Hasidism in a pleasant and agreeable manner, brought to him thousands of followers.

Baer now proceeded to make his power felt. Over strong opposition, he introduced changes in the ritual, adopted the Lurian prayerbook, and established separate Hasidic synagogues. He dramatized his personal appearance, and conducted a court with considerable pomp and significance. His very feebleness, the rare occasions when he condescended to appear before his adoring followers, added to his sway over them. The impressive ceremonies of Baer's court were minutely described by Solomon Maimon in his *Autobiography*. By the time of his death Hasidism had already been well established in many parts of Poland and Lithuania, even in Vilna, the very citadel of rabbinism.

Like his predecessor, the Baal Shem, Baer wrote no books. He was the philosopher of Hasidism; but his philosophy can be gathered only from such of his sayings and sermons as were recorded by his disciple and relative Solomon ben Abraham of Lutzk. The latter made two books of these compilations. The first was called *Maggid Debaro Leyaakob* (Who Telleth His Word unto Jacob), so named because the three final letters spell out Baer's Hebrew name Dob; the other was *Likkute Yekarim* (Precious Collection).

Baer's system is but a more technical elaboration of the teachings of the Baal Shem. There is a spark (*nitzutz*) of divinity in all things, even in the heathen deities. But while God is in all things and everywhere, the degree of His manifestation differs in accordance with man's higher or lower nature. Man will attain to perfection by the increase of the number of divine sparks within him. The Zaddik ("saint") is he who can concentrate within himself the greatest number of such divine sparks. He therefore becomes the true symbol and embodiment of inwardness. Basing his claim on the verse, "The righteous (*tzaddik*) is the foundation of the world" (*Prov.* 10:25), Baer was led to claim fabulous powers for the Zaddik.

Prayer was to Baer a state of ecstasy which effects a complete union between God and man. By means of prayer man is able to break through the corroding and corrupting influences of life and overcome the laws of nature. But for prayer to be effective, it must be inward and spiritual, not cold and mechanical.

With the exception of its founder, no other man stamped his personality on the Hasidic movement as did Baer of Meseritz. He was adored by his followers, who expected the explanation of the deepest mysteries and the solution of the profoundest problems from his very presence. Yet his influence ultimately was unfortunate for the movement. His emphasis upon the significance of the Zaddik, his promise of supermundane powers to the leaders of Hasidism, led to the cult of Zaddikism, which ultimately undermined the naive and simple teachings of primitive Hasidism. Both the Baal Shem and Baer had sought a pure leadership, a greater spirituality in Judaism; in the end the movement became a seething mass of more or less ignorant followers disputing the claims of rival Zaddikim. Despite the efforts of many Hasidic leaders, the movement fell into disrepute, and the way was open for every conceivable form of demagogy and charlatanism.

JACOB S. MINKIN.

Lit.: Horodezky, S. A., *Leaders in Hassidism* (1928) 13-22; Buber, Martin, *Der grosse Maggid und seine Nachfolger* (1922); idem, *Die chassidischen Bücher* (1927) 340-553; Minkin, Jacob S., *The Romance of Hassidism* (1935) 85-105.

BAER, ABRAHAM, cantor, b. Filehne, Posen, 1834; d. Gothenburg, 1894, where he was cantor from 1857 on. In 1877 he published *Baal Tefillah* or *The Practical Reader,* the result of years of research in a field which had been hardly explored. It is a complete anthology of religious hymns and recitatives according to the Polish, German (Ashkenazic) and Portuguese (Sephardic) rites, and including all the ritual prescriptions and customs dealing with divine services. Because of its rich contents and its all-inclusiveness, the book

was widely circulated, and is of great value for the student of Jewish music.

Lit.: *Der jüdische Kantor* (1882); Idelsohn, *Jewish Music,* p. 339.

BAER, ABRAHAM ADOLF, physician and social hygienist, b. Filehne, Posen, 1834; d. Berlin, 1908. From 1872 on he was chief physician of the prison Plötzensee, near Berlin. He was a pioneer in prison hygiene, in which field he wrote many works. He stressed the factor of alcohol as a cause in crime and contributed a number of articles to various medical journals on the cure of drunkenness.

BAER, ASHER, mathematician and engraver, b. Sieny, Lithuania, first quarter of the 19th cent.; d. Jerusalem, 1897. He made brilliant studies of mathematical problems in mechanics, such as those treating of the movements of cogwheels, which won him renown in scientific periodicals of the 50's. In the same period (1858), he received a prize at the Königsberg Exposition for his engraving. About 1870 Baer migrated to Jerusalem, where he was for many years contributor to Hebrew publications, especially *Hamaggid.*

Lit.: *Wilenski Vyestnik,* 1861, No. 19.

BAER, FRITZ, historian, b. Halberstadt, Germany, 1888. He is known chiefly as an authority on the Spanish period of Jewish history. In 1919 he became a member of the Akademie für die Wissenschaft des Judentums, and in 1930 professor of medieval Jewish history at The Hebrew University, Jerusalem. His writings include: *Studien zur Geschichte der Juden im Königreich Aragonien während des dreizehnten und vierzehnten Jahrhunderts* (Berlin, 1913); *Untersuchungen über Quellen und Komposition des Schebet Jehuda* (Berlin, 1923); *Die Juden im christlichen Spanien:* part 1, *Urkunden und Regesten,* vol. 1, *Aragonien und Navarra* (Berlin, 1929); vol. 2, *Kastilien, Inquisitionsakten* (Berlin, 1936), a standard reference work.

BAER, JOSEF, book-seller, b. Hanau, Germany, 1767; d. 1851. Having accompanied his father to Bockenheim, he founded an antiquary shop there, in 1785, with which was connected a stall for second-hand books. The book business started by Baer gradually grew, and was expanded by his sons Bernhard, Leopold and Hermann into a firm renowned throughout Europe for its transactions in ancient and rare books. From 1853 to 1914 it was the chief source of supply of rare books for the Russian Imperial Public Library. A branch was founded at Paris (1872) by Hermann, who later became professor at the Sorbonne University, serving until 1908.

Lit.: *Jewish Chronicle,* Oct. 30, 1885, p. 15.

BAER, MAX ADELBERT, heavyweight pugilistic champion, b. Omaha, Nebraska, 1909. He is of Jewish descent only on his father's side. In 1918, his father removed to a ranch at Livermore, California. After several years spent on his father's ranch and in the cattle trade, Baer took up professional boxing in 1929, in which he quickly rose to the top of the heavyweight division. From 1929 to 1933, he defeated such able contenders as Chief Caribou, Sailor Leeds, Al Ledford, Frankie Campbell (1930), Tom Heeney (1931), Johnny Risko (1931), and Max Schmeling (1933), former heavyweight champion of the world. During these four years Baer suffered only three defeats.

On June 15, 1934, Baer won the world's heavyweight crown by knocking out Primo Carnera of Italy, the then champion, in the eleventh round of a scheduled fifteen round bout at the Madison Square Garden Bowl in Long Island City, New York, in the presence of 56,000 spectators. He lost the championship on June 13, 1935, in New York city, when James J. Braddock won the decision on points after a fifteen-round bout. The same year, he lost again to Joe Louis. On June 7, 1939, he vainly tried to stage a comeback in a battle with Lou Nova. He withdrew from the prize ring for a time, but returned in 1940. In his career as pugilist Baer attracted crowds by his pleasing personality, although frequently criticized for his habit of clowning. He also appeared in plays on the radio and the screen.

BAER, SELIGMANN (Seckel), Masorah scholar, b. Mosbach, Baden, 1825; d. Biebrich, Prussia, 1897. He was taught by Wolf Heidenheim, and early devoted himself to Masoretic studies, a field in which he accomplished much. In 1876 the faculty of philosophy at the University of Leipzig conferred upon him an honorary doctor's degree at the suggestion of Franz Delitzsch, and in 1882 he was made an honorary citizen of the city of Biebrich. Notwithstanding his learning he retained his modest post of teacher in the Jewish congregation at Biebrich until he died.

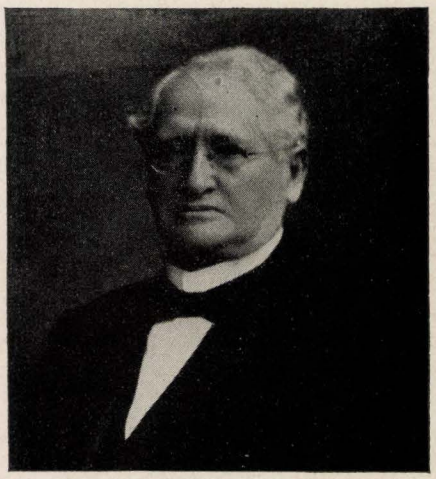
As member of the Commission on the History of the Jews in Germany he translated the Hebrew sources for the *Geschichte der Juden in Deutschland* (vol. 2, *Berichte über die Judenverfolgungen während der Kreuzzüge,* Berlin, 1892). While this work may have its shortcomings, his edition of parts of the Bible, his editions of the prayer-book, and of other liturgical works are models of careful scholarly work. Together with Delitzsch, who wrote Latin prefaces to most of the books, Baer republished the books of the Bible (except *Exodus* and *Deuteronomy*) with many Masoretic notes and readings. His numerous writings include: *Torath Emeth* (Rödelheim, 1852), in which are discussed the rules for accentuation in *Psalms, Proverbs* and *Job;* an enlarged German translation is subjoined to the second part of Delitzsch's *Commentary on the Psalms* (Leipzig, 1860; 5th ed., 1895); *Dikduke Hateamim* of Aaron ben Asher, together with Hermann L. Strack (Leipzig, 1879); *Seder Abodath Yisrael,* with a detailed commentary, *Yachin Lashon* (Rödelheim, 1868); an elaboration of the Masorah in the *Rabbinical Bible* (Vilna, 1894); also a number of liturgical works.

Lit.: *Allgemeine Deutsche Biographie,* vol. 46, pp. 212-13; *Jewish Chronicle,* March 12, 1897, p. 12.

BAERWALD, HERMANN, educator, b. Nakel, Posen, 1828; d. 1907. He was the father of Paul Baerwald. Following his graduation from the University of Berlin in 1855, he went to Vienna, where he became private instructor in the house of the Prussian consul, Moritz von Goldschmidt, at the same time continuing his historical studies. In 1859 he was called to the faculty of the teachers' seminary of the Berlin Jewish community, and in 1868 he was chosen head of the

Frankfort Philanthropin, where he remained for thirty-one years, retiring in 1899. He was particularly successful in improving the curriculum, arousing the interest of the students, and securing noteworthy instructors for the institution.

Baerwald was active in the Reform Movement, particularly in the introduction of sermons in German. As a member of the central committee of the Alliance Israélite Universelle, he took a lively interest in its educational work. His writings include: *Zur Charakteristik und Kritik mittelalterlicher Formelbücher* (1858); *Zur Geschichte der Realschule der israelitischen Gemeinde* (1869; 1875); *Der alte Friedhof der israelitischen Gemeinde zu Frankfurt am Main* (1883).



Hermann Baerwald

BAERWALD, PAUL, banker and communal worker, b. Frankfort-on-Main, Germany, 1871. He was engaged in the banking business with Lazard-Speyer-Ellissen in Frankfort from 1886 to 1891; with Speyer Brothers, London, from 1891 to 1896; and with Speyer and Company, New York, from 1896 to 1906. With his European experience as a foundation, Baerwald became one of America's outstanding bankers. He was a partner in Lazard Frères in New York from 1897 until he retired in 1930 to devote himself entirely to philanthropic and communal endeavors.

As a Jewish welfare worker, Baerwald served as treasurer of the Joint Distribution Committee from 1917 to 1932, when he became chairman. His philanthropic activities include his services as treasurer of the Agro-Joint, of the Solomon and Betty Loeb Home for Convalescents, and of the American Society for Jewish Farm Settlements in Russia. He is also a co-chairman of the United Jewish Appeal.



King Feisal (left) received by the Chief Rabbi (center) of Baghdad in 1925

BAGHDAD, capital of the former Turkish province of the same name, since 1932 capital of the Arab kingdom of Iraq. It is situated in Southern Mesopotamia on both banks of the Tigris river, and is called, even in modern times, Babel or Shinar by the Oriental Jews (cf. *Gen.* 10:10). The name means "given by God" in the old Persian (Iranian) language. The Talmud (*Ber.* 54b and elsewhere) mentions a city Bagdata in Babylonia, identified by some with Baghdad, although the Moslem writers date the latter's founding much later, in 762 C.E. The Jews settled in the city in large numbers, although both they and the Christians were subjected to many restrictions imposed by Moslem law; these, however, were not always enforced with equal severity. By the end of the 9th cent. some Jews in Baghdad even held governmental offices. At about the same time Baghdad became the center of Jewish scholarship. It was the residence of the exilarch, and was closely connected with the academies at Sura and Pumbeditha. Many Jewish scholars who were natives of Baghdad in this period and later adopted the surnames Habagdadi or Hababli.

Jewish sects flourished in Baghdad; the Karaites, whose titular founder, Anan ben David, came to Baghdad in 767, preached their doctrines in public, as did other sectarians. Cabala had a foothold there. In 930 Saadia Gaon came to Baghdad to escape the enmity of the ruling exilarch; it was there that he composed his most famous philosophical work, *Emunoth Vedeoth.* In 937 he became reconciled with the exilarch David ben Zakkai, and resumed his high office at the academy in Sura. The grammarian Dunash ibn Labrat came to Baghdad in 950. The Geonim Hai, Kimoi, and Jehudai bar Samuel were official judges there before they went to Pumbeditha. It is said that Abraham ibn Ezra visited Baghdad about 1140. Twenty years later David Alroy issued his stirring appeal to the Jews of Asia to renounce their allegiance to the Moslem empire and to return to Jerusalem. During the 12th cent. the Jews in Baghdad were granted a certain measure of self-government. Caliph Al-Muktafi appointed a layman, Solomon Hasdai, as exilarch. He was succeeded by his son Daniel, at whose death the Baghdad exilarchate came to an end. The Jewish community declined with the general ruin of the city; in 1258 Baghdad was captured by the Mongols under Hulagu, and its streets ran red with Jewish blood as the result of revolts and civil warfare. In 1401 many Jews were killed when the city was besieged and destroyed by Tamerlane.

At the beginning of the 17th cent. Jewish scholarship in Baghdad reached such a low ebb that even minor religious disputes were settled by the rabbis of Aleppo and Safed. The worst period for the Jews was from 1628 to 1639, when Baghdad was the scene of battles between the Persians and the Turks, in which the Turks were ultimately victorious. Thereafter their situation began to improve.

The famous travelers Benjamin of Tudela (about 1170), Pethahiah of Regensburg (12th cent.), and Israel Benjamin (19th cent.) describe conditions in Baghdad as they observed them. Benjamin of Tudela reports that in his time there were in Baghdad 1,000 (?) Jewish families, twenty-three synagogues, and ten Yeshivas. Pethahiah reports that he heard instrumental music in the synagogue. Pedro Teixeira (17th cent.) reports that he found about 300 Jewish homes in Baghdad. At the beginning of the 19th cent. Ezekiel Gabbai Bagdadli, a rich banker with great political influence, acted as leader of the Jewish community. Israel Benjamin, who visited the city in 1848, reports that there were 3,000 Jewish families in Baghdad, who lived happily under a Hacham-Bashi (chief rabbi) appointed by the Sublime Porte.

In the latter half of the 19th cent. repeated attempts were made to remove from the control of the Jews the supposed tombs of Daniel, Ezekiel, Ezra and the high priest Joshua (mentioned in *Haggai* 1:1), situated near Baghdad; however, these attempts were frustrated by the British. Up to 1939 about 220 Hebrew and Judeo-Arabic books had been printed in Baghdad, the first Hebrew printing-press having been established there in 1866. Of the approximately 250,000 inhabitants of Baghdad in 1939, about 75,000 were Jews. There were twenty-six synagogues and fifty-two Jewish schools. The British captured Baghdad in 1917, and set up the kingdom of Iraq, which was a British mandate until 1932, when it became independent.

MORITZ FREIER.

Lit.: Graetz, H., *History of the Jews,* vol. 3, pp. 156, 428-29, 438-40, 633; Epstein, A., "La querelle au sujet du calendier," *Revue des études juives,* vol. 42 (1901) 201-2; Poznanski, S., "Anan et ses écrits," *ibid.,* vol. 44, pp. 163-66; Rosanes, *Dibre Yeme Yisrael Betogarmah,* vol. 3 (1913) 112-13, 171; vol. 5 (1937-38) 208-10; Le Strange, Guy, *Baghdad During the Abbasid Caliphate* (new ed., 1924); Levy, Reuben, *A Baghdad Chronicle* (1929).

BAGI, family name common among Turkish Jews. Variations of the name are Beigi, Begi, Badshi, Pegi and Poki. The original and most correct form is undoubtedly Begi, from the Turkish *begh* (*bek*), "prince," "lord."

JOSEPH BEN MOSES BAGI, a pupil of Abraham Bali, lived in Constantinople at the end of the 15th cent. As is seen from two letters of Moses ben Jacob Hagoleh addressed to him, he was on friendly terms with the Rabbinites, as were other Karaites of his time. In his *Iggereth Kiryah Neemanah* (Letter of the Faithful City), written to explain the difference between the Karaites and the Rabbinites, he opposed the identification of the Karaites with the ancient Sadducees. The work is valuable for its citations from old Karaite and Rabbinite authors, among the latter Elijah Mizrahi. Joseph's works are extant only in manuscript.

MOSES BEN BENJAMIN BAGI lived in Constantinople in the second half of the 16th cent. One chapter of his book of precepts, *Mitzvoth Mosheh* (Commandments of Moses), entitled "Masath Mosheh," dealing with the Sabbath laws, was printed in the *Pinnath Yikrath* of Isaac ben Solomon of Chufut-Kale (Eupatoria, 1834). Several hymns containing his name in acrostics were incorporated into the Karaite prayer-book.

ELIJAH AFIDA (AFDA) BAGI lived at Constantinople in the first half of the 17th cent.; he died before 1641. He was the author of a work on the ritual, a collection of poems, a Hebrew-Greek dictionary of the Bible (specimens of which were published in the periodical *Asiat* in 1914), and various literary essays.

BAGINSKY, ADOLF, pediatrician and public health worker, b. Ratibor, Prussia, 1843; d. Berlin, 1918. He was one of the founders of modern therapeutics for children, which he advocated in numerous treatises, his special field of interest being diphtheria and intestinal tuberculosis in infancy. The introduction of school physicians, the establishment of infant asylums and of forest schools, as well as many other advances in the systematic care of children are due to his efforts. In 1881 he was appointed instructor in the University of Berlin, later becoming assistant professor. Since he openly professed Judaism, he was denied a higher academic career in Germany. In 1890 he was made director of the newly founded Emperor and Empress Frederick Hospital, his reputation being so well established that he was summoned by Sultan Abdul Hamid to improve the status of infant hygiene in Constantinople. He was the founder of *Archiv für Kinderheilkunde* (Stuttgart, 1880) and author of *Die hygienischen Grundzüge der mosaischen Gesetzgebung* (2nd ed., Brunswick, 1895).

BAGOAS or **BAGOHI** (old Persian Baga, "god"), Persian official, governor of Judea during the reigns of Darius II (424-404 B.C.E.) and Artaxerxes II (404-361 B.C.E.). Bagoas is mentioned together with Johanan, high priest at Jerusalem, in a letter addressed by Yedoniah, chief priest and head of the Jewish military colony at Jeb (Elephantine, Egypt), appealing for permission to rebuild their temple which was destroyed in 410 B.C.E. On account of keen differences existing between Johanan and Bagoas, the latter promised the office of high priest to Jeshua, brother of Johanan, whereupon Johanan slew his brother. Bagoas then entered the Temple and exacted a heavy fine, declaring himself more holy than the fratricidal priest.

The Persian name Bagoas was common also among the Jews (*Ezra* 2:2; *Neh.* 7:7, where the word Bigvai is probably to be vocalized as Bagohi). In later Hellenistic times it became a synonym for eunuch, and in this sense it occurs in *Judith* (12:11).

BAGRATUNI, *see* PACRADOUNIS.

BAHAMA ISLANDS, most northerly group of the British West Indies. There must have been a Jewish community on the islands, for there is a small cemetery for the interment of Jews in the city of Nassau, New Providence, the seat of the government. In 1939 a few Jewish families were residents of Nassau.

BAHIA (Cidade do São Salvador da Bahia de Todos os Santos), Brazilian seaport and capital of the state of Bahia, the site of the first community of professing Jews in the Western Hemisphere.

Portuguese were believed to have lived at Bahia as early as 1510, but the first organized settlement was made in 1549 when Thome de Sousa, first governor-general of the Portuguese colony of Brazil, was ordered to establish his capital at Bahia and build a strong city there. Marranos or "New Christians" (secret Jews who publicly practised Catholicism) were fleeing from persecution in the mother country in large numbers at this time, and many settled in Bahia, becoming particularly successful in the prosperous sugar trade. There are records of Marrano physicians in 1610; about 1620 the Marrano population of Bahia was about 1,000 and included some of the city's wealthiest citizens. The Portuguese Inquisition became official in Brazil in 1621, but its agents had been active in the preceding decade, often sending suspects back to Lisbon to stand trial. Hence the Marranos never admitted their Jewish identity and ate pork to avoid detection.

In the early part of the 17th cent. Holland undertook the ambitious task of wresting Brazil from its Portuguese masters. It entrusted this to the Dutch West India Company, founded in 1622. Among the arguments advanced for the establishment of the company was "that the Portuguese themselves—some from hatred of Castile, others because of their intermarriage with New Christians and their consequent dread of the Inquisition—would either willingly join or feebly oppose an invasion, and all that was needful was to treat them well and give them liberty of conscience."

This supposition was correct. When the Netherlands fleet sailed against Bahia, in 1623, important information was supplied by two Amsterdam Jews, Nuño Alvarez Franco and Rabbi Manuel Fernandez Drago. Wilkens, the Dutch commander, proclaimed freedom of belief on taking the city in 1624, whereupon 200 Jews declared themselves and pledged support of the new government. Other Marranos followed suit. This was the first group of Jews in the New World openly professing their religion. To it was soon added a second thousand of Jews—emigrants from Holland. In 1625, however, the Portuguese retook the city and brought an end to Jewish freedom. Five leading Jews were executed and suppression was revived. Rabbi Drago remained in Bahia as late as 1634, making a name for himself as a teacher. But when the Hollanders captured Pernambuco in 1631, most of the Bahia Jews and Marranos fled up the coast to take advantage of Netherlands tolerance.

Occasional individual Jews appear in the records of Bahia during the rest of the 17th cent. At the very end of the century a new group of Marranos arrived from Portugal, only to be sent back forcibly within seventy-five years. The new expulsion left many plantations idle and so disrupted Brazilian commerce that the Marquess of Pombal (Prime Minister of Portugal, 1756-77) enacted laws removing the Marranos' disabilities and making it a penal offense to reproach anyone for his Jewish origin, or to keep lists of persons of Jewish origin. The effect of the new law was to hamper Inquisition agents and render them ineffective. Unmolested, most of the Marranos were absorbed into the Christian population of Bahia, and after 1765 the Jews as a class are not mentioned in the city's records.

When the republican constitution was ratified in November, 1890, complete religious freedom was established in Brazil. Since then a number of East European Jews have settled in Bahia, in addition to the Sephardic groups already there. In 1939 Bahia had the fifth largest Jewish population among Brazilian cities: 1,000, out of a total population of 360,000. The community supports both Sephardic and Ashkenazic synagogues.

The theory has been advanced that the first Jews to settle as a group in the United States came to New York (then New Amsterdam) from Bahia in 1654. Leon Hühner denies this, pointing out that since the Portuguese recaptured Bahia from the Hollanders, in

1625, and never relinquished it, the Jewish settlers on the ship *St. Charles* probably came as refugees from Pernambuco, which had 5,000 Jewish inhabitants when it fell into Portuguese hands in 1654. Some of the Pernambuco Jews, of course, may have come originally from Bahia. DAVID LANDMAN.

Lit.: Publications of the American Jewish Historical Society, especially vol. 9, pp. 75-85.

BAHIR (Sefer Habahir), Cabalistic book, first quoted in the 13th cent. Previously attributed to Nehunya ben Hakanah, it is now generally ascribed by modern scholars to the mystic, Isaac the Blind. The influence of the *Zohar* on the Sefer Habahir is evident from their synonymous titles; both Zohar and Bahir mean "brightness."

The ideas of the Sefer Habahir, most of them already advanced in the earlier mystic book, the *Sefer Yetzirah*, are as follows: The universe has always existed and is eternal. The ten Sefiroth, or divine emanations, are God's essence, serving as intermediaries between the universe and its creator. From the primeval "concealed light," Or Ganuz, there emanated Hochmah ("wisdom"), from which in turn came Binah ("understanding") and Daath ("knowledge"). These three constitute the upper Sefiroth, and from these the seven lower are derived. These ten Sefiroth are the foundations of the cosmos, embrace its entire realm and make possible its perpetual existence.

Written in the form of a dialogue, the Sefer Habahir is chiefly in Hebrew, with a number of Aramaic words and even whole paragraphs in that language. It contains cryptical interpretations of the characters of the Hebrew alphabet, of Hebrew subscripts and accents. It repeats, with slight alterations, parables and legends of the Talmud and Midrash.

Lit.: Ehrenpreis, *Entwicklung der Emanationslehre* (1895); *Jewish Encyclopedia*, vol. 2, pp. 442-44; Jellinek, *Beiträge zur Geschichte der Kabbala* (1852) 72; *Encyclopaedia Judaica*, vol. 3, cols, 969-79; Neubauer, A., "The Bahir and the Zohar," *Jewish Quarterly Review*, vol. 4 (1892) 357-67.

BAHUR ("young man"), a term used to designate a young man in the prime of life ("the glory of young men is their strength," *Prov.* 20:29; cf. *Ps.* 148:12; *Eccl.* 11:9). Bahur is used in the Mishnah to denote a yet unmarried young man (*Taan.* 4:8). In a description of the installation exercises of the exilarch, mention is made of a choir of boys (Bahurim) who sang in honor of the occasion (Neubauer, *Medieval Jewish Chronicles*, vol. 2, p. 83).

During the Middle Ages the title of Bahur acquired many meanings. Bahur in conjunction with the adjectives Hashur (important), Nehmad (desirable), or Zaken (learned, sage) was a title of honor. The noted grammarian Elijah Levita received the cognomen Bahur because he did not marry until late in life. Bahur was also employed to distinguish between two contemporaries of the same name, as the English term "the lesser" is used. Thus Rabbi Samuel (ben Joseph of Verdun) Bahur was called Bahur to distinguish him from another Samuel who also lived in Verdun (Gross, *Gallia Judaica*, p. 206). Kalonymus ben Judah, the poet, is often referred to as the Bahur in order to differentiate between him and other members of his



Bahur (Young Talmudist) as pictured by Rembrandt van Rijn

numerous family who bore similar names. The name Bahur, in the sense of "chosen," is one of the titles of God (*Tanhuma*, edit. Buber, vol. 3, p. 74); and Elijah is known as Bahur because he is chosen to redeem Israel. In Cabalistic literature Bahurim are those angels who directly serve God.

The most distinctive use of Bahur, however, is that of Yeshiva Bahur, that is, a student of a Yeshiva who is able to continue his studies without the aid of a teacher. In the Middle Ages youths eager for deeper knowledge of the Talmud would leave comfortable homes and wander to the academy of some far-famed master, willing to endure privations for the sake of their goal. The industry of the Bahur is justly famous. Many Bahurim did not sleep in a bed except on Friday night; the other nights of the week they spent in the Yeshiva, permitting themselves only a short nap to interrupt the eager poring over their folios. Needy students obtained free meals in the students' refectory, which was maintained by voluntary contributions. It was considered a duty and a privilege for members of the congregation to support poor Bahurim, each member according to his means. In a rich home a Bahur was boarded for a semester or longer; in return he would often instruct the children of the family in Bible and in Talmud. A Bahur who ate at a different house each day was said to receive *Teg* (days); one who got only dinners had a *Tisch* (a table). Poor families, not to miss sharing in the meritorious act (*Mitzvah*) of furthering the study of the Torah, would cook food supplied by the community in their own homes and serve it there to the Bahurim.

On certain festivals, such as the first day of Shabuoth and the last day of Passover, the rector of the academy would invite the entire student body to a banquet. Hanukah, Simhath Torah and Lag Beomer were

always celebrated with great merrymaking. Purim, however, was the one holiday of the year when the ordinarily dignified Bahur underwent a complete change. On the Sabbath after Purim, the Bahurim took over all the functions of the communal officials. The main event was the Purim Seudah (banquet), which started late in the evening and broke up near dawn. Inspired by good cheer, the Bahurim parodied the Talmud, its commentaries, the prayer book. Ingeniously waggish applications of Biblical and Talmudical passages and every form of quip, pun and epigram, together with much bantering repartee, flew back and forth. After the departure of the honored guests, the students dressed up as their teachers, and mimicked their peculiar characteristics. To the great biennial fairs held in such important cities as Lemberg and Lublin the rabbis would take their most promising Bahurim to meet their future spouses (Maharsha to *Sanh.*, end of chap. 6). The greater the learning on the one side, the more the dowry on the other.

In the past century the students of the great Yeshiva of Volozhin, objecting to the too common usage of the term Yeshiva Bahur, chose to call themselves Bene Hayeshiva (members of the Yeshiva). Varnhagen von Ense in his correspondence refers to Börne as a Frankfort Bahur, because of his lack of social polish; while Börne speaks of Heine as a Bahur because of his genuinely Jewish sense of humor. Today in Lithuania, Hungary, Poland, Palestine and America, there are Bahurim who evince the same idealism and sincere devotion to the study of the Torah as the Yeshiva Bahur of old. The Bahur is usually of superior intellect and is apt to be successful when he turns to business or the professions. A popular saying declares: "You can make anything out of a Yeshiva Bahur."

HIRSCHEL REVEL.

Lit.: Ginzberg, L., *Students, Scholars and Saints* (1928) 59-87; Assaf, S., *Mekoroth Letoledoth Hahinnuch*, vol. 2; Karpeles, G., "Zwei Bachurim," *Hebrew Union College Annual* (1904) 106-9; Epstein, I., *Judaism of Tradition* (1931) 173-205.

BAHYA BEN ASHER, distinguished Bible exegete and Cabalist of Spain, b. Saragossa, about 1260; d. Saragossa, 1340. He was a pupil of Solomon ben Abraham ibn Adret, the great master of Talmudic learning, and a younger contemporary of Moses ben Nahman, whose method of employing Cabala for Bible interpretation he followed. Although he held the position of preacher in his native city, yet his life was a constant struggle against poverty and want.

In his principal work, a commentary on the Pentateuch written in 1291, for which he utilized Targum, Talmud, Midrash, and the exegesis of Geonim, philosophers and Cabalists, Bahya expounds his four-fold mode of interpretation, known as Pardes: (1) Peshat, simple, literal interpretation; (2) Reason, or philosophical interpretation; (3) Derush, homiletical use of Scripture; (4) Sod, Cabala or mysticism, "where light dwelleth." Each Sidra (weekly portion) begins with a verse from Proverbs and an introduction discussing the fundamental ideas to be derived from it. This work soon became one of the most widely read and quoted of the Scriptural commentaries, many extracts being incorporated in the *Tzeenah Ureenah*, a book popular with Jewish women.

Among Bahya's other works are: (1) *Kad Hakemah* (Flour-Jar), sixty homilies on the foundations of religion, the ceremonial and ethical laws. It is written in simple, fervid language and is arranged alphabetically under thirty-two rubrics, such as Faith, Humility, Prayer, Benevolence, Peace, Justice, etc.; (2) *Shulhan Arba* (Table of Four), four chapters on religious rules of conduct at meals; (3) a commentary on *Job*. Bahya's works, characterized by deep feeling and pathos, are of great importance for the history of the social and religious life of the Jews of Spain in his time.

JOSHUA BLOCH.

Lit.: Waxman, *History of Jewish Literature*, vol. 2, pp. 31, 275; Bernstein, *Die Schrifterklärung des Bachja ben Asher* (1891).

BAHYA (also **BAHIE** or **BEHAY**) **IBN PAKUDA**, a philosopher who was dayyan (judge of a rabbinical court) in Saragossa, Spain, probably towards the end of the 11th cent. Nothing is known of his life; the conjectures as to the time when he lived range between the middle of the 11th and the middle of the 12th cent. His work *Hoboth Halebaboth* (The Duties of the Heart), which was printed for the first time in the original Arabic in 1912, but which is chiefly read in the Hebrew translation, is one of the most widely read and influential of the edifying works of Jewish literature. A section of it was translated into English, with an introduction, by Moses Hyamson (*Duties of the Heart*, New York, 1925). A recently discovered book on psychology which was ascribed to Bahya is certainly not genuine.

The purpose of the *Duties of the Heart* is religious rather than scientific. The work aims to present, in opposition to the external fulfillment of the Law, moral intention as the essence of all piety, and teaches a right attitude of mind and heart as alone lending value to every act. To that end, according to Bahya, a theoretical knowledge of God and of His influence and effect is also necessary. Out of this knowledge there then awakens the feeling of gratitude to God, in which every moral obligation has its root, and of trusting submission to Him, which leads to doing good for its own sake and for the sake of God. In the consciousness of his distance from God man is disposed toward humility; the love of God, in which all piety is perfected, leads at its highest point to indifference toward all external possessions, to a life that has its real content in communion with God and preparation for a future life.

The principles which Bahya expounds are the fundamental ideas of Biblical and Talmudical piety, but he stresses the view that communion with God is more important than the moral act itself. In moral conduct he emphasizes the purification of the soul rather than the moral activity as such. Bahya's conception of piety asserts the features of soft, genial warmth above those of austere greatness or passionate ardor. This fervor of religious feeling that pervades the work of Bahya won for him his great influence which continues even into the present.

Bahya is primarily a religious moralist. Nevertheless he introduces his work with a presentation of God and His attributes as the basis of all religion. This introductory part of his work, like the theology of Saadia,



A page from the first edition of Bahya ibn Pakuda's "Hoboth Halebaboth," printed in 1849 by Joseph ben Jakob Ashkenazi of Naples

follows on the lines of the Kalam, though it shows also a touch of Neo-Platonism, possibly due to Gabirol. In his moral doctrine Bahya evidences the influence of the ascetic and Sufic literature of the Arabs.

JULIUS GUTTMANN.

Lit.: Kaufmann, "Die Theologie des Bachja ibn Pakuda," in *Gesammelte Schriften,* vol. 2 (6th ed., 1910) 1-99; Husik, *A History of Mediaeval Jewish Philosophy,* 2nd ed. (1930) 80-105; Collins, Edwin, in *The Jewish Library:* Second Series.

BAILMENTS. A bailment may be defined as an agreement under which one individual, known as the bailee, assumes custody over an object or group of objects owned by another individual, the bailer. The term is used only in reference to chattels or other movable property, real estate being subject to special regulations. The Jewish laws on bailments are to be found in *Ex.* 22:6-12 and in the Talmudic tractate *Baba Metzia;* a few differences in the earlier legislation are recorded by Josephus (*Antiquities,* iv, 8:38, edit. Thackeray, vol. 4, pp. 613-15) and Philo (*Special Laws,* part 4, sections 30-38, edit. Yonge, vol. 3, pp. 362-65). They may be summed up as follows:

1. There are three classes of bailees: one who receives no wage (*shomer hinnam*); one who receives a reward (*shomer sachar*) or pays rental for the use of the object (*socher*); and the borrower (*sho'el*).

2. The liability of the bailee varies according to the class to which he belongs and directly in proportion to his profit from the use of the object.

3. The bailee who receives no wage is responsible only for gross neglect or for misappropriation. He can clear himself by a simple oath in case the object is damaged or stolen; however, if there was an accident and there were witnesses, he must produce them.

4. The bailee who is paid a reward or who hires out the object is responsible both for gross negligence and for contributory negligence in the case of theft or loss. However, he can clear himself by oath in certain cases if the animal that he hired died or injured itself. Artisans, who have received materials from their employers or customers, are placed in the category of bailees who receive a reward and are responsible for these materials to the same extent.

5. The borrower is responsible for every damage to an object which was lent to him. The only exception is when an animal, that has not been overworked, dies while doing the work for which it was hired.

6. In general the bailee is expected to keep the object entrusted to him under careful custody, to guard it from damage or harm, and to return it intact to the owner on demand or at the time agreed upon. He can not use it for his own benefit, unless he is expressly permitted by the owner, nor can he turn it over to a third party. All three classes of bailees, however, are freed from responsibility if the owner either hired out to them or offered them his services before the act of bailment. His presence on the scene shifts the responsibility from the bailee to himself. HIRSCHEL REVEL.

Lit.: Maimonides, *Yad Hahazakah, Sheelah Ufikkadon* 1 to 8; *Sechiruth* 1 to 7; *Shulhan Aruch, Hoshen Mishpat* 291 to 302, 303 to 319, 340 to 347; Jung, *Jewish Law of Theft* (1929) 32-48.

BAIZ, JACOB, Central American diplomat, brigadier-general and merchant, b. Barcelona, Venezuela, 1843; d. New York city, 1899. He came with his parents to the United States when he was eight years of age, returning to Venezuela again in 1863 as a merchant in ordinary and military equipment. Later, as a commission merchant in New York city chiefly engaged in exporting American-made articles to Central and South American countries, he won a wide reputation in those lands and became the personal friend and confidant of several presidents of Central American republics. He planned and constructed a railroad located in Venezuela, and was its president.

President Rufino Barrios of the republic of Guatemala appointed Baiz consul-general of that country to the United States, in which post he served for fifteen years; he held the same office for the republic of El Salvador, to which he was appointed by President Zaldivar; and for the government of Honduras, appointed by President Marco Aurelio Soto. In recognition of his services that prevented a filibustering expedition against Honduras by the steamer *City of Mexico,* he was commissioned a brigadier-general by President Soto. He was involved in an action before the Supreme Court of the United States, which proved of great interest and importance, in defense of the rights of the republic of Guatemala.

Baiz was prominently identified with numerous civic, educational, charitable and religious organizations in New York city. He was a member of Congregation

Shearith Israel, and vice-president of the Hebrew Sheltering and Guardian Society. Although possessing no more than an elementary public school education, he found time in later years liberally to enhance his schooling and acquire a complete knowledge of French and Spanish; he frequently lent his aid to the American Jewish Historical Society in securing historical data respecting Jews in South America and the West Indies.

Lit.: Publications of the American Jewish Historical Society, No. 9, p. 163.

BAJA, city in Hungary (Bács-Bodrog county), having a Jewish population in excess of 2,000 souls. Its religious, cultural and philanthropic institutions extend facilities also to such neighboring communities as Bácsbokor, Nagybaracska, Dávod, Vaskut, Bácsmonostor, Gara, Csávoly, Felsöszentiván, and Csátalja. The principal synagogue was built in 1845.

Jews, however, first came to Baja in 1728. In 1768 Rabbi József Márkusz, together with sixteen families, obtained permission to build a synagogue, which no longer exists. Congregational life on a more or less organized basis had its inception in 1789-90.

The first Jewish public school was founded in 1771. This, moreover, later became the pioneering institution in the adoption of Magyar as the official tongue in religious and cultural affairs. The first general assembly of Jewish communal leaders was held at Baja in 1827, which elected Schwerin Götz Kohn as chief rabbi of the county of Bács-Bodrog.

A catastrophic fire in 1840 virtually destroyed the entire Jewish community. It was not until five years later that a synagogue was erected. This is still (1940) the principal house of worship, under the spiritual leadership of Rabbi Miklós Péner.

Aside from outstanding contributions by Jews to the industrial, agricultural and commercial life of Baja, two Jewish citizens, Dr. Mór Hauser and Gyula Erdélyi, were mayors of this flourishing city of more than 20,000 inhabitants. Other native Jews of Baja who have achieved renown abroad include Dr. Gyula Donáth, professor of medicine; Dr. József Balassa, philologist; Lipót Schulhof, astronomer; Doctors Sámuel Kohn, József Perlesz, Simon Nascher, erstwhile chief rabbis respectively of Pest, Munich and Berlin.

Among some of the nationally known writers who were born in Baja are Lipót Palóczy, Róbert Tábori and Szaniszló Timár.

BAK (also **PACK**), family of printers. Jacob ben Gershon Bak, probably a grandson of Jacob ben Gershon the first, became a printer in Prague in 1585, then emigrated to Venice. Here he published in 1598 the *Tanna Debe Eliyahu* at the establishment of Don Zaretti, and a year later a work by R. Lowe, chief rabbi of Prague. From 1605 to 1615 he managed an independent firm. He died before 1620. His sons Joseph (d. about 1666) and Judah (d. Prague, 1671) conducted the firm of the "sons of the blessed Jacob Bak" until 1660. There are no records then until 1679, when we find Joseph ben Judah managing the business himself, as also in 1684; but in 1686 this same Joseph was conducting the enterprise as a partnership with his nephew Moses ben Jacob. The last supervisor of the firm, from 1757 to 1789, was Yom-Tob Lipman Bak.

BAK, JULIAN, wealthy engineer and philanthropist, b. Swieciany, Poland, 1861; d. Leningrad, 1908. He founded the Russian newspaper *Ryetch* (1909-16), the most liberal journal of the country and organ of the Constitutional Democrat Party. He aided the society for Jewish scientific publications at Leningrad, whose crowning achievement was the production of the *Yevreiskaya Enciclopedia.* He also supported the progressive newspaper *Novosti,* because of its liberal attitude toward the Jews.

BAKER, BELLE, singer, b. New York city, 1898. Her unique rendering of popular songs, marked by the warmth and tender lament of the Yiddish folk song commingled with the sentiment of the modern jazz lyric, has made her an outstanding performer on the American vaudeville and legitimate stage. Born on the Lower East Side, she was forced to leave school at a very early age; when eight years old she was singing for pennies on the streets of New York, where she also sold flowers and newspapers. In 1910 she became a singer at three dollars a week at the Peoples Music Hall, a year later joining the company of Jacob P. Adler, the famous Yiddish actor. A member of his troupe for the next two years, she played minor roles and rendered songs between acts. While singing between motion pictures at the Academy of Music in New York city (1913), she was engaged for a series of vaudeville performances.

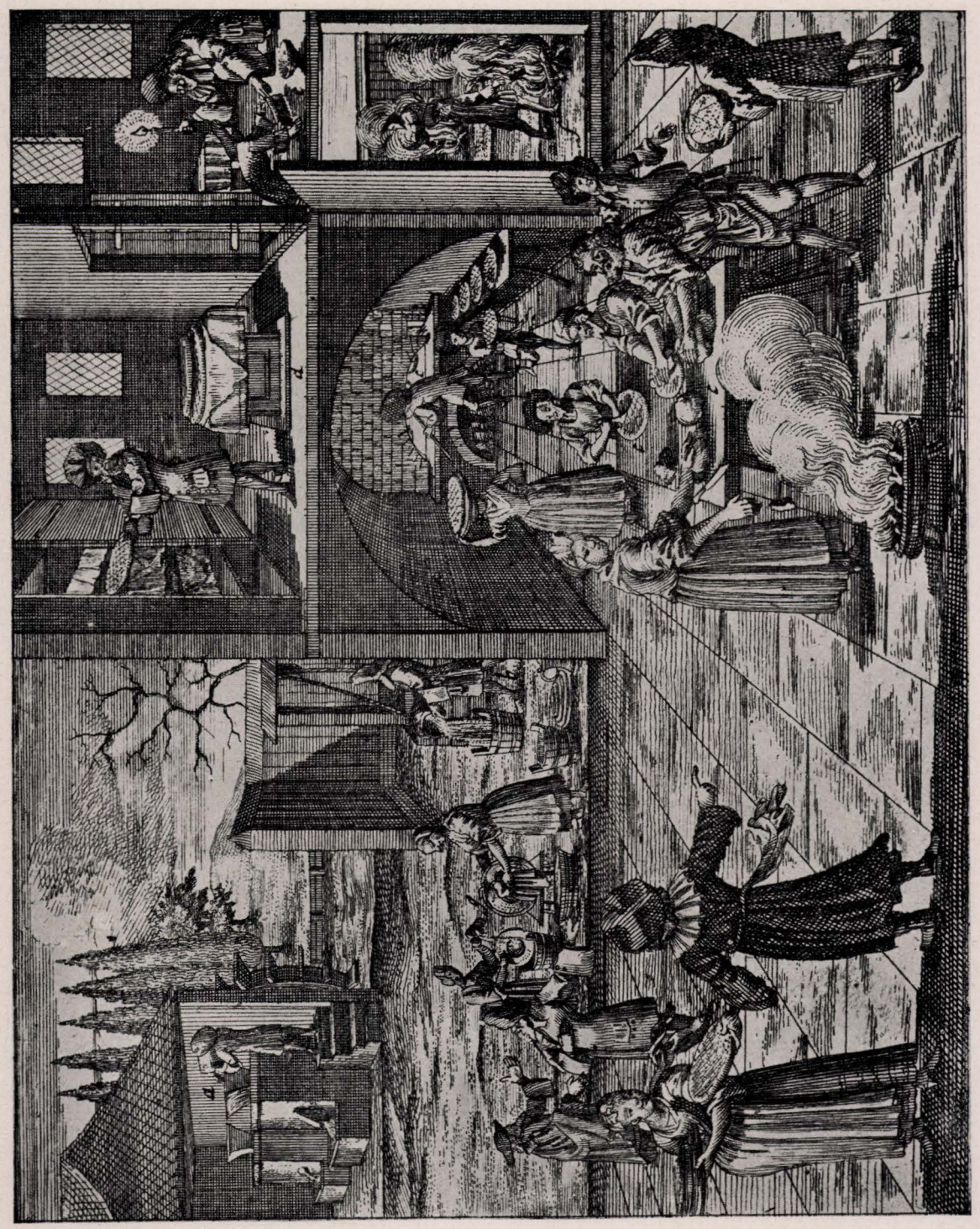
In 1914 she appeared at Hammerstein's Theatre and scored an immediate success, later in the year appearing in the musical comedy, *Chin Chin.* When Florenz Ziegfeld produced *Betsy* in 1926, Miss Baker was the star and then toured the country in this vehicle. In 1933 she appeared in every music hall of importance in the British Isles. A radio singer over the Columbia network in 1935, she has also played in night clubs.

One of the first of the "ragtime" singers, she introduced Irving Berlin's famous song, *Alexander's Ragtime Band,* and was the initial performer on any stage to sing *Eili Eili* in English.

Belle Baker serves on the council of the American Federation of Actors and is a member of the Jewish Theatrical Guild of America.

BAKER, EDWARD MAX, investment broker, son of Isaac, b. Erie, Pa., 1875. After his graduation from the University of Chicago in 1898, he entered the brokerage business in Cleveland, Ohio. He has been a member of the Cleveland Stock Exchange since 1901, and was its president for sixteen years. He served two terms as chairman of the Republican Executive Committee of Cuyahoga County. Active in communal affairs, Baker has been president of the Cleveland Federation of Jewish Charities, second-president of the Cleveland City Club, and is a member of various philanthropic, fraternal and civic organizations. In 1927, he presided over the Cleveland Convention of the Union of American Hebrew Congregations. In 1939 he received the Charles Eisenman Award for distinguished service to the community.

BAKER, ISAAC, merchant and civic worker, b. Erie, Pa., 1845; d. Erie, 1929. A pioneer merchant, his firm, Isaac Baker and Son, tailors, was one of the old-



Baking "Kuchen." From Kirchner's "Jüdisches Ceremoniell," Nuremberg, 1724

est establishments in Erie. Besides his commercial interests, which included membership on the board of the People's Trust Co. and presidency of the Cleveland Stock Exchange, he concerned himself vitally with civic and communal affairs. He served for forty consecutive terms as a member of the Erie School Board and was president of the Reform synagogue of that city, of which his son-in-law, Max C. Currick, has been rabbi since 1902; he was for many years a trustee of St. Vincent's Hospital. His death occurred a day before he was to have taken a leading part in the laying of the cornerstone for a new synagogue.

BAKI, *see* TITLES.

BAKING. 1. *In the Bible.* Baking (*'afah;* sometimes *bishel; Num.* 11:8; *II Sam.* 13:8) was nearly always done by women, as was grinding. If the dough was intended for bread, it was left to ferment

(*ḥametz*). But very often this was omitted, not merely in especially hurried cases, as in the story about the bread prepared when the Israelites left Egypt (Matzah), but also in ordinary life, because the Hebrews regarded the fermentation effected through leaven as impurity.

The ordinary form of baking was that of "ash cakes" (*'ugah; Hosea* 7:8; cf. *I Kings* 19:6). The dough was laid on heated stones, covered with glowing ash and permitted to bake quickly. The church father Epiphanius (4th cent.) describes this procedure, and it is mentioned in the Talmud; it is still used by the Bedouins. There were two forms of the baking oven (*tannur*), just as there are today. The first was called by the Bedouins *tabun*: an arched thick vessel of clay, provided with an opening at the top, a cover and a handle, which is placed slantwise over small, heated stones, upon which the breadcakes are laid beforehand. The second was the *tannur* once customary in ancient Egypt and still used in the north of Palestine (in the Lebanon). This was a clay pot, narrowing toward the top, within which a fire burned, and to the walls of which the breads were pasted. Nowadays these ovens are not placed in the house itself (which would be impossible on account of the smoke), but in small stone or clay huts near the house or outside at the entrance of the village. The ovens required for the roasting of the Paschal sacrifice (*tannure pesaḥim*), which are mentioned by the rabbis, were freshly built every year around Jerusalem and must have given to the countryside a picturesque aspect. Baking was usually done just before mealtime (*Gen.* 18:6-7), because the preference was for fresh bread; the Talmud often refers to this, a taste probably derived from the Romans.

Bread (*leḥem*) was the chief food of the Hebrews, for which reason the word, as with many peoples, also meant "food" and "meal" (the same word in Arabic means "meat"). It was baked in a round loaf (*kikkar*), and therefore was not cut, but broken, at eating. The Mishnah (*Betz.* 2:6) differentiates between thick and thin cakes. The Bible mentions professional bakers from Egypt, and Jerusalem had a bakers' street.

2. *In the Talmud.* The preparation of bread is frequently discussed in the Talmud. Here for the first time is found a reference to the kneader, who was indispensable in large houses and probably also in bakeries. The primitive oven, although still in use, had been replaced by a Greek type oven (*purna*). The baker now has a definite name, probably derived from the Assyrian (*naḥtom*), which occurs not only to describe the master workman, but also in connection with tools which by then had come into use.

In the Talmudic period a mould (*defos*) was used to shape the higher grade products. There are a number of names both for bread and for fine pastries, showing that there were various kinds. Besides the five kinds of grain (wheat, barley, spelt, millet and oats), which were used in Biblical times, new species appear, such as flour made from legumes, and rice. Baked bread was kept in the house in a basket or net, which hung from the beam; hence the saying: "Hang the bread-basket higher."

SAMUEL KRAUSS.

Lit.: The Bible and Talmudic dictionaries and lexicons; Nowack, *Archäologie,* vol. 1, pp. 118-19, 240; Lowy, *Technologie und Terminologie der Müller und Bäcker in rabbinischen Quellen* (1898).

BAKISCH, MANASSEH, banker, who lived in the beginning of the 19th cent. in Tatar-Pazardzhik, in Bulgaria (at that time Turkish Rumelia). While in Constantinople, Bakisch proposed to the Sultan and his minister of finance a project for strengthening the Turkish currency and issuing a new silver coin. He was entrusted with the accomplishment of this project, and given special dictatorial powers. Among various privileges and distinctions he received the title of *mubayadschi* of the Ottoman Kingdom for the province of Rumelia. Bakisch worked energetically for the protection of the Jewish population of the region. Late in life he fell into disfavor with the Sultan; his fortune was confiscated and only through the intervention of Austria did he escape the punishment of death.

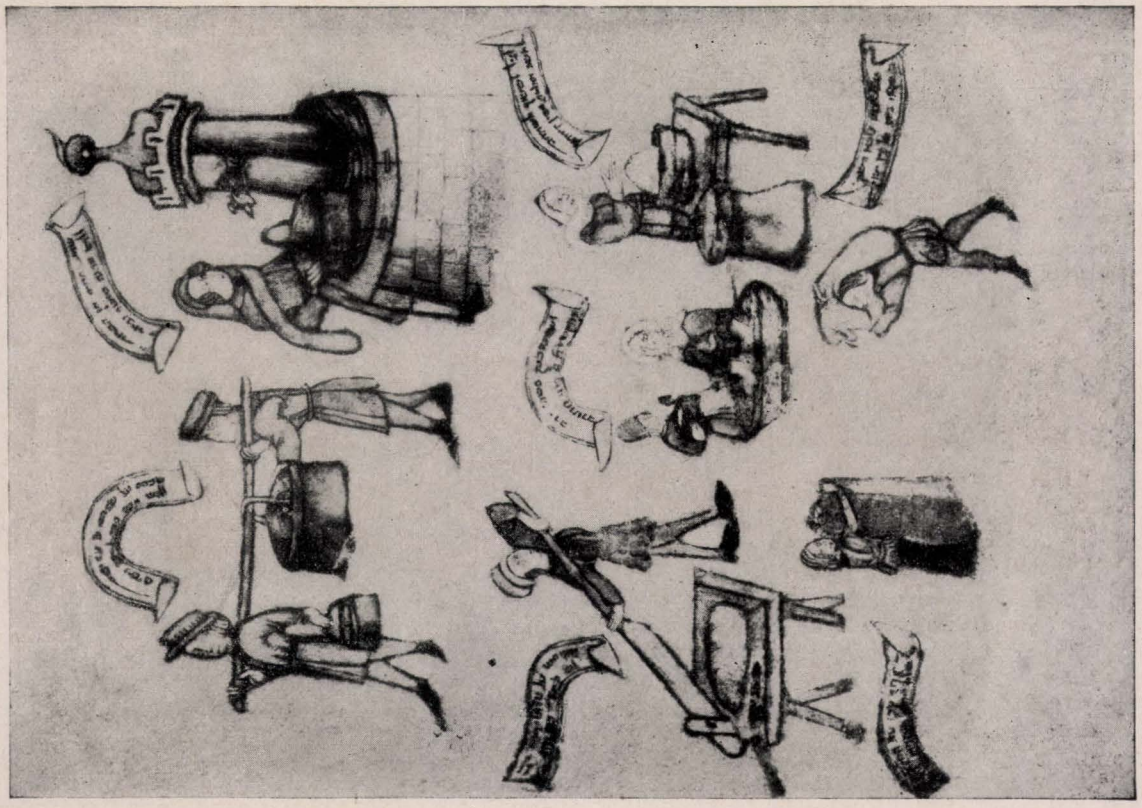
BAKRI, a prominent Algerian Jewish family, the first notable member of which was Joseph Bakri, b. about 1750; d. about 1818. He headed the firm "Salomo Coen Bakri et Frères," established in 1782. Malicious accusations raised by his enemies resulted in his banishment and the confiscation of his fortune in 1816. Under the directorship of his son David (b. about 1770; d. 1811), the firm gradually developed into a concern of international connections in the field of commercial transactions. During 1793-98, David Bakri supplied France with grain. When imprisoned by the Dey of Algiers under the pretext that David owed the former an uncollected debt of five million francs and was said to be unwilling to pay it, the nations who profited by his commercial activities intervened and effected his liberation.

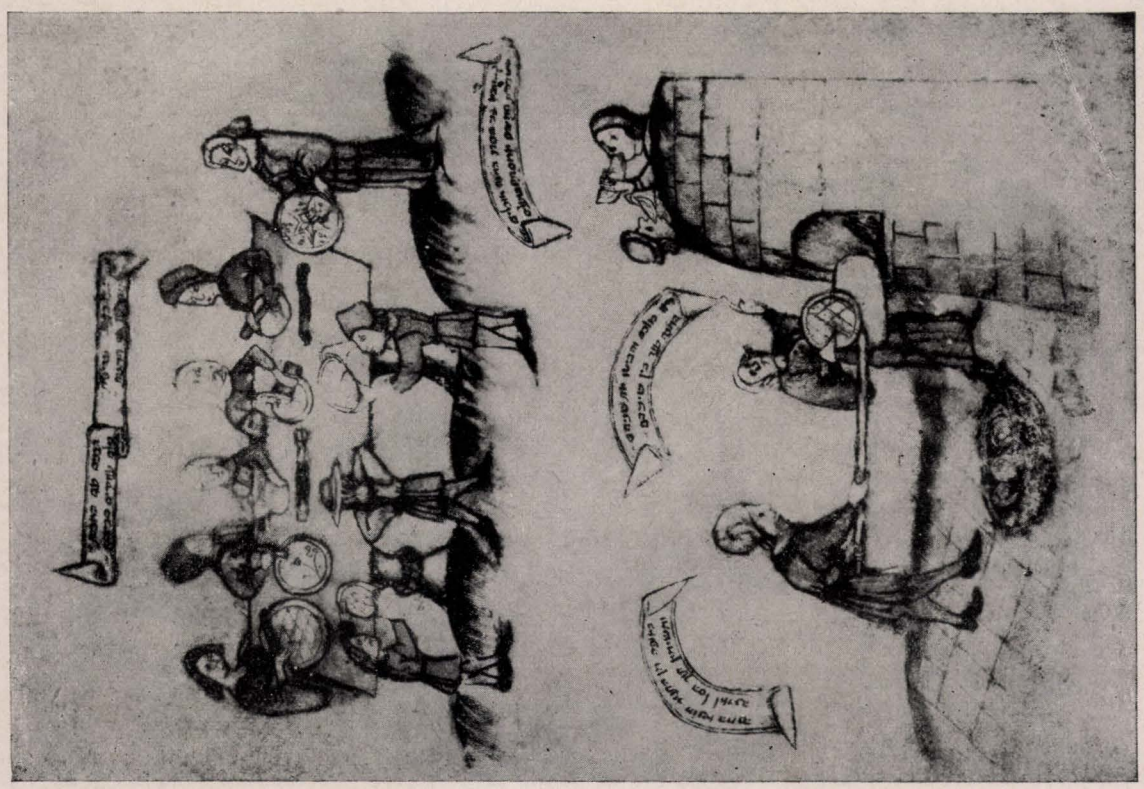
In 1806 David Bakri was appointed chief of the Jews in Algiers. A certain David Duran, who regarded himself as the rightful holder of this title and office, charged Bakri with treason, whereupon he was beheaded, in 1811.

Jacob Bakri, a very influential financier, was also a member of this family. He was born in Algiers in 1763, and died in Paris in 1836. Representing France in a conflict between France and Algiers, he was insulted by the Dey Hasan. France retaliated by a declaration of war, which eventually resulted in the French conquest of Algiers in 1830.

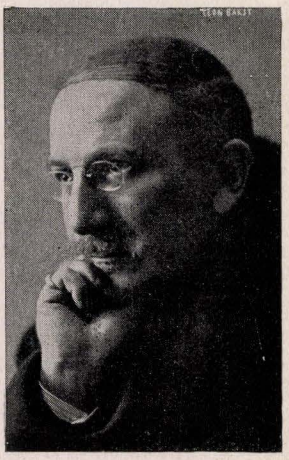
BAKST (originally Rosenberg), **LEON,** painter, costume designer and scenic artist, b. Grodno, Russia, 1868; d. Paris, 1924. He studied art in Leningrad and, in 1892, at the Julien Academy in Paris. Returning to Russia, he practiced his art in Moscow and painted portraits that found a place in the Tretiakoff Gallery of that city. Having displeased the authorities with his *genre* drawings of Russian life, Bakst removed to Paris in 1906 and made it his permanent home.

Paris gave Bakst his big opportunity. In 1909 he began his association with the Ballet Russe as costume and scenic artist. His work for that organization made him world famous. Especially notable were his costumes and Oriental settings for *Scheherezade* and *Cleopatra* (1910). Also outstanding were his Greek settings for *L'Après-Midi d'un Faune* (1912), his medieval costumes and scenery for *Saint Sebastian* the same year, and his Italian Renaissance designs for *La Pisanella* (1913). Bakst also executed the settings for





Baking. Two pages from the "Second Haggadah" in the Germanic National Museum, Nuremberg



Leon Bakst, whose stage designs were known on two continents

Salome, Narcissus, Daphnis and Chloe, The Blue God, Thamar, The Secret of Suzanne and *Boris Godunov*. His last work was for the production of *Istar* at the Paris opera, 1924. Bakst's designs are characterized by richness and brilliance of color. He exerted a considerable influence on modern stage costuming and scenic design.

Bakst was baptized in his childhood but later returned to Judaism.

Lit.: Levinson, A., *Bakst, the Story of the Artist's Life* (1923); Benois, A., *Geschichte der russischen Malerei im neunzehnten Jahrhundert,* vol. 2, p. 268; *Ost und West* (1912) 811; Wischnitzer, *Jüdische Rundschau* (1925) no. 3; Einstein, *Leon Bakst* (1927).

BAKST, NOAH (NIKOLAI IGNATYEVITCH), Russian physiologist, author, and social reformer, b. Mir, Poland, 1842; d. Leningrad, 1904. He studied natural science in Leningrad. In 1863 he went to Germany to work with the physiologists Helmholtz and Ludwig, with whom he maintained close relations. He began to lecture on neural physiology and anthropology in Leningrad in 1871. After publishing a series of articles on universities he was, in 1886, appointed member of the scientific commission in the Ministry of Popular Education, where he specialized in pedagogy.

The pogroms of the eighties plunged him into the Russian Jewish question; as its solution he advocated full equality, instruction of the Jewish masses, and their education to productive labor. He worked for the foundation of a seminary for rabbis along modern scientific lines. Together with S. S. Poliakoff and several others he founded the Society for Trade and Agriculture, from which the ORT was later formed. He acted as one of the experts in Jewish affairs on the Pahlen Commission for the revision of the then existing laws for Jews, and compiled into a book the favorable comments of leading Russians on the Jews. The book, with the exception of a few copies, was destroyed by order of the censor. It was Bakst who inspired Ivan S. Bloch to investigate the conditions of the Jews in Russia; through Bakst, Baron de Hirsch was persuaded to engage in philanthropic endeavors in their behalf. The Russian national movement of the Jews did not interest Bakst.

In addition to a series of valuable studies on physiology, Bakst published, under a pseudonym, translations of the treatises of Franz Delitzsch and A. Muller defending the Jews against the blood accusation.

Lit.: Wengerow, *Kritiko-Biograficheski Slovar,* vol. 2 (1891); reports of the Society for Trade and Agriculture, 1908 et seq.

BAKU, capital of the Azerbaijan Republic in the Soviet Union, situated on the Caspian Sea. According to the census of 1897 Baku had a population of 2,341 so-called Caucasian Jews. Apart from merchants of the first guild (who paid high tax assessments) and those of higher education, Jews enjoyed no right of domicile in Baku. Thus most of the Russian Jews there at the time were engaged in the development of oil, also in chemistry and engineering. In addition there were dozens of "illegal" Jewish families. By 1926 the Jewish population had risen to 21,995 (five per cent of the total population). These included 1,985 mountain-dwellers and 427 Georgian Jews. The others were Jews from the Pale, most of whom immigrated after the revolution of 1917. Baku had a Jewish community, of Persian Jews, as far back as the 18th cent. But, as a result of a blood ritual charge made against them by Mohammedan residents, these Jews fled to other parts. In time, however, they gradually returned to settle in Baku and its vicinity. Russian Jews appeared in Baku for the first time in the eighties when Jews began to figure prominently in the oil industry. In 1939 the Jewish population of Baku was estimated as between 30,000 to 35,000.



A Syrian shepherd in the play "St. Sebastian," one of Leon Bakst's numerous contributions to theatre art



Balaam's journey is interrupted by an angel. From an engraving after an eighteenth-century painting by James Northcote

BALAAM. 1. *In the Bible.* The story of Balaam, the son of Beor, is related in *Num.* 22 to 24. He was an inhabitant of the city of Pethor, in Mesopotamia, who was held capable of bestowing blessings and inflicting curses through his gift of divine inspiration. Balak, the king of Moab, fearful of the presence of the Israelites in his country and conscious of his own inability to defeat them, sent messengers to Balaam, offering him a large sum of money if he would curse Israel. Balaam at first refused, and was on the point of refusing a second embassy, when he received word from God that he should go, but only to utter the words which God would put in his mouth. Balaam accordingly saddled his ass, and set out for Moab. But now, the account continues, God was angry with Balaam, and sent an angel to bar his way. The ass saw the angel blocking the road, but Balaam did not; three times the animal stopped and was beaten by the angry prophet. After the third time, the ass was given the power of speech, and succeeded in making Balaam aware of the menace of the angel, whereupon Balaam confessed his fault, and promised to speak only the words that God would put into his mouth. Accordingly, when he came to Balak, the king of Moab thrice placed Balaam in a place from which he could see Israel and curse them; but instead Balaam uttered words of blessing, declaring that he could not curse those whom God had not cursed; he praised Israel as the unique people, powerful in numbers, immune to magic and destined to future triumphs over its enemies. Balak, naturally,

gave way to helpless anger, but Balaam answered that no amount of money could prevent him from uttering the word of God, and continued his prophecy with an announcement of destruction to many of the nations round about Palestine. Thereupon he returned home; but a record later on in the book (*Num.* 31:8) states that the Israelites slew Balaam, because he had counseled the Midianite women to seduce the Israelites to immorality and idolatry at Shittim (verse 16). There is a brief allusion to Balaam and Balak in *Micah* 6:5.

Biblical critics regard this story of Balaam as being made up of three separate sources. The account of the summons of Balak and the resulting blessing of Israel is held to be a composite of two different narratives. In the first, which they assign to the E (Elohist) writer, Balaam receives his instructions from God in his own home, and accordingly sets out for Moab with the Moabite embassy. In the second, which is accredited to the J (Jahvistic) writer, and which possesses a more dramatic and even humorous tone, Balaam, without waiting for the word of God, sets out alone, incurs the anger of God, but is finally made obedient to the will of God through the intermediation of the angel. The prophecy put into the mouth of Balaam is believed to be one continuous poem, of ancient origin, which both writers used in their narrative. A third source, which is assigned to the P (Priestly) writer, is that which speaks of the killing of Balaam. The critics hold that this source represented Balaam as entirely villainous; he is no prophet at all, but an evil counsellor, and so met his just fate at the hands of the Israelites.

The story of Balaam is of great interest for the light it sheds upon the religious views of the Israelites. Their God was not a national, but a universal God. He speaks to the seer of Mesopotamia as well as to Moses. The praise of Israel and the promise of its future triumphs are not a piece of nationalistic boasting, but part of the purpose of God; they are placed in the mouth of an outsider, one who might even be hostile. The obedience which Balaam gives to God, and his spurning of material gain, are given their full measure of approbation.

The poetic utterances of Balaam have furnished a number of striking quotations which became famous in later times. Among these are "It is a people that shall dwell alone, and shall not be reckoned among the nations" (*Num.* 23:9); "Let me die the death of the righteous" (verse 10); "God is not a man, that He should lie; neither the son of man, that He should repent" (verse 19); "What hath God wrought!" (verse 23), the first message sent over the telegraph; "How goodly are thy tents, O Jacob, thy dwellings, O Israel!" (24:5), which were set at the beginning of the morning service; "There shall step forth a star (*kochab*) out of Jacob" (verse 17), which was interpreted as a prediction of the Messiah, and inspired the name Bar Kochba for the leader of the revolt of the Jews against Rome in 132 C.E.

2. *In the Midrash.* The rabbis generally regard Balaam as greatly gifted but essentially wicked. His name is explained as *bala 'am* ("he swallowed a nation"), indicative of his desire to destroy Israel. He was the last and greatest of the heathen prophets; for God had given the nations their prophets, in order that they might not excuse their wickedness by pleading that they had never received the revelation of God. Balaam's unusual success in his profession was due to the fact that he was able to discover that one instant in the day when God was angry. He therefore set out, despite the warnings and injunctions of God, confident that he could still win the promised reward of Balak; but God was not angry at all during the time when Israel was in Moab, and Balaam, against his will, was compelled to bless Israel.

Foiled in his attempt at cursing Israel, Balaam attempted to bring about the ruin of the nation through tempting it to immorality and the worship of the Baal of Peor. In this he was more successful; but in the ensuing war, Balaam was killed, his death being a combination of the four Jewish death penalties: stoning, burning, beheading and strangulation.

In other Midrashic passages Balaam is generally called "Balaam the wicked." He is pictured as being blind in one eye, and lame in one foot. He counselled Pharaoh to kill the male children of Israel in Egypt and to slay Moses. He is to have no share in the world to come; and the disciples of Balaam, in contradistinction to the disciples of Abraham, are characterized by an evil eye, haughty bearing and avaricious spirit.

The statement that "Moses wrote his book (presumably the Torah) and also the chapter of Balaam" (*B.B.* 14b), has raised a perplexing problem in view of the fact that the story of Balaam in *Numbers* is also part of the Torah. Ritba, in *En Yaakob,* holds that Moses wrote a special work about Balaam which was subsequently lost. A passage in the Talmud (*Yer. Sotah* 5, end) suggests that the Pentateuch was written first without this section, which was subsequently added. Another suggestion is that the statement in *Baba Bathra* is an indirect way of saying that although Moses could have omitted Balaam's prophecies or claimed them as his own, he was careful to give the latter full credit. Azariah da Fano (*Hikkur Din,* part 5, chapter 8) thinks that the chapter of Balaam mentioned by the Talmud was *Josh.* 13:15-33, which refers to the death of Balaam; while Z. H. Hayyes (*Darche Mosheh,* p. 16a, note) identifies the chapter of Balaam with the speech of Elihu the son of Barachel (*Job* 32 to 37), who, in one place in the Talmud, (*Yer. Sotah* 20d), is said to be Balaam under another name.

HIRSCHEL REVEL.

Lit.: The Bible dictionaries and commentaries to *Numbers;* Ginzberg, L., *Legends of the Jews,* vol. 3, pp. 354-72, 410-11; vol. 6, pp. 123-25; Gaster, M., *Chronicles of Jerahmeel;* Mackensen, "Literary Form of the Balaam Story," in *Macdonald Presentation Volume* (1933) 277-92; Kalisch, *Bible Studies,* part 1, pp. 1-263.

BALABAN, BARNEY, motion picture executive, b. Chicago, 1887. Starting as messenger boy for a telegraph company at the age of twelve, he worked for the Western Cold Storage Co. of Chicago and became chief clerk; in 1908 he entered the motion picture business. His firm, Balaban and Katz, established a large chain of cinema theatres, eventually including thirty-eight theatres in Chicago and fifty-seven more in the rest of Illinois. Balaban became secretary-treasurer of the organization in 1917, president in 1932.

He was co-owner of First National Productions, Hollywood, from 1921 to 1927, and one of the oldest and largest stockholders of Paramount Pictures, Inc.

In the latter organization he served as member of the stockholders' protective committee (1932), member of the board of directors and executive committee (1936). He was elected president in July, 1936.

Active in Jewish affairs, Balaban has been a member of the board of trustees of the Yeshiva College and the Hebrew Theological College; in 1929 he headed a campaign to raise funds for a new library for the latter institution, making a substantial contribution himself. He is a board member of a number of other Chicago Jewish institutions.

BALABAN, MEYER SAMUEL, historian, b. Lemberg, 1877. Beginning as a teacher in the Baron de Hirsch schools in Galicia, he later became an instructor in religion at Lemberg. In 1897, Balaban began contributing his scientific and literary studies to the periodical *Przyszłość*. A series of his essays, dealing with the history of the Jews of Lemberg during the 16th, 17th and 18th centuries, appeared in the almanac *Rocznik Zydowski*.

Besides many essays and monographs, Balaban published several larger works on the history of the Jews in Poland, on the subject of ritual murder charges, and the Frankist movement in that country. His *Historja i Literatura Zydowska* (3 vols., Lemberg, 1924-25) is the only text-book on the history of the Jews and their literature in the Polish language. In 1924, Balaban edited the quarterly *Nowe Zycie* which contains his essays on the Karaites in Poland. He also contributed to the Russian Jewish encyclopedia and to the *Encyclopaedia Judaica*. In his writings, Balaban drew from original source material obtained in Lemberg.

In 1920, Balaban became the director of the Tahkemoni Seminary in Warsaw. Since 1928, he has been lecturer at the Institute of Jewish Science and professor of Jewish history at the University of Warsaw.

BALABANOFF, ANGELICA, Socialist leader and writer, b. Chernigov, Russian Ukraine, 1877, of a prosperous family. In 1897 she went abroad and studied at various universities in Belgium, Germany and Italy, obtaining the degree of doctor of philosophy at the University of Brussels. In Italy she joined the Socialist Party and became a member of its central committee. For many years preceding the World War she was a close associate of Benito Mussolini, to whom she imparted her Marxist viewpoint and whom she assisted in editing the Socialist daily, *Avanti!*, at Milan.

During the World War she cooperated with those left wing Socialists of all countries who tried to organize an international peace movement. She took part in the international Socialist congresses held in Switzerland (at Zimmerwald and Kienthal) in 1915 and 1916, respectively, and became one of the four members of the executive council of the International Socialist Commission established in Bern. In connection with these activities she later went to Stockholm.

She returned to Russia after the Revolution of 1917 and joined the Communist Party, in which her oratorical gifts and her knowledge of foreign languages secured her a prominent position. When the Communist International was organized in 1919 she became its first secretary. Her disapproval of the methods used by that organization in its dealings with the Italian Socialists led to her removal from that position, to her growing estrangement from the Bolsheviks, and finally to her departure from Russia in 1922. Between 1922 and 1926 she lived mostly in Vienna. In 1924 she was expelled from the Russian Communist Party.

In 1926 she became secretary of an international bureau established by various left wing Socialist groups which were opposed to the official Socialist and Communist parties. Between 1926 and 1936, she lived in Paris, where she revived *Avanti!* as the organ of a leftist Socialist group, which was generally known as Maximalists in contrast to the main body of Italian Socialists.

Subsequent to her departure from Russia she wrote the following books: *Erinnerungen und Erlebnisse* (Berlin, 1927); *Erziehung der Massen zum Marxismus* (Berlin, 1927); *Wesen und Werdegang des italienischen Faszismus* (Vienna, 1931). She published documentary material about the Zimmerwald conference in *Archiv für die Geschichte des Sozialismus und der Arbeiterbewegung*, 1928.

In 1936 she came to New York city, where she published *My Life as a Rebel* (1938), containing personal recollections of the Socialist movement in Europe, as well as intimate pictures of Mussolini, Leon Trotsky, Karl Radek, Gregory Zinoviev, John Reed, and others.

MAX NOMAD.

Lit.: Balabanoff, Angelica, *My Life as a Rebel* (1938); *Bolshaya Sovietskaya Entziklopedia* (1926), vol. 4, p. 454.

BALABANOV, MICHAEL, Socialist, b. Chernigov, Russia, 1873. He belonged to the Menshevik faction of the Socialist party, and was a contributor to *Iskra* and other papers. In 1918 he was a representative of the Social Democrats in the Ukraine Rada. Balabanov wrote a number of works on problems of labor and revolutionary activities in Russia, such as *Otsherki po Istorii Rabotshago Klassa v Rossi* (3 vols., Moscow, 1926) and *Rossia i Yevropeskiya Revolucii v Proshlom* (Kiev, 1924-25).

BALADAN, *see* MERODACH-BALADAN.

BALAK, king of Moab, who feared a conflict with the Israelites and sought to have them cursed by Balaam (*Num.* 22 to 24); *see* BALAAM.

BALASSA, JÓZSEF, Hungarian philologist and author, b. Baja, 1864. Following graduation cum laude from the University of Budapest, he served on the faculties of the Academy of Commerce, Székesfehérvár (1886-91), *Real* School, Debrecen (1892-95), High School (7th District), Budapest (1896-1918). Since retirement (1918) he has devoted himself with distinction to philological research and publications. In addition to editing the authoritative *Magyar Nyelvör* (Hungarian Language Guardian) during more than two decades, he is author of numerous Hungarian and German grammars, dictionaries and other text books widely used in the schools of Hungary. Throughout his professional career he has been an ardent cultivator of the Magyar tongue, enriching it in structure and vocabulary. His philological works and utterances are noted for clarity and succinct exposition.

Balassa's major works include *A fonetika elemei* (Elements of Phonetics, 1886), *A magyar nyelvjárások osztályozása és jellemzése* (Classification and Char-

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acterization of Hungarian Etymological Trends, with charts, 1891), *A magyar nyelv* (The Hungarian Tongue, 1899 and 1909), *Magyar fonetika* (Hungarian Phonetics, 1904), *Ungarische Unterrichtsbriefe* (Toussaint-Langescheidt system, 1905), *Kossuth Amerikában* (Kossuth in America, 1931). He is co-author with Zsigmond Simonyi of a German-Hungarian and Hungarian-German dictionary (1915). He also wrote an English grammar (1924) and a history of Free Masonry (1922).

BALASSAGYARMAT, town in Hungary (Nógrád county), having a largely Orthodox Jewish community with approximately 2,500 souls (1940), constituting about one fifth of the total population.

Balassagyarmat has had some form of active Jewish life for more than five centuries. Unfortunately all of the congregational archives bearing upon its history were destroyed during the Hungarian Commune (1918-19). There are three houses of worship: a Beth Hamidrash built in 1852, a full-fledged large synagogue erected in 1866, and a religious center established by the Young People's Federation in 1926. The philanthropic and other welfare appropriations of Balassagyarmat embrace also the needs of such communities as Nógrádpatak, Dejtár, and other adjacent villages. Rabbi David Deutsch and David Schwartz, Sr., are (1940) the religious and lay leaders respectively of this thriving Jewish community.

BALEARIC ISLANDS, an archipelago east of the Iberian peninsula, belonging to Spain. The two largest islands of the group are Majorca (Mallorca) and Minorca (Menorca). It is probable that Jews settled there in the time of the Romans, but the first reference to them is in the 5th cent., when Bishop Severus persecuted the Jews of Magona and compelled them to accept Christianity. After the 8th cent. the islands came under Moorish domination, and in 1009 became a separate kingdom, which proved a haven of refuge to the Jews who were persecuted by the Almohades in Spain in 1146. The new settlers engaged in trade and agriculture, and in this period the community grew so greatly that three synagogues were built in Palma.

When Jaime I of Aragon conquered Majorca in 1232, he guaranteed to the Jews the continuance of the rights they enjoyed, and in addition, gave them a special residential quarter near the palace. His successor, Alfonso III, conquered Minorca. Jaime II and Sancho I followed the liberal policy of Jaime I, but it was in the reign of the latter that the bishop of Majorca, in 1315, imposed a fine of 150,000 florins upon the Jewish community and curtailed its privileges, in retaliation for the conversion of two Christians to Judaism. It was not until 1328 that the fine was paid, whereupon King Sancho again granted the Jews the right to trade on the island and rescinded some of the more oppressive regulations imposed by the bishop.

Under the reign of Pedro IV of Aragon more than a thousand Jewish families were living on the islands, among them many merchants who traded with North Africa and the Orient. Still more famous were the Jewish cartographers of Majorca, who made all of the important maps in this century and the next. Among them were Abraham Crescas, who was appointed "Master of Maps and Compasses" by Infant Juan of Aragon, and who received permission to set up a ritual bath for the Jews in Palma; his more famous son, Jahuda, who was the most famous cartographer of the time, and who with his father toiled two years (1376-77) to complete a map of the world (*mapamundi*) that was so admired that the king made a present of it to Charles VI of France in 1381, and that is still preserved in the Bibliothèque Nationale at Paris; Hayim ibn Risch; Gabriel de Vallsecha, who in 1439 made a map of the world that was used by the discoverer Americo Vespucci; and Mecia de Viladestes. The prosperity which the Jews enjoyed in the 14th cent. lasted until 1391, when, in the course of the wave of attacks on the Jews that swept over Spain, 300 were killed, and the rest, unless they could find refuge in the palace, were forcibly converted to Christianity.

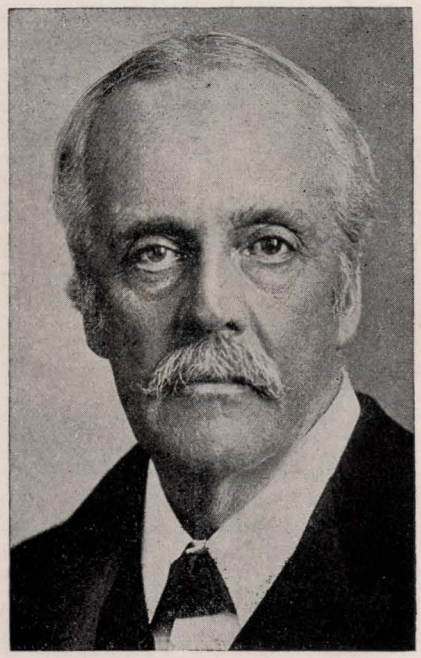
Better conditions returned shortly, when Juan I granted the Jews a measure of self-government and permitted refugees from persecutions in Portugal to settle there. This respite was shortlived, for new persecutions began in 1413 and grew steadily worse until 1435, when there was a general massacre of Jews following a blood accusation. After that year the only persons of Jewish birth on the island were those who had previously accepted conversion, and their descendants. Known as Chuetas, an epithet of uncertain meaning, they became a separate group on the islands, not intermarrying with the natives. Many of them secretly continued to observe their own religion, and hence ran the risk of denunciation to the Inquisition. In 1688, for instance, twenty Chuetas were burned at the stake, while others suffered imprisonment and loss of property.

There was a brief period of freedom for the Jews in Minorca beginning in 1713, when the English occupied the island. Many African Jews migrated there, and a synagogue was built at Port Mahon. But the Jews left again when England surrendered the island back to Spain in 1781. In the 19th cent. a few Jews settled in the Balearic Islands, but no organized community was established. Both Jews and Chuetas were granted full civic rights in 1872. In 1939 there were two or three hundred families of Chuetas in Majorca, most of them settled at Palma. ANATOL SAFANOV.

See also CHUETAS.

Lit.: Baer, F., *Die Juden in christlichen Spanien* (1929); Isaacs, A. L., *The Jews of Majorca* (1936); Kayserling, M., *Die Juden in Navarra, den Baskenländern und auf den Balearen* (1861).

BALFOUR, ARTHUR JAMES, Lord, British statesman, b. Whittingehame, Scotland, 1848; d. Woking, England, 1930. During the greater part of his political life he was leader of the Conservative party in England and was honored by all England as a political authority. In 1874 he entered the House of Commons; from 1886 on he repeatedly served in various Cabinets (Secretary for Scotland, 1886; he was Chief Secretary for Ireland, 1887-91); and from 1902 to 1905 Prime Minister. From 1916 to 1920 he was Foreign Secretary in the Coalition Cabinet; in 1921 he headed the British delegation at the Washington Arms Conference, and was elevated to the peerage after his return. For many years Balfour was regarded as the most polished speaker in the House of Commons. His aristocratic exterior



Lord Arthur James Balfour, erstwhile Foreign Secretary, whose name is linked with the official British declaration favoring establishment of a Jewish national home in Palestine

often hid very democratic feelings and the public appreciated the fact, which was one reason why the famous statesman was venerated by the mass of the nation.

Balfour was also a sincere friend of the Jewish people. His gentle disposition made him realize the obligation of Christendom to right the wrongs perpetrated on the Jews. Even before the War he had appreciated the Zionist idea, and at the decisive moment he labored diligently to bring about its realization. It was fitting, therefore, that his name should be linked with the famous Declaration. It won him such affection on the part of the Jewish people as has seldom been accorded to a Christian statesman. He was compared to Cyrus, who had granted the Jews the right to return to Palestine from the Babylonian Exile. Balfour's services to the Jews were continued even after the Balfour Declaration. In December, 1920, it was Balfour who, as representative of Great Britain in the League of Nations, submitted the draft of the Palestine mandate; and in 1922 he took part in the decisive meeting of the League in London, where the mandate was ratified. He repeatedly defended the Zionist cause in Parliament. The finest expression of his sympathy for Zionism came in April, 1925, when he eloquently inaugurated the Hebrew University.

In recognition of Balfour's services in behalf of Palestine, settlers from the United States established (1919) the colony Balfouria in the Valley of Jezreel. It is situated on land acquired by the American Zion Commonwealth.

Lit.: Balfour, *Retrospect: An Unfinished Autobiography* (1930); Dugdale, Blanche E. C., *Arthur James Balfour* (2 vols., 1936); Malcolm, *Lord Balfour* (1930).

BALFOUR DECLARATION, the briefer name for the declaration of the British Government, signed by Lord (then Mr. Arthur James) Balfour, favoring the establishment of a Jewish national home in Palestine.

1. Text:

"Foreign Office,
"November 2nd, 1917.

"Dear Lord Rothschild,

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

" 'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.'

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

"Arthur James Balfour."

2. Events leading up to the Declaration. The Balfour Declaration was the result of a process of evolution, the inception of which dates back to the beginning of the Zionist Organization, and possibly still earlier. The statesmen of England, who were better versed in world politics, recognized the universal nature of the Jewish question much earlier than those of other countries. They realized that it could be finally solved only by giving the Jews a territory of their own. As far back as the 19th cent. the return of the Jews to Palestine had found champions in such prominent authors as George Eliot and Laurence Oliphant. Disraeli was also sympathetic to the idea. These writers expressed their views sometimes in a spirit of romance and sometimes with a keen grasp of world politics; in either case they met with warm interest on the part of the Bible-loving English people.

When Herzl announced the claim of the Jewish people to a national homeland and founded the Zionist Organization to carry out this purpose, his ideas aroused keen attention in England. This was no mere formal expression of sympathy; in 1903 the British Government made an offer of a territory in British East Africa for the purpose of a Jewish settlement. The Zionist Congress declined the offer, but British circles continued their interest in the Zionist cause, although the situation in Europe prior to the War prevented any definite intervention on the part of England in this direction.

The situation was changed by the outbreak of the World War and the fact that Turkey came into it on the German side. Zionist leaders living in England immediately saw the possibilities of the situation and sought to take advantage of it. A Zionist Political Committee, which included Ahad Haam, Nahum Sokolow, Jehiel Tschlenow, Chaim Weizmann, Herbert Bentwich, Boris Goldberg, L. J. Greenberg and Vladimir Jabotinsky, was formed in January, 1916, with Joseph Cowen as chairman and Paul Goodman as honorary secretary, and continued to act till the beginning of 1917. Valuable support was also rendered by the British Palestine Committee, a political group centred

in Manchester, which favored the creation of a Jewish homeland in Palestine under British protection, and advocated this view not only in the general press, especially in the *Manchester Guardian,* but also in its own periodical *Palestine.*

This group laid special stress on the strategic importance of Palestine as a bulwark that would secure the safety of the eastern bank of the Suez Canal, the principal artery of communication of the British Empire. However, it was mainly broad considerations of world policy, not strategic calculations or designs to win over the Jews to take the Allies' part in the War, that decided leading British statesmen such as Balfour, Lloyd George, Lord Robert Cecil and the late Sir Mark Sykes to support the aspirations of the Zionists. As a matter of fact, it was the military party in England that viewed the Zionist plans with scepticism and recommended instead that an alliance be made with the Arabs who lived to the east of the Suez Canal, in the event of any military operation being undertaken there. For a long time the British War Office was decidedly opposed to any sort of campaign in Palestine; it was only after many discussions in the War Cabinet that Lloyd George was able to set in motion a campaign against Palestine in the latter part of 1917.

In the meantime a Political Committee created by Weizmann and Sokolow in that year had been successful in winning over to the Zionist cause groups of British Jews who had previously been indifferent to Zionism. They obtained the active support of such leaders as Lord (Walter) Rothschild and Chief Rabbi Hertz; on the other hand, most of the extreme liberal leaders bitterly opposed the idea either openly or secretly. However, the efforts of the latter to influence the British Government and public against Zionism were unsuccessful.

The Zionist leaders received valuable support from the United States, where the Zionist movement had made great strides under the leadership of Supreme Court Justice Brandeis, and where an American Jewish Congress had been convened during the War and proclaimed among its major demands the transforming of Palestine, under the "trusteeship of Great Britain . . . into a Jewish commonwealth." About the same time President Wilson accorded his support to the idea, a fact which did not fail to have an effect upon English opinion. After lengthy negotiations, in the course of which the Zionist leaders obtained the consent of the French and Italian Governments, the Declaration of the British Government, quoted above, was published in the form of a letter written to Lord Rothschild on November 2, 1917. The latter had for many years taken a great interest in the Zionist endeavors, and had labored for their furtherance by the British Government.

3. Contents of the Balfour Declaration. The Declaration consists of two parts. The first recognizes the claim of the Jews to the establishment of a national homeland in Palestine. The second part is intended to eliminate at once unfounded apprehensions, and consists of two propositions. The first gives assurance that the civil and religious rights of the people already living in Palestine shall not be prejudiced, a thing which, of course, was never intended by the Zionists. The second provides that the rights and political status of the Jews in all countries of the world shall not be at all affected by the Balfour Declaration. This, too, should have been clear to everyone; but in view of the various anti-Semitic currents of thought in many European countries, it was deemed wise to emphasize this fact in order to prevent anti-Semites from seizing upon the Balfour Declaration as a weapon whereby to bring about the disfranchisement of the Jews. This provision was also intended to meet the objections of those Jews who were opposed to Zionism because they feared that it would prejudice the civil rights of Jews in the countries of their domicile.

4. Interpretation of the Balfour Declaration. Immediately after its publication the Balfour Declaration became the subject of numerous discussions as to the exact way in which it should be interpreted.

The concept which aroused the greatest amount of differing opinions was that of a "national home," which was an unprecedented innovation in international law, and which, in fact, had been fashioned to fit the special and individual conditions of the Jewish people. The ideas promulgated by the Allies during the World War, which received a fresh stimulus through the speeches of Woodrow Wilson, as well as through the Russian Revolution, recognized the right of every nation, even the smallest, to national life and national existence. All other nations that had been promised national liberty had already territories of their own and needed only permission to set up a sovereign state. In the case of the Jewish people, however, this doctrine meant the recognition of their claim to create a national homeland for themselves and the right to emigrate to that country to which they were closely bound by historic and spiritual ties. Since this country already had a population which had been there for centuries, it could not be simply handed over to the Jewish people. The conception of the "Jewish national home" does not mean at all that every Jew must *ipso facto* become a citizen of that country, but that the Jewish people as such may have their home in Palestine, in which they may develop a complete Jewish life.

The second part of the Balfour Declaration distinctly states that the rights of the Arab population must not be prejudiced. In spite of this, a vigorous anti-Zionistic propaganda was made among the Arabs, who were told that the Jews, even though they were in the minority, wished to dominate Palestine and to compel all the inhabitants of the country to adopt the Jewish nationality. The British Government, in order to combat this view, issued in June, 1922, an official interpretation of the Declaration in the form of a memorandum as to the British policy in Palestine. The memorandum, together with the correspondence relating to it, was submitted to Parliament as a "White Paper" by Colonial Secretary Churchill, and was approved. This document interpreted the Balfour Declaration to mean that the Jews had the right to enlarge their existing community in Palestine and to make of it a center "in which the Jewish people as a whole may take, on grounds of religion and race, an interest and pride." However, it was clearly stated that the Jewish people "should know that it is in Palestine as of right and not on sufferance," and that the Jewish National Home was internationally guaranteed. At the same time it was pointed out that the Arabs living in Palestine

Foreign Office,

November 2nd, 1917

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'His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country"

I should oe grateful if you would bring this declaration to the knowleage of the Zionist Federation.

Yours sincerely,

Arthur James Balfour

The Balfour Declaration. Facsimile of the historic note transmitting the sympathetic attitude of His Majesty's Government toward Zionist aspirations in Palestine

would, of course, retain their rights of residence and nationality.

In July, 1922, the Palestine Mandate, containing specific provisions for the realization of the "National Home" and the fulfillment of the promise of the Balfour Declaration, was ratified by the Council of the League of Nations. It designates Great Britain as the mandatory of the League for Palestine, and declares it responsible for the carrying out of the principles laid down in the Balfour Declaration.

In 1929, during and after the attacks upon the Jews by the Arabs, renewed agitation was made by some of the Arab leaders to secure a repudiation of the Declaration. The Shaw Commission, which was appointed to investigate the causes of the outrages, went beyond its terms of reference by accepting statements from Arab witnesses hostile to the principle of the Jewish National Home, whereupon Balfour, Lloyd George, and other British statesmen called upon the British Government to adhere to the terms of the Declaration and the Mandate.

The Shaw Commission reported that the fundamental cause of the outrage was the Arab feeling of hostility "consequent upon the disappointment of their political and national aspirations," and recommended that the Government should issue a new statement of policy. This new statement appeared as a "White Paper" in October, 1930, and, owing to its attempt to whittle down further the implications of the Declaration and the Mandate, it aroused vigorous protests both from the Jewish Agency for Palestine as well as from Jews in all parts of the world.

In consequence, the British Government entered into negotiations with the Jewish Agency with a view to clearing up the questions at issue, and in February, 1931, a letter was addressed by J. Ramsay MacDonald, as Prime Minister, to the president of the Jewish Agency giving the considered view of the British Cabinet on the interpretation of the Mandate and questions affecting land settlement, labour and immigration. This authoritative statement on British policy in Palestine, communicated as an official document by the British Government to the League of Nations, re-established the basis for co-operation between the Mandatory Power and the Jewish people in the development of the Jewish National Home.

CHAIM WEIZMANN.

5. Royal Commissions and the White Paper. In 1936, as a consequence of continued Arab propaganda strongly aided by money from foreign sources, a new series of riots by Arab terrorists began (April 19), which abated only with the commencement of the war between Germany and France and England in September, 1939. A royal commission, known as the Peel Commission, arrived in Palestine on November 11, 1936, to investigate the situation. Its report was released on July 17, 1937. Assuming that "the establishment of the National Home involved at the outset a blank negation of the rights implied in the principles of national self-government," it called for the abandonment of the principle of economic absorptive capacity of the country as the standard for the admission of Jews. Instead it proposed that "a political high level" of Jewish immigration be established by the government. It further proclaimed that, "insofar as immigration has been the major factor in bringing the Jewish National Home to its present stage of development, the Mandatory has fully implemented his obligation to facilitate the establishment of a National Home for the Jewish people in Palestine." As a way out, the Commission proposed the division of the country into three parts—a Jewish state, an Arab state, and a permanent mandated territory, as well as an exchange of populations, a period of transition during which the newly created states would remain under British control, and also a yearly subsidy from the Jewish to the Arab state. The report was rejected on July 21, 1937 by Parliament after a two day debate. The Arabs rejected it unanimously. The Twentieth Zionist Congress (Zurich, August, 1937) voted to accept the plan. It expressed the opinion that should partition prove unavoidable, the Jewish and Arab regions should constitute autonomous parts of a common Palestine. The Council of the League of Nations demanded that Britain work out a proposal acceptable to both Jews and Arabs. As a result the Palestine Partition Commission (Woodhead Commission) was dispatched to Palestine in March, 1938. Its report was published on November 9, 1938. In it the Commission outlined three plans of partition and found them all wanting. The statement of policy, which was presented by the government in Parliament together with the report, provided for round table discussions in London, and for the government's own decision in case no agreement should be reached at the parleys. A new angle in the interpretation of the mandate was introduced by the provision in the statement for the inviting of representatives of the neighboring Arab states to the forthcoming conferences. The Jewish Agency in a statement issued on the same day declared that the Commission disregarded "the international obligation of the mandatory power to the Jewish people as a whole to facilitate the establishment of their National Home in Palestine," and thereby abolished the Balfour Declaration. It also declared that the Arab states "have no special status in regard to Palestine."

The round table conference opened at London on February 7, 1939. The Palestine Arab delegation was composed mainly of the Mufti extremists. Egypt, Iraq, Saudi Arabia and Yemen were represented while Transjordania and the Syrian states were not. The Arabs insisted on the complete independence of Palestine under their domination. The delegates of the Jewish Agency insisted on the carrying out of the mandate. The McMahon correspondence was brought up as proof of promises made to Arabs. Because of the refusal of the Palestine Arabs to meet with Jews, sessions were conducted separately between the Jews and the British representatives on one hand and between the Arabs and the British representatives on the other hand. Generally, the efforts of the British representatives, of whom Malcolm MacDonald, Secretary for the Colonies, played the predominant role, centered about the obtaining of the consent of the Jewish delegates to carry out the plan for an "independent" state under British tutelage with a permanent Jewish minority status. A compromise plan was presented by MacDonald on February 24, calling for the abandonment of the Mandate and the establishment of an independent state in Palestine in which the rights of both Jews and

Arabs would be guaranteed. That meant condemnation of the Jews to a permanent minority and the practical cessation of the Jewish efforts in Palestine. The Jewish delegation rejected this plan unanimously, gave notice of their intention to withdraw from the conferences, but continued informal negotiations.

The Conference broke up on March 18, 1939, when it was evident that no prospect of a compromise was in sight. Subsequently, discussions were carried on between British officials and Arab notables in Cairo and other places. The British Government, following its previously announced intentions, proceeded therefore to impose its own solution.

The new British policy was promulgated in the *White Paper* of May 17, 1939. This new White Paper maintained that "the framers of the Mandate, in which the Balfour Declaration was embodied, could not have intended that Palestine should be converted into a Jewish state against the will of the Arab population of the country." The White Paper declared that the unrest in the Holy Land was the result of the "ambiguity and a resulting uncertainty as to objectives of policy" of certain expressions of the Mandate, particularly the expression "national home for the Jewish people." Basing its arguments on the description of Jewish achievements in Palestine in the White Paper of 1922, the writers contended that they would regard it as contrary to the whole spirit of the Mandate system should "the population of Palestine remain forever under mandatory tutelage," since the specific obligation of the British Government was to "secure the development of self-governing institutions." The specific solution proposed followed the line of the abandonment of the Mandate and as a consequence a permanent minority status for Jews in Palestine. It envisaged the eventual abandonment of the Mandate and the establishment within ten years after peace had been achieved in the Holy Land of an independent state in which Britain would maintain strategic interests. The proportion of Jews to the general population was to be fixed at one-third; it was stated that no further Jewish immigration would be permitted without the consent of the Arabs after this ratio had been achieved. An annual immigration of 10,000 Jews was to be permitted for a period of five years. The entry of an additional 25,000 refugees as the contribution of Palestine to the solution of the refugee problem was also provided for, but it was made subject to the approval of the High Commissioner, who was also to regulate and prohibit land sales. British-guided representative government was to be established after five years. The White Paper omitted the mention of the special interest of Jews outside of Palestine in the Holy Land, nor did it mention the position of the Hebrew language under the future form of government.

The Jewish Agency, in a statement published on May 17, 1939, summed up this new policy as "denying to the Jewish people the right to reconstitute their National Home in Palestine." Following a two day debate in Parliament, the Commons, on May 25, approved the new policy by a vote of 268 to 179, with 140 abstaining. The House of Lords, too, approved. The British Government immediately embarked upon the implementation of this policy in spite of vigorous condemnation by all Jewish bodies and disapproval of it by the Arabs. Provisions were made for the restriction of land sales to Jews and the redistricting of the country. As a punishment for the increased "illegal" immigration of refugees, the British Government suspended, on July 12, 1939, the quota of Jewish immigration for the six months beginning October 1. The League of Nations Mandates Commission which considered the White Paper in its sessions in June released a statement on August 17, in which it declared that in view of divergent views concerning the new policy, no definite conclusions could be arrived at. A majority of the members of the body "did not feel able to state that the policy of the White Paper was in conformity with the mandate, any contrary conclusion appearing to them to be ruled out by the very fundamental intention of its authors." The partition solution was referred to as one that "should be borne in mind at the appropriate moment." The British Government in a memorandum issued on the same date reasserted its intentions of carrying out what it termed its "pursuing faithfully the fundamental aim of the mandate."

The outbreak of the war in September, 1939 brought a change in the situation. Immigration was reported opened again, at least to a number of refugees. On August 29, Dr. Chaim Weizmann, in a letter addressed to Prime Minister Neville Chamberlain, declared that in spite of "differences in the political field with the Mandatory Power," "the Jews stand by Great Britain and will fight on the side of the democracies." In his reply dated September 2, the prime minister stated his pleasure at the communication. The British press, thereupon, advocated the abandonment of the new policy. There were also negotiations concerning the organization of a Jewish Legion in Palestine.

ABRAHAM G. DUKER.

Lit.: Ziff, William B., *The Rape of Palestine* (1938); Stoyanowsky, J., *The Mandate for Palestine* (1928); Andrews, Fannie Fern, *The Holy Land under Mandate* (1931), 2 vols.; Sokolow, Nahum, *History of Zionism 1600-1918,* vol. 2 (1919); Sections on Palestine in "Review of the Year" in the various issues of the *American Jewish Year Book;* Sections entitled "Documents" and "Chronicles" in the *Contemporary Jewish Record;* Dugdale, Blanche E. C., *Arthur James Balfour,* vol. 2 (1936) 213-35.

BALFOUR-EINSTEIN INSTITUTE, *see* HEBREW UNIVERSITY.

BALI, ABRAHAM BEN JACOB, Karaite author and physician in Turkey, who flourished about 1500. His principal work, *Iggereth Issur Ner Shabbath,* deals with the prohibition of the use of fire on the Sabbath; this question caused a split among the Karaites in the 15th cent., and the work quotes the views of the different parties. Only small fragments have been published (Gurland, Jonas, *Ginze Yisrael,* Leningrad, 1866, vol. 3, pp. 29-35). The question whether Rabbinite Kohanim (descendants of Aaron) who come over to Karaism may retain their priestly status is discussed by Bali in *Iggereth Beinyan Hakohanim.* His *Perush Lesefer Kavvanath Hafilosofim* is a commentary on Ghazzali's philosophical work *Makasid Al-falasifa.*

Lit.: Steinschneider, Moritz, *Die hebräischen Übersetzungen des Mittelalters,* 45, 321-22; Luzki, *Orah Tzaddikim,* 22c.

BALI, MOSES BEN ABRAHAM, Karaite physician and Hacham at Cairo about 1500, author of a collection of 224 poems entitled *Sefer Zerah* (Book of Zerah) completed in 1489 and arranged according to the weekly lessons of the Torah. He wrote also *Tahkemoni,* a selection of 237 poems for the Sabbath and weekdays (about 1500). Manuscripts of both works are in Leningrad.

Lit.: Geiger, A., in *Wissenschaftliche Zeitschrift,* vol. 3, p. 443; Pinsker, *Likkute Kadmoniyoth,* 124.

BÁLINT, ZOLTÁN, architect, b. Nagyvarad, Hungary, 1871. In 1896, he designed the buildings of the Hungarian Millennial Exposition and was awarded the first medal of the Hungarian Architects' Association. Since 1897, he has been associated with Lajos Jambor, another Jewish architect. They designed the Hungarian pavilion for the Paris Exposition (1898) for which both received the Grand Prix while Bálint was awarded the cross of the Legion of Honor. Plans for public buildings brought them awards at Turin (1902) and Nagykanizsa (1903). Bálint designed the new synagogue in the Lipotvaros section of Budapest. He and his partner represent the later trend of Hungarian architecture which makes liberal use of colored ornamentation in majolica and reproduces motives from Hungarian history.

BALKANS, *see* the individual Balkan countries.

BALLA, IGNÁC, writer and translator, b. Magyarpécska, Hungary, 1883. In 1907 he became editor of *Uj Idök* (Modern Times), a journal of progressive thought. A student of Italian literature, he rendered into Hungarian many of the Italian classics. His efforts in behalf of Italo-Magyar amity made him a popular figure in that country until the advent of the racial laws in both countries (1939). His best known books include: *Tüz* (Fire; 1901); *Ténger mormolása* (Murmur of the Sea; 1903); *Dél* (South; 1907); *A héthid városa* (City of Seven Bridges; 1910); *A Rothschildok* (1912); *Edison* (1913); *Viz fölött és viz alatt* (On and Under Water).

BALLADS, *see* Folk Songs.

BALLAGI, MÓR (MORITZ BLOCH), Hungarian philologist and Christian theologian, b. Inóc, Hungary, 1815; d. Budapest, 1891. He studied the Bible and Talmud at leading Yeshivas, and soon thereafter devoted himself to classical as well as to modern languages and mathematics. Unable, because of his religion, to obtain a diploma at the Budapest University, he emigrated to Paris in 1839. There he pursued Oriental studies. As protagonist of the Magyarization and emancipation of the Jews in Hungary, he began a Hungarian translation of the Bible, of which, however, only the Pentateuch and *Joshua* appeared (Budapest, 1840-43). His masterly rendition and profound commentaries evoked wide praise. In recognition thereof he was made a member of the Hungarian Academy of Sciences. At about this time, having attracted favorable attention through his journalistic espousal of the Magyar cause, he enlisted the support of Count Stephen Szechenyi for the establishment of a Hungarian rabbinical seminary. A year later Ballagi went to Tübingen, where, following his conversion to Protestantism (1843), he turned to theology.



Albert Ballin was an authority on maritime and economic questions — and a confidant of Kaiser Wilhelm II

During the War of Liberation, as the revolution of 1848 was known in Hungary, he was secretary to General Görgey and subsequently was assigned to the War Department. He became professor (1851) at the Protestant Lyceum in Szarvas, and later at the Protestant Theological Institute of Pest, where (1858) he founded the influential liberal organ, *Protestantische Kirchen- und Schulzeitung.* He rendered notable service to the Hungarian language by preparing a dictionary and a complete Hungarian grammar, and by publishing a collection of Hungarian proverbs (2 vols., Budapest, 1850). He published also a textbook of the Hebrew language (2nd ed., 1872) and Bible studies (1865). His Hungarian-German and German-Hungarian dictionary attained great popularity, and is widely circulated to this day. He wrote extensively in both tongues and, while seeking to liberalize the Protestant movement, he remained sympathetic to Judaism. His numerous books, mainly on Christian subjects, include *Israel's Prayers Through the Year* (Hungarian) and a translation into Hungarian, with commentaries, of *Joshua.*

BALLET, *see* Dance, Jews in.

BALLIN, ALBERT, head of the Hamburg-American steamship line, b. Hamburg, Germany, 1857; d. Hamburg, 1918. The son of a petty shipowner, he entered the service of the English Carr Line in Hamburg at the completion of his apprenticeship in 1874. He became chief passenger agent and finally, when this company was taken over by the Hamburg-American line in 1886, general director of the latter. The expansion of this line into the largest shipping concern in Germany was Ballin's life-work. The capital stock of the company increased from 15,000,000 marks to 180,000,000 marks and the gross registered tonnage from 65,000 to over 1,250,000, between 1886 and the outbreak of the World War.

Ballin early modeled his organization after the British pattern and that of the North German Lloyd, establishing the first, regular, fast steamer service between Hamburg and America. In 1891 Ballin introduced the first pleasure cruises. Besides perfecting passenger service, he improved freight transport, combining both into a one-ship type for economical purposes. He obtained world-wide reputation when he ended the furious competition of the great shipping

lines by negotiating national and international treaties or "pools."

Ballin's political ability, his skillful business deals and his art of securing compromises, won him a unique position in German financial affairs. Emperor William II often consulted him on economic and maritime matters and conferred upon him the royal order, second class. Ballin's policy of caution during the World War, however, brought him into opposition to politicians favoring expansion, and he lost favor with the Kaiser. The outcome of the war and the destruction of his life's work so deeply preyed upon Ballin's mind as to lead to his suicide on the occasion of an attack on his home by revolutionary soldiers and workmen on November 9, 1918.

The Hamburg-American liner *Albert Ballin* was rechristened the *Hansa* by order of the German government in 1935.

Lit.: Goetz, A., *Ballin, der königliche Kaufmann* (2nd ed., 1907); Huldeman, B., *Albert Ballin, Lebenserinnerungen* (1922); Stubmann, P. F., *Albert Ballin* (1926).

BALLIN, HUGO, painter and author, b. New York city, 1879. After studying in Rome and Florence, he returned to New York and taught at the Art Students' League. Persuaded later by Arthur Hopkins to enter the motion picture field, he spent twelve years in Hollywood where he introduced several important cinematic innovations while producing and mounting more than ninety feature films. He also wrote several screen scenarios, notably *East Lynne* and *Vanity Fair.*

In 1928, Ballin resumed his painting. The murals in the B'nai Brith Temple of Los Angeles, done by him, depict the history of the Jews in three great lunettes on the north, east and west sides of the building and in an octagonal panel which circumscribes the entire interior. He later decorated the executive chamber of the Capitol in Madison, Wisconsin, in a series of eighteen vivid paintings symbolic of the state's history. His other paintings, many of which grace private collections and public galleries, include: *The European Sybil, The Lesson* (Washington National Gallery) and *The Lute Player* (Ann Mary Brown Memorial Museum, Providence, R. I.).

Ballin is the holder of several art awards and honors, among them the Shaw Prize (1905), the Clark Prize (1906) for *Mother and Child,* the Art Students' League Scholarship, the Newport Water Color Prize, and a certificate of honor conferred upon him by the San Diego Chapter of the American Institute of Architects. He is an associate member of the National Academy of Design, which, in 1940, elevated him to the rank of academician.

Lit.: Untermeyer, "Hugo Ballin's Decorations for the Capitol at Madison," *Art and Progress,* vol. 3, pp. 699-702; *American Art Annual* (1927).

BALLIN, JOEL (JOHN), engraver, b. Vejle, Jutland, 1822; d. Copenhagen, 1885. At the age of nineteen he exhibited a picture *Procession in the Synagogue* but from then on he was occupied exclusively with engraving. From 1848 to 1870 he lived in Paris, then in London until 1883. Subsequently he was teacher of engraving at the Copenhagen Academy. His first more important graphic works executed by graver and needle were Ostade's *School Teacher* and Jan Victor's *Young Girl.* Later he acquired great skill in the so-called mixed technique, and applied it to many large engravings from MacLean, Tissot, Carl Bloch and Marstrand.

Lit.: Dahl, Svend, and Engelstoft, Povl, *Dansk Biografisk Haandleksikon,* vol. 1, p. 77; Bricka, C. F., *Dansk Biografisk Leksikon,* vol. 11, pp. 54-55.

BALLY, DAVICION, communal leader, b. Bucharest, 1809; d. Jerusalem, 1884. He came from a family long prominent in the economic life of Wallachia, Moldavia and Turkey. He rendered important services to Russia in the war with Turkey in 1828 to 1829 and was granted the right to trade all over the Czarist empire. He was active in Democratic circles during the Roumanian revolution of 1848, taking care of persecuted victims. He was prominently engaged in social work for the Jewish community in Bucharest. As author he violently opposed anti-Semitism. Convinced of the futility of his struggle against anti-Semitism in Roumania, he emigrated to Palestine in 1882, where he died two years later.

BALMES, ABRAHAM BEN MEIR DE, physician, grammarian and philosopher, b. Lecce, in the old kingdom of Naples, about the middle of the 15th cent.; d. Venice, about 1523. He received his M.D. degree at the University of Padua, and was later authorized to practise medicine in Naples. He was physician in ordinary to the Cardinal Dominico Grimani at Padua shortly before the latter's death. He lectured before large Christian audiences on philosophy at the University of Padua. He taught Hebrew to the Christian, Daniel Bomberg, famous printer of the first Hebrew Rabbinic Bible (1516) and of the first complete Talmud. He was well-known in the Christian world for his translations from Hebrew and Arabian philosophers into Latin; he was particularly noted for his translation of a number of Averroes' commentaries on Aristotle. Balmes wrote a system of Hebrew grammar, *Mikneh Abraham* (Venice, 1523, with a Latin translation), in which he tried to give a philosophical basis to the structure of the Hebrew language; in a historical and critical review of the development of grammar he refuted the views of his predecessors, especially the famous David Kimhi. He was the first to consider syntax as a separate and independent part of grammar. His work did not win favor, since the philosophical method was too rigid, and his attack on the popular Kimhi was resented; several of Kimhi's adherents, especially the famous philologists Elijah Levita and Sebastian Münster, opposed his views. His terminology also was too difficult.

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2, pp. 22-23; Bevan and Singer, *The Legacy of Israel* (1927) 240-41.

BALTA, capital of the autonomous Moldavian Soviet Republic in the Soviet Union, situated on the Kodyma river, near the Bessarabian border; it had in 1938 a population of 23,000, of which about 15,000 were Jews. The city was originally founded in the 18th cent., and at that time consisted of two parts, in both of which Jews settled: a Polish quarter called Josephgrod and a Turkish quarter named Balta. In 1768 the city became a place of refuge for those Jews who were



Hugo Ballin's mural in the Wilshire Boulevard Temple at Los Angeles. This scene depicts worshippers before the Ark, and the everlasting light in the synagogue

fleeing from the Haidamak persecutions; many Jews were slain before they could reach Balta, and the community ransomed their bodies from the Cossack bands, in order to bury them with Jewish rites. However, Balta Jewry did not escape the persecution, for a Tatar regiment of Haidamaks invaded the town and massacred many of the Jewish inhabitants.

In 1791 Balta came under Russian control, and in 1797 it was made a district town of the province of Podolia. The commercial importance of the community increased as it became a center for trade in grain and horses, and number of Jews grew by immigration 27,000 (79% of the total population) by 1890. There was a pogrom in Balta (1882), on which occasion the Jewish community protested in vain to the government; another occurred in 1905, resulting in the death of two Jews, the wounding of fifty-eight, and a property loss of about 1,000,000 rubles. During the civil war between White and Red Russians (1919 and 1920) Balta was in the midst of the fighting, and about 400 Jews were killed by the combatants. The city has declined in numbers and commercial importance in the 20th cent.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland,* vol. 2 (1916) 299-302, 314, 316-17.

BALTIMORE, Atlantic seaport and principal city of the state of Maryland; in 1940 it had a population of about 854,000, of which an estimated total of between 72,000 and 74,000 were Jews.

For the first hundred years after the founding of Baltimore in 1729 and 1730, the history of the Jews in the city is one of individuals rather than of a community. The early records are so fragmentary that it is impossible to state with certainty who was the first Jew to settle there. A certain Jacob Myers, who built an inn at Gay and Baltimore streets in 1758, may or may not have been a Jew. The first definite information is from copies of the *Maryland Journal and Baltimore Advertiser* dating from the year 1773. These note the names of several Jews who were engaged in commerce in Baltimore, chiefly in the West Indian trade, though they were probably not residents. The issue of December 9, 1773, carried the advertisement of a Benjamin Levy, who had just opened a store on Market street, at the corner of Calvert street, and who is therefore the first known Jewish settler. This same Benjamin Levy, who was an ardent American patriot, was in 1776 authorized by the Continental Congress to sign bills of credit. Another early settler, Jacob Hart, who is known to have come to the American colonies from Germany in 1775, headed the list of subscribers to a loan of 2,000 pounds made by the citizens of Baltimore to General Lafayette in 1781. Hart was later the father-in-law of Haym M. Salomon, son of the patriot Haym Salomon. Another Jew of Baltimore, Nathaniel Levy, served under Lafayette in the campaign of 1781.

About 1787 Reuben and Solomon Etting, brothers, together with their uncle, Levi Solomon, came from York, Pa., to settle in Baltimore. Solomon Etting, who was to become a prominent citizen of Baltimore, continued to live there for about sixty years, till his death in 1847. It seems to have been due to his donation of a plot of ground that the first Jewish cemetery was established in the eastern part of the city, in the section known as Ensor's Town, on a street now known as Jew Alley, near Monument street. It consisted of a small lot, which was later increased by additions to about two acres; it was in use until 1832, but afterwards was neglected, and no trace of graves or headstones has remained. In 1796 Etting is mentioned as one of the directors of a newly organized bank; the list of stockholders discloses the names of Solomon, Kitty, Reuben, Shinah and Hetty Etting, Levi and Myer Solomon, and Jacob F., Benjamin, Hetty and Philadelphia Levy. Other names that occur in the records of the time are those of Philip Itzchin, a man named Kahn, Benjamin Lyon, Solomon Raphael, Isaac Solomon, and two members of the Hart family and three of the Jacob family. The names of Haym Levenstone and Benjamin Myers are included in the list of those for whom letters had been left at the post office.

The Collmus family is known to have arrived from Bohemia in 1798, while in 1808 the six sons of Israel Cohen, together with their mother, came from Richmond, Va. A number of the members of this Cohen family were prominent both in the Jewish community and in civic affairs. Jacob I. Cohen was the founder of a banking firm in his own name, and Dr. Joshua I. Cohen was professor of zoology at the University of Maryland, president of the medical and chirurgical faculty from 1857 to 1858, and a charter member of the Maryland Historical Society. The brothers Mendes I. and Philip I. Cohen helped defend Fort McHenry in September, 1814, against the British. The Cohen family had a private cemetery, in the center of the town.

Until 1840 the increase of the Jewish population of Baltimore was comparatively slow; in 1825 there were only about 125 Jews in the city. Most of them followed comparatively humble occupations, but got on well with their non-Jewish neighbors, while some were held in high esteem. In 1826, after the state of Maryland, at the termination of an eight year struggle, granted its Jews the right to hold office, Solomon Etting and Jacob I. Cohen were elected to the City Council; later Etting was elected president of the first branch of the City Council.

By 1835 the Jewish population had risen to 300, and included families bearing the names of Dyer, Friedenwald, Horwitz, Kayton, Keyser, Preiss and Rosenstock, many of whom became prominent in the commercial and cultural life of the city. Nearly all these Jews came from other coastal cities or from Germany. At this period ships plied steadily from Hamburg and Bremen to Baltimore, and many German Jews passed through the city on their way to find homes in the South and the Middle West.

As a result of this increase in the number of Jewish families in Baltimore, the next step was the formation of a definite congregation. The first meeting for public worship, with ten men present, was held in 1829, in the house of Zalman Rehiné, an uncle of Isaac Leeser, on Holliday street, near Pleasant street. Little is known of this group, since no records of their proceedings have survived. It is probable, however, that they were the same men who formed the Nidche Israel Congregation, or, as it is better known, the Baltimore Hebrew Congregation, which was incorporated under a charter granted by the Maryland legislature in 1830. For the first two years of its existence the congregation met



Synagogue of the Baltimore Hebrew Congregation. Its first house of worship was dedicated in 1845

for services in rented rooms on North Exeter street; in 1832 it moved into a one-story building on High street, near the bend between Fayette and Gay streets, and purchased a large burial ground, the first communal cemetery. In 1845 the congregation moved into the first synagogue in Baltimore, at Lloyd and Water streets.

Until 1840 the congregation had only a cantor (Hazan) who conducted the services, performed wedding ceremonies and officiated at funerals. The first rabbi was Abraham Rice (or Reiss), who established a congregational Hebrew school. Rice was strictly Orthodox, and for the next twenty-five years all suggestions to make changes in the ritual were rejected by the congregation. Rice's successors in the pulpit of the Baltimore Hebrew Congregation were: Julius Spiro (1846-47); Henry Hocheimer (1849-59); Bernard Illoway (1859-61); Abraham Hoffman (1868-73); Maurice Fluegel (1881-84); Albert (Aaron) Siegfried Bettelheim (1886-1890); Adolph Guttmacher (1891-1915); Morris S. Lazaron (1915-).

The second Jewish congregation in the city was organized at Fell's Point, an outlying district in Baltimore, in 1838. The two congregations were known as the "Pint (Point) Shul" and "Stadt (City) Shul," respectively; the only reason for the existence of two separate congregations was the fact that the community was so widely dispersed over the city that no one synagogue could serve them all. The rabbis of the Fell's Point Hebrew Friendship Congregation, as it was called, were Aaron Günzburg (1848-56); Henry Hocheimer (1859-92); W. Willner (1892-94); Clifton Harby Levy (1894-96) and M. Rosenstein, who began service in 1896. The congregation dissolved in 1904.

A new influx of Jews into Baltimore began about 1840, as part of the wave of German Jewish immigration into the United States. By 1846 the Baltimore Jewish community had grown from 300 to nearly 1,500. Many of these newcomers had imbibed the principles of Reform Judaism in Germany; others of the Baltimore community had become dissatisfied with the Orthodox ritual and practice. The result was the formation in 1842 of the Har Sinai Verein (later the Har Sinai Congregation), one of the pioneers of Reform Judaism in America, and for many years one of the few representatives in the East of the liberal wing of American Jewry. The first president of the congregation was B. Greensfelder. The rabbis who occupied the pulpit were: Max Sutro (1842); Moritz Brown (about 1848 to 1855); David Einhorn (1855-61); S. Deutsch (1862-73); Jacob Mayer (1874-76); Emil G. Hirsch (1877-78); Samuel Sale (1882-83); David Philipson (1884-88); Tobias Schanfarber (1888-98); Charles A. Rubenstein (1898-1919); Louis Bernstein (1919-22); and Edward L. Israel (1922-).

The Mexican War (1846-48) drew a number of Jewish young men as volunteers into the army. Leon Dyer held the rank of colonel. Moritz Henry Weil and Louis Hamburger served as privates. A group of Jews, mostly immigrants, formed a volunteer corps under a non-Jewish captain named Carroll; its other officers included such Jewish names as those of Levi Benjamin, first lieutenant; Joseph Simpson, second lieutenant; Samuel G. Goldsmith, third lieutenant; S. Eytinge, first sergeant; and J. Horwitz, surgeon.

In 1853, a group of the younger members of the community, whose viewpoint was not as Reform as that

of the Har Sinai Verein nor as Orthodox as that of the Baltimore Hebrew Congregation, organized the Oheb Sholom (later Oheb Shalom) Congregation, along somewhat conservative lines. Julius Stiefel was their first president, serving for twenty-six years; his successor, Isaac Strouse, was in office for more than thirty years. The first reader of the congregation was Isaac Hamburger; the rabbis of the congregation have been Salomon (first name unknown; 1854); S. M. Landsberg (1856-57); Benjamin Szold (1859-92); William Rosenau (1892-); and Abraham D. Shaw, assistant rabbi (1936-).

The Civil War found the Jewish community, like the state and the city, divided in its sentiments. A number were volunteers in the Confederate army. On the other hand, Rabbi David Einhorn, of the Har Sinai Congregation, was such an outstanding advocate of abolition of slavery that, under threat of mob attack, he was compelled to flee the city in April, 1861. Brigadier Leopold Blumenberg (1827-76), after having been severely wounded at the battle of Antietam-Sharpsburg in 1862, was appointed Provost Marshall of Baltimore by President Lincoln, while numerous other Jews of Baltimore also served on the Union side.

The years after the Civil War saw the beginnings of new immigration to Baltimore, both from Central and Eastern Europe, and by 1880 the Jewish population had grown to 10,000. In 1865 some of the newer inhabitants organized an Orthodox congregation, Bikkur Cholim. In the meantime, the sentiment in the Baltimore Hebrew Congregation was becoming more inclined to Reform Judaism. The introduction of changes in the ritual, in 1871, caused a split in the congregation, the minority forming a Conservative congregation, Chizuk Amunoh. Its rabbis have been Henry M. Schneeberger (1871-1912); Eugene Kohn (1912-18); and Adolph Coblenz (1920-). Still another Orthodox congregation, Shearith Israel, was formed in 1878, by the amalgamation of two smaller congregations. Its rabbi for many years was Schepschel Schaffer.

Thus by 1880, the Jewry of Baltimore, though predominantly German Jewish by birth or descent, was divided into groups representing all shades of Judaism, from extreme Reform to Orthodoxy. Outside of New York city, Baltimore is probably the only Jewish community in the United States where large numbers of the descendants of the older German Jewish families are members of both Conservative and Orthodox congregations. There has always been a distinctly conservative and religious trend in the community. Present-day members of the congregations are the third and fourth generation of the original founders. Bar Mitzvah is maintained in Reform congregations side by side with confirmation; and the early prayers and sermons in German, which were among the first of the reforms, were so endeared to the worshippers that it was not until the 90's that they were finally replaced by English. The building of Sukkahs long continued to be a frequent feature of the observance of Sukkoth. The Baltimore Hebrew Congregation did not abolish the wearing of hats by men at the services until 1894, and Oheb Shalom, not until the first decade of the 20th cent. The latter congregation has even revived the custom of carrying the scrolls of the Law in procession through the synagogue on Simhath Torah (combined with Shemini Atzereth).

To these religious tendencies of the community may probably be traced the several important contributions to the ritual of the American synagogue which originated in Baltimore. Rabbi David Einhorn of Har Sinai wrote one of the first Reform services in America, *Olath Tamid;* originally in German and Hebrew, it was translated into English by Emil G. Hirsch. Rabbi Benjamin Szold of Oheb Shalom drew up a more Con-



The Bolton Street Temple of Har Sinai Congregation of Baltimore



The Eutaw Place Temple of Congregation Oheb Shalom of Baltimore

servative service, *Abodath Israel* (1862), the German portion of which was later translated into English by Marcus Jastrow. Both services were in use in several other congregations outside of Baltimore. Rev. Alois Kaiser, cantor of Oheb Shalom, was largely responsible for the creation of the first *Union Hymnal,* and was awarded the unique distinction of honorary membership in the Central Conference of American Rabbis. Dr. William Rosenau prepared an edition, in Hebrew and English, of the Passover Haggadah; while a layman, Benjamin Cohen, prepared a Passover Service for use in his own home, in which he revived the telling of the Passover story, made a selection of the most important parts of the traditional ritual, and interpreted them in terms of modern life. Dr. Rosenau, at the time of his presidency of the Central Conference of American Rabbis, in 1916 prepared (in conjunction with the secretary, Rabbi Isaac Landman) *A Ritual for Jewish Soldiers,* for the Jewish soldiers in the United States Army mobilized in and near Mexico. In more recent times, Rabbi Morris Lazaron, of the Baltimore Hebrew Congregation, has done pioneer work in the preparation of services for children and for summer worship.

During the period from 1840 to 1880 many organizations arose to provide for the social, educational and philanthropic needs of the community. Each of the early congregations acquired a women's auxiliary (Ezras Nashim) society; men's organizations in congregations were then unknown. The women's organizations collected and made supplies for the poor, visited the sick, and arranged social affairs. The first charitable organization was the United Hebrew Assistance Society (later the Hebrew Benevolent Society), organized in 1846; this was followed by the Hebrew Free Burial Society, and a number of other philanthropic organizations. The Society for Educating Poor and Orphan Hebrew Children (later the Hebrew Education Society) was formed in 1852; it maintained daily and weekly schools for instruction in Hebrew. The first religious school meeting only on Sundays was established in 1856, and by 1870 the congregations had abandoned their daily schools and were giving religious instruction on Sundays. In 1868 the building of the Hebrew Hospital and Asylum Association (later Sinai Hospital), organized to minister to the sick and provide shelter for the aged, was dedicated; in 1872 the Hebrew Orphan Asylum was founded. On the social side a number of clubs were organized, and there were various literary, musical and medical associations. The community was closely knit through organizations and marriages; and despite its size, its members were all well known to one another. On the other hand, Baltimore Jewry did not readily accept the formation of societies that were branches of nation-wide organizations. A B'nai B'rith lodge and a Young Men's Hebrew Association were both short-lived, and it was not until the 20th cent. that new branches were established.

After 1880 the tide of immigration from Eastern Europe began to swell, increasing the Jewish population of Baltimore from 10,000 to 70,000 in the next sixty years. One of the first results of this flood of immigrants was the acceleration of the shifting of residence of the older Jewish families from the southeastern to the northwestern part of the city. The former locality now became the residential district of the newcomers. The movement to the new section was remarkably compact, and was accompanied by the building of new synagogues, so that by 1900 there were five such edifices within a rectangle not much more than a half-mile long and a quarter-mile wide: Oheb Shalom (Reform), at Eutaw Place and Lanvale street; Chizuk Amunoh (Conservative), at McCulloh and Mosher streets; Har Sinai (Reform), at Bolton and Wilson streets; Baltimore Hebrew (Reform), at Madison avenue and Rob-

ert street; and Shearith Israel (Orthodox), on McCulloh street, near North avenue.

The material and educational needs of the immigrants were met by the existing organizations of the Baltimore community. New institutions were founded to meet new needs, such as the Talmud Torah (1889), a night school for the Americanization of immigrants, the Hebrew Free Kindergarten and Day Nursery (1895), the Working Girls' Home (1899), the Baltimore Hebrew College, and the Board of Jewish Education.

Baltimore Jewry was among the first to adopt the idea of a federation of Jewish philanthropic organizations for the purpose of raising funds. In 1906 the Federated Jewish Charities was formed with nine constituent agencies; in 1907 another Federation, the United Hebrew Charities, was formed, with six affiliated societies. In 1920 all the social organizations were merged into the Associated Jewish Charities. These include, besides the organizations previously noted, the Associated Placement and Guidance Bureau, the Big Brother League, the Hebrew Free Loan Association, the Hebrew Home for the Aged and Infirm, the Hebrew Immigrant Aid Society, the Jewish Family and Children's Bureau, the Jewish Court of Arbitration, the Jewish Educational Alliance, Mount Pleasant, and the Woodland County Home. Baltimore Jewry did pioneer work in the movement to place orphan children in various homes rather than to rear them in asylums.

While many of the Eastern European immigrants and their children have joined the older congregations of all three groups, the majority have organized their own local communities, and about a score of new congregations have been formed, especially as with the growth of the city and the increase in means of transportation, the Baltimore Jews have moved into newer sections in the northern and northwestern parts of the city. The Orthodox congregations and their rabbis in 1940, in addition to those already mentioned, included: Ahavas Sholom, Rabbi Samuel Hurwitz; Aitz Chaim, Rabbi Reuben Rivkin; Beth Jacob; Beth Yehuda; Beth Tefiloh, Rabbi Samuel Rosenblatt; Shaarei Tfiloh; Shaarei Zion, Rabbi Joseph Tabak; Tifereth Israel, Rabbi Jacob I. Ruderman.

A number of Jewish periodicals have been published in Baltimore, including *Sinai,* in German, edited by Dr. David Einhorn from 1856 to 1861, when its place of publication was changed to his new residence in Philadelphia; *The Jewish Chronicle* (1875-77); *Der Fortschritt* (Yiddish; 1890); *Der Baltimore Israelit* (1891-93); *Hapisgah* (1891-93); *The Jewish Comment* (founded 1895); *Der Wegweiser* (Yiddish; founded 1896). In 1939 the existing periodicals were *The Jewish Times,* founded in 1919, and *Jewish Education,* founded in 1929.

The part played by Baltimore Jews in the civic affairs of the city has been notable. Beginning with Jacob I. Cohen and Solomon Etting in 1826, Jews have filled numerous major and minor offices in both city and state governments. The many Baltimore Jews who have served as councilmen, justices of the peace, and in various other city offices are too numerous to be listed here. Particularly distinguished among them was Myer Block, who was Chief Judge of the Orphan's Court; among his successors in the court have been Philip L. Sykes, and Samuel Lasch. Lee Isaac Hecht has been judge in the Appeals Tax Court since 1931, and Eli Frank (1922-38) and Joseph N. Ulman (elected 1924) were members of the Supreme Court Bench of Baltimore City.

Jews who have been state senators from Baltimore include Jacob M. Moses, Lewis Putzel, Isidor Rayner, E. Milton Altfeld, Melvin L. Fine, Harry O. Levin, who in 1937 was made chairman of the state tax commission, and Emanuel L. Gorfine, the first Jew to become Speaker of the Maryland House of Delegates (1935-37). A number have been elected to the lower house.

Isidor Rayner, who was successively a member of the House of Representatives, United States Senator, and Attorney General of Maryland, is the most distinguished of the Baltimore Jews who have been in the Federal government service. Jacob H. Hollander was secretary to the Bimetallic Commission in 1897, and later served as first treasurer of Puerto Rico. Hyman Greenstein was both State Relief Administrator from 1933 to 1936 and Civil Works Administrator for Maryland (1933-34).

The Baltimore Jews who have participated in the attorney's offices of either city government or the state include Simon E. Sobeloff, Ellis Levin, Henry M. Siegel, Herman M. Moser, assistant state attorney (1923-28) and later state parole commissioner; E. Milton Altfeld, Albert H. Blum, Paul Wolman, former National Commander of the Veterans of Foreign Wars; Morton H. Fischer, Milton Talkin, Morton E. Rome, Alan H. Fischer, Harry J. Green, and Herbert Levy, assistant state attorney general from 1923 to 1930 and subsequently a law partner of Senator Millard E. Tydings.

A number of Baltimore Jews have served in the city's educational system, of whom the most prominent has been David E. Weglein, superintendent of the public schools; Florence E. Bamberger has been on the faculty of the Johns Hopkins University College of Teachers since 1916. The faculty of Johns Hopkins University has had such Jewish members as Cyrus Adler, J. H. Hollander, Caspar Levias, Aaron Ember, Maurice Bloomfield, Sidney Cone, Abraham Cohen, Simon Flexner, William Rosenau, Samuel Amberg, Schachne Isaacs, Albert E. Blumberg, Nathan B. Fagin, Ferdinand Hamburger, Jr., and Albert K. Weinberg; Raphael Levy is a member of the faculty of the University of Baltimore. A number of Jews of Baltimore have attained eminence as physicians, including David I. Macht, noted as a pharmacologist and experimental biologist. Sydney Nyburg has gained recognition as a writer, not only through his *Chosen People,* touching on the life of Baltimore Jewry, but also through his *Buried Rose,* tales of old Baltimore days; Elmer Greensfelder has been known as a dramatist. Benjamin H. Hartogensis (d. 1939) was well known for his studies in the history of American Jewry. Mendes Cohen, a descendant of the early Cohen family, was for many years corresponding secretary of the Maryland Historical Society, and from 1904 to 1913 its president; in 1892 he was president of the American Society of Civil Engineers. The most distinguished layman of Baltimore in Jewish nation-wide movements was Dr. Harry Friedenwald, president of the Zionist Organization of America. Finally it may be noted that the Jews of Baltimore have played a prominent part in the commercial life of the city, particu-



Florence E. Bamberger

larly in the field of clothing manufacture, in its wholesale and retail mercantile establishments, and in the growth of its department stores.

ABRAHAM I. SHINEDLING.

Lit.: Blum, Isidor, *The Jews of Baltimore* (1910); further material is found in the files of the *Publications of the American Jewish Historical Society,* and of the periodicals listed in the article. The history of the congregations appears in pamphlets: of the Baltimore Hebrew Congregation, by Adolf Gutmacher, in 1905; of Har Sinai Congregation, 1892, and by Charles Rubenstein, in 1918; of Oheb Shalom, by William Rosenau, in 1903, 1928, and 1938; *Jewish Encyclopedia,* vol. 2, pp. 478-82; see also the literature cited under MARYLAND.

BAMAH, *see* HIGH PLACE; HABIMAH.

BAMBERG, *see* BAVARIA.

BAMBERG, FELIX, political writer and critic, b. Unruhstadt, Germany, 1820; d. St. Gratien, near Paris, 1893. He studied philosophy and history in Berlin, and in Paris where he made the acquaintance of Friedrich Hebbel. Bamberg entered the Prussian State service in 1851, becoming consul to Paris. He was press chief at Versailles headquarters and in 1871 political advisor of the commanding officer of the German Army of Occupation at Manteuffel. In 1874 he was named consul at Messina; from 1881 to 1888 he was German consul general in Genoa.

His chief writings are: *Über den Einfluss der Weltzustände auf die Richtungen der Kunst und über die Werke Friedrich Hebbels* (1847); *Geschichte der Februar-Revolution* (1849); *Türkische Rede* (1856); and *Histoire diplomatique de la crise orientale de 1853-56* (1858). He edited both *Hebbels Tagebücher* (2 vols., 1885-1887) and *Hebbels Briefwechsel mit Freunden und berühmten Zeitgenossen* (2 vols., 1890-92).

BAMBERGER, FLORENCE EILAU, educator, b. Baltimore, Md., 1882. She was the first woman appointed to the faculty of the school of philosophy at Johns Hopkins University (1916) and the first elected full-time professor (1924). From 1930 to 1937 she was executive secretary of the executive committee of the College for Teachers, Johns Hopkins University. In 1937 she was named director of the teachers' college.

Dr. Bamberger did pioneer work as supervisor of the public schools of Baltimore from 1904 to 1912. She received further recognition for courses at Johns Hopkins for teachers, principals and supervisors. As professor of education at Johns Hopkins, the University of Pennsylvania and the University of Chicago she made her influence felt along all lines of progressive teaching and scientific supervision.

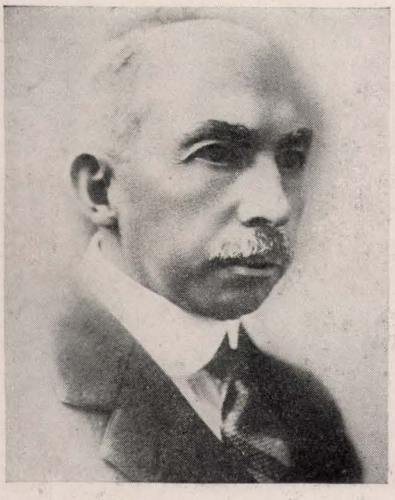
She has written on several phases of teaching and supervision, her works including: *The Effect of the Physical Make-up of the Book on Children's Selection* (1922); *Cut and Draw Stories* (with G. Rawlings, 1927); *Washington, Frontiersman and Planter* (1931); *Guide to Children's Literature* (with A. M. Broening, 1931); *Syllabus Guide for Observation of Demonstration Lessons* (1938).

BAMBERGER, GABRIEL, educator, b. Darmstadt, Germany, 1845; d. Chicago, 1909. After extensive studies in manual training under the most skilled teachers in Europe, he chose this field for his own vocation. Gaining wide recognition as a teacher, he was invited to the United States in 1879. He established and became principal of the Workingmen's School, New York city, which was founded by the Ethical Culture Society. In 1883, the first exhibition of manual training work in America was given by Bamberger at Saratoga.

Appointed the superintendent and first principal of the Chicago Jewish Training School in 1890, he introduced new methods of teaching and opened an adult night school. A year later he published *Education of Head and Hand* (Chicago), six manuals of exercises written for teachers of manual training. He later wrote the first phonetic reader in the country. Vitally interested in the Religious School of Sinai Temple, Bamberger served as president of the Jewish Sabbath School Teachers' Association for a number of years.

BAMBERGER, HEINRICH, physician, b. Zwonarka, near Prague, 1822; d. Vienna, 1888. He was professor of pathology and therapeutics in Würzburg, and later in Vienna, where he served also as director of the medical clinic. His special field of investigation was internal medicine, his principal works being: *Krankheiten des chylopöetischen Systems* (2nd ed., 1864); *Lehrbuch der Krankheiten des Herzens* (1857); *Über Morbus Brightii* (1879); *Über Bacon von Verulam, besonders vom medizinischen Standpunkt* (1865). In 1899 a tablet in his memory was placed in the University of Vienna.

BAMBERGER, ISAAC, rabbi and communal worker, b. Angenrod, Germany, 1834; d. Königsberg, Germany, 1896. After receiving his Ph.D. degree from the University of Giessen and his ordination from the Jewish Theological Seminary at Breslau, both in 1861, Bamberger was four years later elected rabbi of the



Louis Bamberger

Reform congregation in Königsberg, East Prussia, a position which he retained until his death.

In the course of his administration, Bamberger became noted as a philanthropic, educational and communal worker, devoting much of his time to aiding and alleviating the desperate condition of large numbers of Russian Jews who had fled to the city after the persecutions which became extremely grave in Russia, beginning in 1882. For twenty years he was the representative of the Alliance Israélite Universelle in East Prussia. Bamberger was a charter member of the Deutsch-Israelitischer Gemeindebund, of the Allgemeiner Deutscher Rabbinerverein, and of the Verband der Synagogengemeinden Ostpreussens. He wrote *Imre Kodesh, Hebräischer Spruch- und Wortschatz* (Holy Sayings, Königsberg, 1884), a brief compilation (for school use) of Hebrew liturgical, prophetical and rabbinical sayings and verses, together with an alphabetical list and explanation of many Hebrew terms and expressions used in Jewish religious practice.

BAMBERGER, LOUIS, merchant and philanthropist, b. Baltimore, 1855. He began his career as a four-dollar-a-week errand boy in Baltimore; upon his retirement from active business in 1929, when his firm, L. Bamberger and Company, Newark, was purchased by R. H. Macy of New York, he was the owner of the largest department store in New Jersey, the first to operate a radio station in conjunction with such an enterprise, and one of the most prominent philanthropists in the country.

He came to New York from Baltimore and entered commerce as a wholesaler. In the course of a few years he opened a retail store in Newark with Felix Fuld, in 1892. His success was almost immediate. Working on progressive principles, inaugurating tremendous publicity campaigns, sometimes in cooperation with city authorities, he steadily increased the stature of L. Bamberger and Company until it was one of the leading department stores in the country. In 1928 the store's sales totalled $35,000,000.

When radio broadcasting became practical, Bamberger installed his own station, WOR, and opened it to local talent. All of his employes worked on a cooperative basis and were retired on a pension when their health no longer permitted them to pursue their labors. When he retired from the presidency to serve as chairman of the board of the reorganized company in 1939, Bamberger divided a million dollars in cash and annuities among 236 employes who had been with him for fifteen years or more.

Besides his business activities, Bamberger has been an important figure in the civic improvement of Newark, a liberal patron of art and education and an outstanding philanthropist; he is vitally interested in Jewish communal affairs. Among his many gifts to Newark was a $700,000 contribution toward the erection of its Art Museum, the finest public building in the city. His contributions to Jewish enterprises include $100,000 to the Newark Beth Israel Hospital and a like sum to the American Jewish Agricultural Corporation in 1928.

In 1930 he and his sister, Mrs. Felix Fuld, made an initial gift of $5,000,000 to establish the Institute of Advanced Study, an educational foundation. Originally planned for Newark, the institute began its activities in 1933 with the opening of the School of Mathematics on the grounds of Princeton University. Since then the two institutions have cooperated, although maintaining independent administrations. Additional gifts from the founders enabled the Institute to open the School of Humanistic Studies and the School of Economics and Politics in 1935. Contributions by the Rockefeller and Carnegie Foundations have aided the further development of the institute. Another donation from Bamberger and Mrs. Fuld permitted the construction of Fuld Hall, located near Princeton University, to house the three schools of the Institute.

The institute is devoted to post-graduate work and scientific research, grants no degree below the doctorate, and is the first in the United States where the scientists and scholars are completely freed from ordinary academic routine. Bamberger stipulated that the Institute be co-educational and non-sectarian. Dr. Abraham Flexner was appointed its first director; Albert Einstein has been a member of the faculty since 1936. Bamberger was president of the Institute until 1934.

Bamberger is a director of the American Jewish Historical Society, and an officer of other scientific, civic and charitable organizations.

HENRIETTA SCHMERLER.

BAMBERGER, LUDWIG, political economist and politician, b. Mayence, 1823; d. Berlin, 1899. He was educated in law at the Universities of Giessen, Heidelberg and Göttingen. He took part in the revolution of 1848, first in his little native state, Hesse, and then in the revolt in Baden and the Palatinate, as he records in his *Erlebnisse aus der Pfälzischen Erhebung* (1849). Sentenced to death as a rebel, he fled, a political refugee, first to Switzerland, and later to Belgium, England and Holland. In 1853 he became a banker in Paris, where his economic views underwent considerable change and where he gained commercial and social success. The amnesty of 1868 made possible his return to Germany, which he had so ardently desired; in the same year he became a member of the German Zollparlament.

He was one of the authorities on finance whom Bismarck summoned to the German headquarters at Ver-



Louis Bamberger formally presenting to the city of Newark, N. J., an Art Museum toward which he contributed $700,000 in 1925

sailles to solve the question of the indemnity to be paid by France at the end of the Franco-Prussian War. From that time on he assumed an ever-increasingly important role in politics. He served as member of the Diet for Alzey-Bingen from 1867 to 1893, when he resigned because of the split in the liberal party which he had helped to form in 1884. In the meantime the former democrat and revolutionary had become a liberal nationalist; but the reactionary economic policy of Bismarck, introduced in 1879, drove him back to the ranks of the more radical bourgeois groups. A champion of free trade, he was one of the most brilliant orators in the Reichstag and commanded general attention whenever he arose to speak.

He was an undisputed authority on the complicated questions of standards of currency, colonial affairs and tariff; he vigorously opposed Bismarck's colonial policy on the basis of his firm convictions and not as a matter of politics (*Monsieur de Bismarck,* 1868). His observations, often tinged with satire, always showed a remarkable knowledge of the subject. His book, *Bismarck Posthumus* (Berlin, 1899), brilliantly written both as to style and content, was one of the best summaries of Bismarck's policy from the standpoint of the opposition. Bamberger was defeated when he attacked the Chancellor's proposals with regard to army and governmental officials.

His book of reminiscences (*Erinnerungen,* published posthumously in their incompleted form by Dr. Paul Nathan, 2 vols., 1899), in which he describes events as though seen from a watch-tower, is engaging and stimulating. In 1900 Helfferich issued his *Ausgewählte Reden und Aufsätze über Geld- und Bankwesen* in two volumes. His *Gesammelte Schriften* were published in 1895-97 in five volumes. He also contributed numerous essays to Barth's weekly, *Die Nation.*

In spite of his aloofness from Judaism, Bamberger always emphasized his extraction and, in 1886, when anti-Semitism in Germany was rife, published an apologetical pamphlet *Deutschtum und Judentum.*

CARL PINN.

Lit.: Hartwig, *Ludwig Bamberger, eine biographische Skizze* (1901); Nathan, in the sample number of the *Enzyklopädie des Judentums; Encyclopaedia Britannica,* 13th ed., vol. 3, p. 15; *Encyclopedia of the Social Sciences,* vol. 2, p. 413.

BAMBERGER, SELIGMANN BAER (Isaac Dob), rabbi and Orthodox leader in Germany, b. Wiesenbronn, 1807; d. Würzburg, 1878. He attended a secular school while receiving instruction from the local Talmudist, Gerson Levi. He lived in Fürth from 1822 to 1828, where he engaged in trade, but at the same time he continued his studies, in which he became so engrossed that his business enterprise had to be liquidated; eventually it was his wife, the daughter of Rabbi Sekel Wormser of Fulda, who saw to his living expenses.

Bamberger came to the foreground as a leader of Orthodox Jewry in the assembly convoked by the Bavarian government in 1836, where he represented Rabbi Abraham Bing of Würzburg. It was largely due to Bamberger's able championing of the Orthodox cause that it triumphed, and this, and his success in instructing numerous pupils, led to his being chosen Bing's successor at Würzburg in 1840. Shortly after assuming office, Bamberger created a Yeshiva in the city, the last

of the great Yeshivas of Germany, and remained its president until his death, attracting a large number of students because of his extensive knowledge both of Talmudical law and of secular subjects. Notwithstanding his manifold community duties, Bamberger found time for the writing of many books, all devoted to explanations of Orthodox Jewish practices as laid down in the *Shulhan Aruch*.

Lit.: Bamberger, Nathan, *Rabbiner Seligmann Bär Bamberger* (1897).

BAMBERGER, SIMON, first non-Mormon governor of Utah, b. Darmstadt, Germany, 1847; d. Salt Lake City, Utah, 1926. He began his life in America as an immigrant boy of fourteen, and his ambition took him from state to state as storekeeper, trader, railroad builder, banker and mine owner, until, at the apex of his career, he became the first non-Mormon governor of Utah, a commonwealth in which the Jews numbered about 5,000 in a total population of approximately 508,000 (1938).

Shortly after coming to this country with his parents, he joined a brother, who had preceded them here, in establishing a store in Pleasant Hills, Missouri. Soon dissatisfied with the monotonous existence of a village storekeeper, he moved to St. Louis, where he worked for a wholesale mercantile firm. He next lived in various places in Indiana, Ohio, Missouri and Wyoming, in turn storekeeper, trader, banker, and mine owner, but never remaining in one location for more than a year. All the while, he labored indefatigably at self-education.

He finally settled in Utah. After venturing hotel ownership, he returned to mining and located profitable claims at Sweetwater, gold-fields which later constituted the major sources of his wealth. Later, after having built a small railroad to a coal field in Southern Utah, he constructed an interurban line between Salt Lake City and Ogden, and became its director and treasurer. He was director also of the Salt Lake Valley Loan and Trust Company. Having accumulated sufficient wealth for future comfort, he turned his attention to public service.

As a member of the Salt Lake City Board of Education, his first public office, from 1898 to 1903, he championed the fight in behalf of increased salaries for teachers. By 1902, the year of his election to the State Senate, he was recognized as one of the Democratic party leaders of the state. Nominated for governor in 1916, he was elected for a four-year term by the controlling Mormon vote, the first Democrat and non-Mormon to achieve that distinction in Utah.

While governor, he sponsored legislation friendly to teachers, labor and farmers, notably crop mortgage loans to farmers arranged so that the 1917 harvest was the greatest in the history of the state, and an amendment to the state constitution tending to the equalization of taxes in relation to mines (1918-19). Ardently patriotic, he worked in behalf of the first and second Liberty Loans until Utah had over-subscribed its quota; he toured many states at his own expense to solicit for the third and fourth Liberty Loans.

Bamberger was one of the founders and served as president of the B'nai Israel in Salt Lake City, the first congregation in Utah. He actively supported the Utah



Simon Bamberger, who was Governor of the state of Utah from 1916 to 1920

Colonization Fund, created by Rabbi Isaac Landman, which helped finance an agricultural colony of New York and Philadelphia Jews in Sanpete County, on the Sevier River, Utah; and thus was one of the founders of the town of Clarion (1911). He held executive offices in a number of Jewish philanthropic and communal organizations. DAVID T. GOLDEN.

Lit.: Worrum, *History of Utah Since Statehood,* vols. 1 and 3.

BAMBUS, WILLI, Zionist author, b. Berlin, 1863; d. Berlin, 1904. He was one of the earliest followers of the Chovevei Zion movement in Germany. From 1887 to 1888 he published the pro-Zionist periodical *Serubabel* in Berlin, edited by I. Turoff and devoted to Palestinian colonization and anti-assimilation propaganda. He was the leader of the Ezra society which was helping in the efforts to colonize Palestine. When Herzl appeared on the scene, Bambus embraced political Zionism, but later changed his view and violently opposed Herzl, advocating colonization without a political program. He journeyed to Palestine in 1895, 1900 and 1904, and thus became a leading authority on its economy and colonization.

As the counterpart of the Alliance Israélite Universelle he organized the Hilfsverein der Deutschen Juden and was its secretary. He was active in the defense against anti-Semitism, especially at the time of the Konitz ritual murder accusation. He wrote *Die Kriminalität der Juden* and *Die Juden als Soldaten.* In his last years he was active in relief work in behalf of the victims of the Kishinev pogrom.

Lit.: Loewe, H., "Willy Bambus," *Die Welt,* 1904, Nos. 47 and 49; *Jüdische Rundschau,* Nov., 1904, No. 45, pp. 379-80.

BAMESILAH, BAMIFNEH, *see* COLONIES, AGRICULTURAL.

BAMMEH MADLIKIN ("With What May They Kindle?"), opening words of the second chapter of the Mishnah tractate *Sabbath.* This chapter was inserted into the prayers in fulfillment of the requirement that the study of the Torah should form a part of the daily ritual. This chapter was selected probably because one of the important observances of the Sabbath is the kindling of the Sabbath lights, and it was desired

that the worshipper should scrupulously fulfill that law and avoid its violation.

In the Sephardic prayer-books Bammeh Madlikin comes immediately after the afternoon service (Minhah); in the German and Polish ritual it is erroneously placed at the end of the evening service (Maarib). Reform prayer-books universally omit this passage; Conservative congregations generally omit it also.

Lit.: Elbogen, I., *Der jüdische Gottesdienst,* p. 112; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book of the United Hebrew Congregations of the British Empire* (1922) 120-22, cxxxiii.

BAMPI, ISSACHAR DOV BÄR, bibliographer and bibliophile, b. Minsk, Russia, 1823; d. Minsk, 1888. After his death his library of 6,000 volumes was acquired by Moses Aryeh Löb Friedland who in 1892 presented it, together with his own collection, to the library of the Asiatic Museum at the Academy of Sciences, Leningrad. Many of the works include notes in Bampi's handwriting.

Bampi's *Mekore Minhagim* exists chiefly in manuscript, but excerpts have been published in *Hakerem* and *Keneseth Israel.*

BAN, *see* EXCOMMUNICATION.

BAND, MAX, painter, b. Naumestis, Lithuania, 1900. Both his parents having died before he was six years old, Band was reared, together with his sisters, in the home of his grandmother, attending Heder in his native town. When he was fourteen, while attending a Gymnasium and studying designing, he acted as assistant to his teachers. At the age of twenty he went to Berlin and studied for three years at a free academy of arts and at the Kaiser Friedrich Museum. In December, 1923, he went to Paris, where he resided until 1940 when he emigrated to America.

In 1926, and again in 1933 to 1934, Band visited the United States. On the occasion of the first visit he attracted attention through an exhibit at the New Art Gallery. Included in the exhibit were his painting *Hannah and Samuel* (in the pre-Raphaelite style of the 16th cent.) and his portrait of the Lithuanian poet Tysliavo. His paintings were exhibited in New York city (Balzac Galleries, 1930), Berlin (Casper Galleries, 1924, 1929 and 1931), Paris (Galerie des Quatre Chemins, 1926; Galerie Girard, 1929; Jacques Séligmann Galleries, 1934; Marcel Bernheim Galleries, 1932 and 1936; and Wilderstein Galleries, 1937), Amsterdam, Bordeaux, Geneva and Kovno. Each year his paintings are displayed at the Salon d'Automne and Salon des Tuileries, in Paris.

Band is known both for his portrayals of facial features and Jewish eyes and for his paintings of flowers, landscapes, still life and pretty women. Many of his works create the effect of sereneness and stillness tinged with melancholy, and his art is considered by critics a unique combination of fine bodily structure and plasticity of figures.

His works include: *Father and Son; Mother and Child; The Married Jewess; The Child Prophet; Jerusalem; Marriage Preparations; The Sabbath Princess; Jewish Workman; The Violoncello Player; Child at the Accordion; The Prayer; Boy with Lead Soldiers;* and *The Boy Butcher.* His portrait of the famous Hebrew poet Chaim Nachman Bialik is in The Hebrew University, Jerusalem; that of the English Jewish poet and writer Philip M. Raskin hangs in the Bezalel School, Jerusalem. In 1935 Band painted *The Portrait of President Roosevelt.* Others of his paintings are at museums in Kovno, New York, Paris, Tel-Aviv and Washington, and at the French Art Institute in Philadelphia.



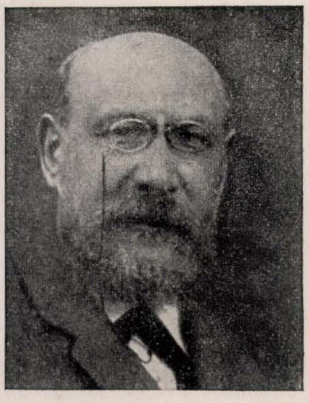
Max Band

Lit.: Fierens, Paul, *Max Band* (French; 1935); Waldemar, George, in *Chroniques du jour,* No. 4 (1930) 15-18; Landau, Dora, in *Kunstwanderer,* vol. 13 (1931) 194-96; Florisoone, M., "Max Band," *Mobilier et décoration,* vol. 18 (1938) 407-10.

BANDES, LOUIS E. (pseudonym, Louis E. Miller), Yiddish journalist and editor, b. Vilna, Russia (now Lithuania), 1866; d. New York city, 1927. Inclined towards revolutionary activity in his youth, he fled to Switzerland to escape arrest. In 1886 he emigrated to America where he worked in a shirt factory during the day and studied law at night. Bandes was equipped with the ability necessary for leadership, and soon asserted himself in the labor movement. In 1890, with Abraham Cahan and Morris Hillquit, he organized the first Yiddish Marxist weekly in the country, *Die Arbeiter Zeitung.*

He became involved in a dispute within the labor movement four years later and, with Cahan, headed the moderates who opposed De-Leonism, which espoused virulent revolutionary tactics within the framework of the Socialist Labor Party. Bandes went to Berlin to study medicine but was recalled to New York to assist in effecting a truce among the labor groups. When the truce ended and the party split as a result, the De-Leonists retained *Die Arbeiter Zeitung* and *Abendblatt,* an affiliated daily; their opponents, led by Bandes, founded a new labor daily, the *Vorwarts* (in 1897).

Bandes, however, withdrew from the venture be-



Eduard Baneth was an outstanding authority on the Talmud

cause of Cahan's appointment to the editorship, and established a competitive daily, *Die Warheit,* in 1905. Founded as a Socialist organ (although a private enterprise), it gradually shifted from its labor policy to that of national Zionism. Bandes discontinued his association with this newspaper in 1915, and a year later sponsored a new morning daily, *Der Fuhrer.* It failed soon after the start of publication, a fate which also was met by two other periodicals founded by Bandes, *Wochenshrift,* a weekly, and *Die Neue Warheit,* a tabloid. Bandes retired from journalism to practice law.

Two years before his death he joined the staff of the *Tag.* Among his works are *Das Alte und Neue Palestine* (New York, 1912), and *Der Mosser* (New York, 1914), a play.

Lit.: "Die Geshichte fun der Yiddisher Arbeiter Bewegung," in the jubilee number of the *Vorwarts* (April 23, 1922); Kobrin, Leon, "A Shtarke und Tragishe Personlichkeit," *Tag-Warheit,* no. 2421; Kreiter, Samuel, "The Story of the American Yiddish Press," *Opinion* (Nov., 1933).

BANDMANN, DANIEL EDWARD, Shakespearean actor, b. Cassel, Germany 1840; d. Montana, 1905. His first appearance on the stage was in the role of a girl in an amateur performance sponsored by the Turn Verein of New York in 1857. Making his professional debut a year later in the Court Theatre of Neu Strelitz, he next toured through Germany, acquiring a reputation in Shakespearean roles.

Returning to New York in 1863, he appeared in an English part at Niblo's Garden. For the following five years he toured America in his most popular role, that of *Shylock;* he also appeared in *Narcisse* in principal American cities. In 1901, vaudeville saw him in a condensed version of *The Merchant of Venice.*

Having circumnavigated the world four times as an actor, he wrote his experiences in a book, *An Actor's Tour,* or *Seventy-Thousand Miles with Shakespeare.*

BANETH, family of Hungarian Talmudists.

Ezekiel Baneth (b. Altofen, Hungary, 1773; d. Neutra, Hungary, 1854) was the son of the Dayyan Jacob Baneth of Altofen. He was rabbi at Széchény and Paks, and finally at Neutra. As head of a large Yeshiva there he led an ascetic life and was revered even by the Christians. His formal writings are not extant. A commentary on the *Tosefta* is said to have been destroyed by him before his death. Opinions given by him at the request of some of his students were preserved by them.

Jerahmiel Dob (Bernhard) Baneth, his youngest son, was born at Széchény in 1815. He was a pupil of Moses Sofer. In 1840 he settled as merchant in Liptó-Szent-Miklós, where there were a large number of Jewish scholars, and devoted himself to the study of the Torah. In the latter years of his life the community of his city split into Conservatives and Liberals, whereupon he assumed the position of honorary rabbi for the Conservatives (1868) and administered it faithfully until his death in 1871.

Hermann, Jerahmiel's son, was for thirty-five years rabbi in Gablonz, Bohemia, where he died in 1926.

Another son, Eduard (b. Liptó-Szent-Miklós, 1855; d. Berlin, 1930), studied at the Pressburg Yeshiva and in Berlin, serving as rabbi at Krotoschin, Poland, from 1882 to 1895. He then taught at the Hochschule für die Wissenschaft des Judentums in Berlin, where he received the title of professor from the Prussian ministry of religion in 1919.

He was an outstanding authority on the Talmud, and published a number of works among which are: *Ursprung der Saddokäer und Boethosäer* (1882); *Maimunis Neumondberechnung* (4 parts, 1898-1903); "Samuel Hanagid als Staatsmann und Dichter" in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1881); a Hebrew translation of Maimonides' commentary on *Aboth;* a German translation of the Mishnah division Moed, with commentary; and a dramatic arrangement of *Song of Songs* in *Jüdische Presse* (1917).

BANETH, DAVID HARTWIG, orientalist, b. Krotoschin, Posen, 1893. He was educated at the Universities of Berlin and Frankfort, and at the Hochschule für die Wissenschaft des Judentums. In 1920, he received the Ph.D. degree in Semitics from the University of Berlin. From 1920 to 1924, Baneth was research assistant in the Akademie für die Wissenschaft des Judentums, Berlin. Since 1924, he has been head of the Oriental Department of the Jewish National and University Library, Jerusalem, and, since 1926, a lecturer on Arabic philosophy at the Hebrew University in Jerusalem. Baneth has contributed articles to the *Encyclopaedia Judaica, Jüdisches Lexikon,* and various scientific publications.

BANFFYHUNYAD, *see* Huedin.

BÁNFI, ZSIGMOND, esthete and historiographer of literature, b. Gyoma, Hungary, 1857; d. Budapest, 1894. Fully conversant with French literature and etymology, he became a subtle critic and interpreter of all their intricate manifestations. Following an intensive course at the Collège de France, he received a professorship at the leading modern language (*Real*) school in Budapest. As an essayist he was distinguished by keen analysis, displayed especially in his *A francia dráma fejlödése a XX-ik század elsö felében* (Development of the French Drama During the First Half of the Twentieth Century). He also translated into Hungarian works by Molière and Lessing. He committed suicide.

BANIR, *see* Colonies, Agricultural.

BANISHMENT. The use of banishment as a regular form of punishment for offenses against the state,

so frequently employed by ancient peoples, and notably by the Greeks and Romans, was scarcely known in Jewish jurisprudence and was never regularly employed until the Middle Ages. In the Bible, Adam and Cain are both banished from their original home by God in consequence of their actions, but the story makes it clear that in each case the punishment is chosen in accordance with the crime, Adam's, because he might eat the fruit of the tree of life and escape the divine sentence of mortality if he stayed, Cain, because he had polluted the ground with the blood of Abel, his brother. The story of Jephthah (*Judges* 11:1-3) relates that he was banished from his native city; but this is hardly more than a family dispute, and not a question of a definite punishment.

The only law in the Torah which suggests the idea of banishment as a penalty is that regarding the accidental slayer, who is compelled to flee to one of the cities of refuge, and to remain there until the death of the incumbent high priest (*Num.* 35:9-34). This, however, was not originally intended as the actual form of the punishment, but rather that the unintentional homicide might escape the family vengeance. In post-Biblical times, however, the feeling grew that this banishment from one's home was a divine punishment and a form of expiation. Thus, even if the homicide happened to die before reaching the city of refuge, his body had to be taken there.

It may be noted here that the expression frequently occurring in the Bible, that God will "cut off" a wrongdoer "from his people," has been generally understood to mean, not banishment, but an untimely death.

During the period of the Second Temple, there are occasional references to banishment as a punishment. Thus Ezra was permitted to banish anyone who disobeyed the laws (*Ezra* 7:26), while according to Josephus the Pharisees had such power in the reign of Salome Alexandra (1st cent. B.C.E.) that they were permitted to banish anyone whom they chose. A saying of Abtalion (*Aboth* 1:11), which bids the sages be careful of their words lest they incur the penalty of banishment, does not make it clear as to whether what is meant is an actual sentence or a "divine decree," that is, being compelled to flee to save one's life.

After the 1st cent. C.E. banishment as a punishment ceased to be found in Jewish practice. On the one hand, it was considered wrong to force any Jew to live among the heathen, and thus run the risk of forgetting his religion; on the other, the land of Palestine had acquired so high an esteem in the eyes of its inhabitants that they considered it a sin and a step toward idolatry to leave it. Accordingly, the criminal legislation of the period, as outlined in the tractate *Sanhedrin,* makes no mention of banishment as a form of punishment.

It was during the Middle Ages, however, when the Jewish communities led a very precarious existence, that the banishment of undesirable elements became a necessary punitive and protective measure for public safety. For example, in the 17th cent., the Sephardic communal leaders (Mahamad) of Hamburg were held responsible by the Hamburg senate for any disturbance of the peace of the city created by a Jew; the Jews were consequently permitted to exercise the right of banishment of any weak character or potential menace to the peace. As whole communities were often wiped out through the folly of one member, the Jews, with limited autonomy, had to maintain strict internal discipline.

Among those subject to banishment were forgers, coin-clippers, prostitutes, murderers against whom there was insufficient evidence, receivers of stolen goods, robbers, and informers. Some were banished from the city; others from the country. Some were sent away for a few years; others, with their families, were perpetually barred from returning. Banishment was frequently combined with other punishments.

HIRSCHEL REVEL.

Lit.: Assaf, S., *Haonshin Ahare Hathimath Hatalmud,* pp. 35-37.

BANK HAPOALIM, *see* WORKERS BANK, LTD.

BANKING, JEWS IN, *see* FINANCE, JEWS IN.

BANKRUPTCY, *see* PROCEDURE AT LAW.

BANKS, POLAN (originally Algernon), author, b. Norfolk, Va., 1906. He is a member of the famous Abravanel family. At the age of twelve he wrote his first short story; he entered the Baltimore City College at fifteen, and wrote a serial story, "The Resuscitation of Milton Tazewell," for the publication *The Oriole.* The following year he left college to become reporter and special feature writer on the staff of the Norfolk *Ledger Dispatch.* He later left the newspaper field to devote his full time to fiction-writing.

Black Ivory (New York, 1926), a romantic novel of the Creole days in New Orleans, was his first important work, and was acquired by Warner Brothers to be made into a motion picture. Others of Banks' novels include *Brief Rapture* (New York, 1932); *Gentleman from America* (New York, 1930); *Street of Women* (New York, 1932); *Far Horizon* (New York, 1936); and *Man from Cook's* (New York, 1938).

BANNAAH (or Bannai, Bannayah), a Palestinian sage who flourished at the beginning of the 3rd cent. He belonged to the fifth generation of Tannaim, who formed the transition to the Amoraim. Various Halachic and Haggadic utterances of his have been preserved (*Sifre Deut.* 1; *Midrash Eccl.* 7:33). He was one of the few contemporaries of Rabbi Judah Hanasi who readily recognized the Mishnah as authoritative, perceiving in it the necessary evolution of the Tannaitic literature (*Pesikta De Rab Kahana* 176a; *Yer. Hor.* iii, 48c). Since the individual sections of the Pentateuch do not always manifest a clear unity, he assumed that the Torah had been revealed in separate scrolls independent of one another (*Git.* 60a)—an interesting anticipation of modern critical theories about the Pentateuch. He came into conflict with the authorities through a decision which he made in an inheritance case. He had settled the problem in a truly Solomonic fashion, without due regard to the niceties of legal procedure (*B.B.* 58a). Though Bannaah was imprisoned, he was soon released, and was later appointed judge. His best-known pupil was Johanan bar Nappaha, who became head of the academy at Tiberias.

Lit.: Bacher, W., *Die Agada der Tannaiten,* vol. 2 (1890) 539-43; Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 119; Ginzberg, L., in *Jewish Encyclopedia,* vol. 2, pp. 494-95.



From Fuerst's "Pracht-Bibel"

And so the children of Israel, under their banners, "set forward . . . according to all that the Lord commanded Moses"

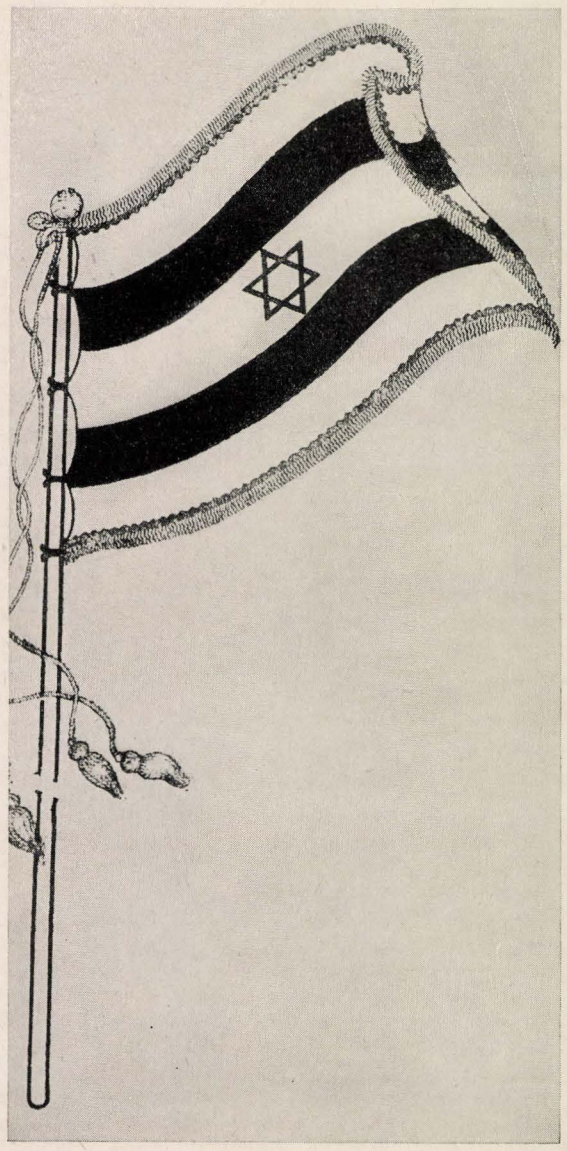
BANNERS. The peoples of antiquity made frequent use of ensigns or standards of various forms, particularly in their armies, where they served to mark off separate divisions or to mark rallying points in the battle line, precisely as in modern times. Such standards were of two sorts: the solid ensign, which might be an image of a god or an animal or a bird (such as the Roman eagles) or some similar token; flags of various colors, sometimes bearing insignia, which differed from modern flags only in their being suspended to the pole from the top instead of at the side.

There are sufficient references in Biblical literature to indicate that the ancient Israelites were familiar with standards and ensigns, but neither the terms nor their contexts are sufficiently explicit to enable one to state definitely whether such standards were images or banners. The three terms that are used, *'oth* ("sign"), *nes* ("signal") and *degel* ("conspicuous mark"), might possibly refer to both. In one early passage (*Num.* 21:8) *nes* is used definitely to describe a serpent set up on a pole, while *'oth* is applied to a token or pledge, as the rainbow which was the sign that the earth would never again be destroyed by a flood (*Gen.* 9:12-13). On the other hand, *degel* came to mean "banner" at a comparatively early period; it is probable that in view of the prohibition against graven images (*Ex.* 20:4) the early Israelites made use of banners as their standards.

Numbers (chap. 2) describes in detail the manner in which each tribe encamped and marched with its *degel.* While critics assign this description to the Priestly writers (5th cent. C.E.) it probably reflects accurately conditions several centuries before that time. The Bible gives no description of the banners themselves, but the later Midrash, drawing upon the colors of the stones of the high priest's breastplate as well as upon the characterizations of the tribes in the blessings of Jacob (*Gen.* 49) and Moses (*Deut.* 33) and other allusions, assigns the following banners to each of the tribes (*Midrash Num.* 2):

Tribe	Jewel	Color of Banner	Emblem
Judah	Emerald	Sky-blue	Lion
Issachar	Sapphire	Black	Sun and Moon
Zebulun	Diamond	White	Ship
Reuben	Sardius	Red	Mandrake
Simeon	Topaz	Green	City of Shechem
Gad	Agate	Gray	Camp
Ephraim	Onyx	Jet-black	Bullock
Manasseh	Onyx	Jet-black	Unicorn
Benjamin	Jasper	A combination of colors	Wolf
Dan	Ligure	Deep Blue	Serpent
Naphtali	Amethyst	Wine-color	Hind
Asher	Beryl	Pearl-color	Woman and olive tree
Levi	Carbuncle	White, black and red	Urim and Thummim

The poetic books of the Bible often employ banners in their imagery. The lover describes the all-conquering beauty of his beloved as "terrible as an army with banners" (*Song of Songs* 6:4,10). The maiden, in turn, acknowledges the dominion of her lover in the words "his banner over me is love" (*Song of Songs* 2:4). The triumphant army of Israel exclaims: "In the name of the Lord we will set up our standards" (*Ps.* 20:6).



Banner of the Zionist movement, a present-day Jewish flag symbolic of aspirations in the Holy Land

Little is known about the banners used by the Jews in the post-Biblical period. A legend explains the name Maccabee borne by the leaders of the revolt against the Syrians in 168-165 B.C.E. as being derived from the fact that their banner bore the letters M K B I, the initials of *mi ḳamocha ba'elim 'adonai* ("Who is like unto Thee, O Lord, among the mighty"; *Ex.* 15:11). In the Middle Ages, banners were occasionally used by individuals, such as the Messianic adventurer David Reubeni. The spice-boxes used in the Habdalah ceremony to mark the conclusion of the Sabbath day were frequently in the form of turrets topped by a pennon. It was during the Middle Ages, too, that there arose the custom of having children carry flags of various colors at celebrations for Simhath Torah and Purim.

The Zionist movement, which originated in 1891, adopted a flag of its own, a field of white bearing two horizontal blue stripes and the six-pointed star (Magen David, or Shield of David). Ruth Heinefling.



József Bánóczi with grandson

BÁNÓCZI, JÓZSEF, teacher of philosophy and historian of literature, b. Szentgal, Hungary, 1849; d. Budapest, 1926. After completing his studies at various universities in Central Europe, he taught philosophy at the rabbinical seminary in Budapest, from 1877 to 1893. He also joined the faculty of the University of Budapest, in 1878, as a lecturer in philosophy. In 1887, Banóczi became the head of the Jewish Teachers' College, reorganizing and raising it to a high level.

Banóczi translated important philosophical works into Hungarian, notably Kant's *Kritik der Reinen Vernunft* and Lewes's *History of Philosophy*. He supervised the Hungarian translation of the Bible under the auspices of the Jewish Hungarian Literary Association, of which he was one of the founders and editor of its *Year Book*. Banóczi founded and was for years co-editor of the Jewish periodical, *Magyar Zsidó Szemle*. He wrote a number of biographies and twice won academic prizes for writings on the history of literature. As member of several scientific and literary societies, he exerted considerable influence. His colleagues and students at the Jewish Teachers' College dedicated to him a testimonial volume on the occasion of his seventieth birthday in 1919.

BANU AUS, a tribe in Arabia at the time of Mohammed (third decade of the 7th cent. C.E.) mentioned in the treaty which he made with the tribes of Medina and its vicinity, including the Jews, immediately after his arrival in the city. However, Mohammed's originally friendly relations with the Jews of Medina ended in enmity and their expulsion.

Lit.: Leszynski, R., *Die Juden in Arabien zur Zeit Mohammeds* (1910); *Encyclopaedia of Islam,* vol. 1, pp. 523-24.

BANU KAINUKA, Jewish tribe in Medina, Arabia, famed for its bravery and its skill in goldsmithery. At the time of the rise of Islam in the first half of the 7th cent., there were about twenty Jewish tribes in Arabia; these tribes derived in the main from Palestinian migrations, but consisted in part of converts from among the Arabs themselves. They possessed some sixty strongholds. After his victory at Bedr over the heathen tribes of Medina in 624, Mohammed believed that he would likewise be successful in converting the Jewish tribes of Arabia. An Arab tradition reports that he first betook himself to the Kainuka in Medina on a Sabbath and demanded that they recognize him as the Messiah. The Kainuka answered: "Thy success over weak men hath made thee presumptuous; if thou desirest to begin with us, thou wilt see that we are men." Mohammed took this answer as a declaration of war. The strongholds of the Jewish tribe were besieged, and after fighting desperately for fifteen days, the Kainuka were starved into submission. They were compelled to give up their arms, and their goods were confiscated. Only the insistent pleading in their behalf of Abdallah ibn Ubaiy, their ally and leader of the Arabian tribe of the Banu al Khazraj, prevented Mohammed from putting them all to death. They are said to have emigrated to the country east of the Jordan and to have disappeared soon afterward.

Lit.: Muir, William, *The Life of Mahomet* (1877) 247-51; Graetz, H., *History of the Jews,* vol. 3 (1927) 77.

BANU KURAIZA, Jewish tribe of priestly descent in Medina, Arabia, in the time of Mohammed (third decade of the 7th cent. C.E.). Because of their alleged treachery, a Moslem force of 3,000 besieged their stronghold in 627. The Jews, about 2,000 strong, offered valiant resistance for four weeks. They were finally overcome, and nearly 800 men were beheaded, the women and children sold among the Bedouin tribes and their property distributed among the conquerors. The martyrs spent the night before their execution in prayer and the study of the Torah. Only three men of the doomed tribe saved their lives by embracing Islam.

Lit.: Muir, William, *The Life of Mahomet* (1877) 319-34; Graetz, H., *History of the Jews,* vol. 3 (1927) 80-81.

BANU NADIR, influential Jewish tribe of priestly descent in Medina, Arabia, at the time of Mohammed (third decade of the 7th cent. C.E.). At first Mohammed was on friendly terms with them, borrowing many of their ritual customs, but after the battle of Uhud in 625, believing that they had betrayed him, he ordered the tribe to leave the country within ten days. Negotiations between the Banu Nadir and other Jewish tribes as well as efforts on the part of their ally Abdallah ibn Ubaiy, leader of the Banu Khazraj, to effect a reconciliation between Mohammed and the Banu Nadir, were of no avail. Mohammed attacked their strongholds, and after a siege lasting more than two weeks, cut down their date-palms, an act that was contrary to the usages of war and to Arabian moral law. Their entire means of sustenance thus destroyed, they capitulated. Their lands were confiscated and distributed among Mohammed's faithful followers. They were, however, allowed to emigrate with their wives and children and take with them a camel's load of chattels. Only two of their number consented to save their property by embracing Islam. A few took refuge with their fellow-Jews at Khaibar, but the large majority, with greater foresight, proceeded to the highlands east of the Jordan.

Lit.: Muir, William, *The Life of Mahomet* (1877) 290-95; Graetz, H., *History of the Jews,* vol. 3 (1927) 78-79.

BAPTISM, a sacrament of the Christian church, symbolizing acceptance into the community of the church. It is practiced in two forms: affusion, sprinkling with consecrated water, and immersion, dipping the entire body in running water. Affusion is the form of baptism employed by Roman Catholics and those of the Protestant sects which baptize infants, while immersion is prevalent among Greek Catholics and those of the Protestants that observe baptism of adults, especially the sect of Baptists. Baptism is essentially a Christian sacrament, yet its origins are traceable to Jewish ideas and practices.

During the early period of Israelite history down to the destruction of the First Temple (about 1400-600 B.C.E.) a full immersion of the body, or ritual dipping in running water, was a necessary part of the process of purification from such defilements as contact with the dead, the disease of leprosy, an unclean animal, or childbirth. In one story, that of Naaman and Elisha, it is immersion in the Jordan river that cures the former of his leprosy (*II Kings* 5:10).

The period of the Second Temple (500 B.C.E. to 70 C.E.) was one in which increasing importance was attached to the idea of ritual purification by bathing. The Essenes, or at least a group of them, were known as Hemerobaptists, because they started each morning with a ritual bath in order to be free from any possible defilement. This period saw many members of other nations adopt Judaism in preference to existing pagan religions. One of the steps in becoming a proselyte was complete immersion in running water to wash away impurities acquired while in a state of heathenism. Thus the ritual bath (*tebilah*) became part of the idea of adopting a new faith, and the Palestine Targum, when translating *Ex.* 12:44, which speaks of admitting a heathen slave into the Jewish community for Passover, adds to the words "thou shalt circumcise him" the phrase "and give him a ritual bath." It is probable that in course of time the ritual bath was considered less and less as the means of purification from physical uncleanliness, and more and more as a cleansing from spiritual impurity—from sin.

When John the Baptist (about 30 C.E.) announced his program of baptism by immersion in the waters of the river Jordan, in order to be cleansed of sin in preparation for the coming of the kingdom of God, he found large groups of the Jewish people eager to undergo this form of baptism (*Mark* 1:4-5 and parallels). It was not so much the sign of a new faith as of a new spirit of repentance. Indeed, Jesus, although baptized by John, did not himself baptize, and doubt has been cast on the genuineness of the decree concerning baptism attributed to him (*Matt.* 28:19; *Mark* 16:15). The prediction that Jesus would baptize by "fire" or by the "Holy Spirit" is paralleled in Jewish mystic thought by similar statements about the Messiah (*Sanh.* 39a; *Yer. Suk.* 5:1, 55a).

It is clear, however, that the disciples of Jesus began to baptize their followers in token of admission into the new faith. At first it may have been merely with the idea of forgiveness from sins and spiritual cleansing, and resembled the baptism suggested by the Jewish Sibyl: "Ye miserable mortals, repent; wash in running streams your entire frames in prayer for forgiveness, and cure yourselves of impiety by fear of God" (*Fourth Sibylline,* lines 160-65). With Paul baptism acquired a purely Christian mystical significance (*Rom.* 6:3-4) and became distinct from the Jewish ritual bath. At this period, or perhaps a little later, the other form of baptism, by sprinkling, seems to have arisen, partly because the ceremony had become more of a formal rite, and partly because of conditions in large centers, such as Antioch and Rome, where running water was not easily accessible.

HUGO HAHN.

Lit.: Klausner, Joseph, *Jesus of Nazareth* (1927) 246-47; Hanover, J. E., *Baptism, Jewish and Christian* (*Judaism and Christianity, Short Series,* vol. 4); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 2, pp. 367-411.

BAPTISM, COMPULSORY. The forcible conversion of "unbelievers" to Christianity was carried out by means of the ceremony of baptism which they were compelled to undergo. Compulsory baptism was first imposed on Jews in the 6th cent.; in later centuries even Jewish children were frequently wrested from their parents and brought up in the Christian faith.

The first record of compulsory baptism on a large scale is that under the Roman emperor Justinian I (527-65), who commanded his general, Belisarius, to baptize by force the Jews of the conquered city of Borion, in Northern Africa, and to convert their synagogue into a church. A bull issued by Pope Gregory I in 590 forbade the converting of Jews to Christianity by any other means than by persuasion and gentleness, to the exclusion of force or compulsion. The Visigothic King Sisebut, in 613, however, decreed that all Jews either had to emigrate or accept baptism. Those who did accept Christianity were subjected to strict surveillance; their children were seized and brought up in monasteries. Under King Erwig this law was renewed and made more stringent, and in addition the Jews were forbidden to emigrate. Egica, the successor of Erwig, carrying out the decree of the council of Toledo, had all Jewish children from the age of seven taken away from their parents and raised under Christian supervision. The advent of the Arabs to the Pyrenean peninsula finally brought liberation to the Jews.

In France the Merovingian King Chilperic (latter part of the 6th cent.), otherwise not a very ardent Catholic, compelled the Jews of his kingdom to accept baptism. He personally lifted the neophytes out of the baptismal basin. But he did not further concern himself as to whether or not the newly baptized "Christians" observed the Jewish law.

A great change was brought about in Germany under the reign of Henry IV (latter half of the 11th cent.). This ruler forbade, under severe penalties, the compulsory baptism either of Jews or of their slaves. Indeed, in 1091 he decreed that every voluntary convert had to be given a period of time in which to consider the matter, and that as a result of such baptism he would lose his inheritance. During the First Crusade (1096) a certain monk aroused the mob with the claim that a writing found on the tomb of Jesus required that all Jews be forcibly converted to Christianity; the consequences may easily be perceived. The same Henry IV, however, in 1097 permitted all those who had been forcibly baptized to return to Judaism. Pope Clement III, who a few years previously had characterized the return of a convert to his Judaism as something unheard of and abominable, expressed his vexation over Henry's

decree in the words: "The sacrament of baptism is being dishonored through the Jews."

The most gruesome example of compulsory baptism is afforded by the history of the Jews in Spain and Portugal. In 1391 mobs assailed practically every Jewish community in the Iberian peninsula, forcing thousands to accept Christianity as an alternative to death. This was the beginning of the Marranos, or crypto-Jews who were for centuries to practise their Jewish religion secretly, and to be subject to the penalties and pains inflicted by the Inquisition. Again, with the decree of expulsion issued by Spain in 1492, and followed by Portugal soon after, there were tens of thousands of Jews who, unable to leave Spain, embraced the Christian faith. Many of the exiles, also, stranded on the shores of Italy and other countries, were converted by threat of starvation or violence.

These Spanish and Portuguese instances were the last of the mass compulsory baptisms, but there have been sporadic instances in modern times. Thus in Rome, where as late as the 19th cent. the Jews were compelled to listen to missionary sermons, a Jew was converted to Catholicism in 1797; he declared that two boys related to him likewise wished to become Christians. Since these boys had been safely hidden away, sixty Jewish children were seized and imprisoned and the elders of the Jewish community were tortured on the rack until the two boys, both orphans, were handed over and baptized, despite all resistance; in addition, the Jewish community was compelled to pay a huge fine. In Bologna in 1854 a sick Jewish child, Edgar Mortara, was secretly baptized by a Christian servant of the family. Four years later, when this became known, the boy was seized and taken to a monastery, and, the family being unable to procure his release, was brought up as a Christian, eventually becoming a priest.

In Eastern Europe, in Galicia and Poland, powerful landed proprietors would sometimes make repeated attempts to convert the children of their tenants forcibly to Christianity. In Russia, during the reign of Nicholas I (1825-55) Jewish children were made Cantonists, i.e. they were taken from their homes and compelled to serve in the army, and pressure was exerted upon them to make them abandon their faith. In Galicia, about the beginning of the 20th cent., the Stieglitz and Mayersohn cases in Cracow and the Araten case in Lemberg, where Jewish girls were seized and placed in convents, provided the occasion for discussions in the Austrian parliament, and the Austrian minister of justice had to admit publicly: "Justice ceases to exist at the gates of monasteries."

In modern times, especially since 1933, the nearest to forced baptisms have been those cases where so severe has been the anti-Jewish legislation, and such a loophole in it has been offered by the possibility of conversion, that many Jews have become converted solely to get the right to earn a living. This has been notably the case in Hungary, where it was estimated that more than 22,580 Jews had been baptized from 1919 to the end of 1938. A wave of such conversions began in May, 1939, with the passage of a measure still further restricting Jewish participation in business and the professions. Similarly, in Italy, where the laws passed against the Jews in 1938 made exceptions of those who became converts, it was estimated that 4,500 Jews, or ten per cent of the Jews in Italy, accepted baptism between the middle of 1938 and the middle of 1939. A similar tendency, though on a smaller scale, was observed in 1938 in Czechoslovakia, Roumania and Yugoslavia.

See also MARRANOS; MORTARA CASE; SERMONS, COMPULSORY; and the articles dealing with the countries mentioned. SALOMON HUGO LIEBEN.

Lit.: The standard Jewish histories; Bloch, Joseph S., *Israel and the Nations* (1927); Ruppin, Arthur, *The Jews in the Modern World* (1934; gives figures); *Contemporary Jewish Record,* July, 1939, p. 35.

BAPTISTA, GIOVANNI GIONA GALILEO (as a Jew: Judah Jonah ben Isaac), convert, b. Safed, 1588; d. 1668. He traveled as a Talmudist through Italy and Poland, became a Dayan in Hamburg, but embraced Christianity in Warsaw in 1625. Expelled from Poland, he became professor of Hebrew at the University of Pisa, then a professor in Rome, and finally librarian at the Vatican. He was the author and translator of a number of works on conversion. He published a Hebrew translation of the Gospels, to which Pope Clement IX wrote a preface. He was teacher of the Italian Hebraist Bartolocci.

BAPTISTA, GIOVANNI SALOMONE ROMANO ELIANO, baptized Jew, grandson of Elijah Levita, b. Alexandria, Egypt; d. Rome, Italy, 1589. After traveling extensively and vainly seeking to dissuade from baptism his older brother Eliano, who later became the canon Vittorio Eliano, he himself was converted in 1551 and joined the Jesuits. He was a linguistic expert, and wrote a Christian catechism in Hebrew and Arabic. As a result of his fanaticism he began to attack the Talmud and instigated the public burning of it which occurred in Rome in 1553 and in a number of other cities of Upper Italy.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 564; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 2 (1895) 146 et seq.; *Jewish Encyclopedia,* vol. 2, pp. 500-1.

BAR, Aramaic word for "son," equivalent to the Hebrew *ben,* and like it used in combination with various substantives, but nearly always in their singular forms. Proper names compounded with *bar* include Bar Bochin; Bar Guria; Bar Temalion (equals Bartholomew). The Aramaic form is used more frequently than the Hebrew parallel as a substitute for adjectives; for instance, *bar 'abahan,* one of distinguished ancestry; *bar 'ulfan,* legal expert; *bar 'oryan,* scholar; *bar 'elahin,* son of God; *bar kochba,* son of a star; *bar mitzvah,* one obligated to keep the commandments; *bar mata,* local inhabitant; *bar nash,* son of man, human being.

BAR, city in Ukraine, in the Soviet Union, situated about seventy-five miles southwest of Berdichev; in 1940 it had a population of about 9,000, and in 1926 it had about 5,300 Jewish inhabitants. Jews settled in the town at the time when it was founded in the 16th cent. by Queen Bona Sforza of Poland and Lithuania, or shortly after, for in 1556 the Jews of the town received a privilege from King Sigismund Augustus, by which they enjoyed practically all civic rights. In the first half of the 17th cent. Bar was one of the most flourishing Jewish communities in the Ukraine; but in the Chmiel-

nicki uprising of 1648, Krivonos, one of the Cossack leaders, massacred almost the entire population of the town. The number of the Jews of Bar who were slain at this time was 2,000; in addition, numbers of refugees from other parts of Ukraine who had fled to Bar also were killed. The exact number of these last is not known; the figure of 15,000 given by Samuel Phoebus, in *Tit Hayaven,* for the number of Jews killed by Krivonos, is probably exaggerated. The Jewish community did not recover from the blow for years; in 1712 there were only sixteen Jews in Bar, and the synagogue was in ruins. In 1717 the Jews received permission from the bishop of Kamenetz-Podolsk to build a new synagogue on condition of paying a hundred talers towards the building of a church. In the 18th cent. the community grew again, being about 1,250 when Bar came under Russian control in 1793. In the 19th cent. many of the Jews were active in the tobacco trade, and by 1910 the community numbered over 10,000. A pogrom, in which at least nineteen Jews were killed, took place in 1919; the post-War struggles in the Ukraine reduced the community to half its former size.

Lit.: Brockhaus and Efron, *Entziklopedicheski Slovar* (1892); *Russko-Yevreiski Archiv,* vol. 3, p. 159; Rosenthal, A. D., *Megillath Hatebach* (1927).

BAR COCHBA, *see* BAR KOCHBA.

BAR GIORA, SIMON, *see* SIMON BAR GIORA.

BAR HANINA or Baranina, Palestinian scholar of the 4th cent., who lived at Bethlehem and was a teacher of the church father Jerome. The latter called him his "nocturnal teacher" (nocturnus praeceptor), since, fearing that his association with a Jew would bring him into disrepute, Jerome received the Jewish sage in his cell at night. Bar Hanina's instruction was undoubtedly of considerable assistance to Jerome in writing the Vulgate, the Latin translation of the Old Testament. This version is not only much nearer to the Hebrew text than is the Septuagint, but is also greatly influenced by rabbinical exegesis.

BAR HEBRAEUS (Gregory Abul Faraj, or Abu al-Faraj), Jacobite Syrian historian, philosopher, theologian and physician of Jewish descent, head (Mafrian) of the Syrian Church, b. Melitene, on the upper Euphrates, 1226; d. Maragha, Persia, 1286. He was the son of Aaron, a Jewish physician converted to Christianity; hence his name "Son of a Hebrew." He was successively bishop of Guba (1246), of Lakaba (1247) and of Aleppo (1253). In 1264 he became head of the Jacobite Church in Persia.

Bar Hebraeus was the most prolific writer of the Syrian Church in philosophy, grammar, mathematics, history and Bible exegesis. His works, some of which are written in Syriac and others in Arabic, include *The Chronicle* (*The Chronography of Gregory Abu'l Faraj,* trans. E. A. W. Budge, 1932), an ecclesiastical and political history of the world from Adam to his day; *Menarat Kudshe* (Lamp of the Sanctuary), a compendium of theology, philosophy, medicine, physics and metaphysics; *Ketaba de Semhe* (Book of Splendors), a grammar of Syriac (edit. Moberg, *Buch der Strahlen,* Leipzig, 1913); *Auzar Raze* (Storehouse of Secrets), marginal notes and explanatory remarks (scholia) on the Old and New Testaments (Sprengling, Martin, and Graham, W. C., *Bar Hebraeus' Scholia on the Old Testament,* texts, notes and English translation of *Auzar Raze,* vol. 1, 1931). He occasionally cites in these commentaries opinions of Jews, but they were probably obtained at second hand. His *Ketaba de Thunya Megahakana* (*Book of Laughable Stories,* edit. and trans. E. A. W. Budge, 1899) contains witty, cynical, edifying and didactic sayings and anecdotes. The author recommended this work for the use of Moslems and Jews as well as of Syrians. The fourth chapter is entirely devoted to sayings of the Hebrew sages.

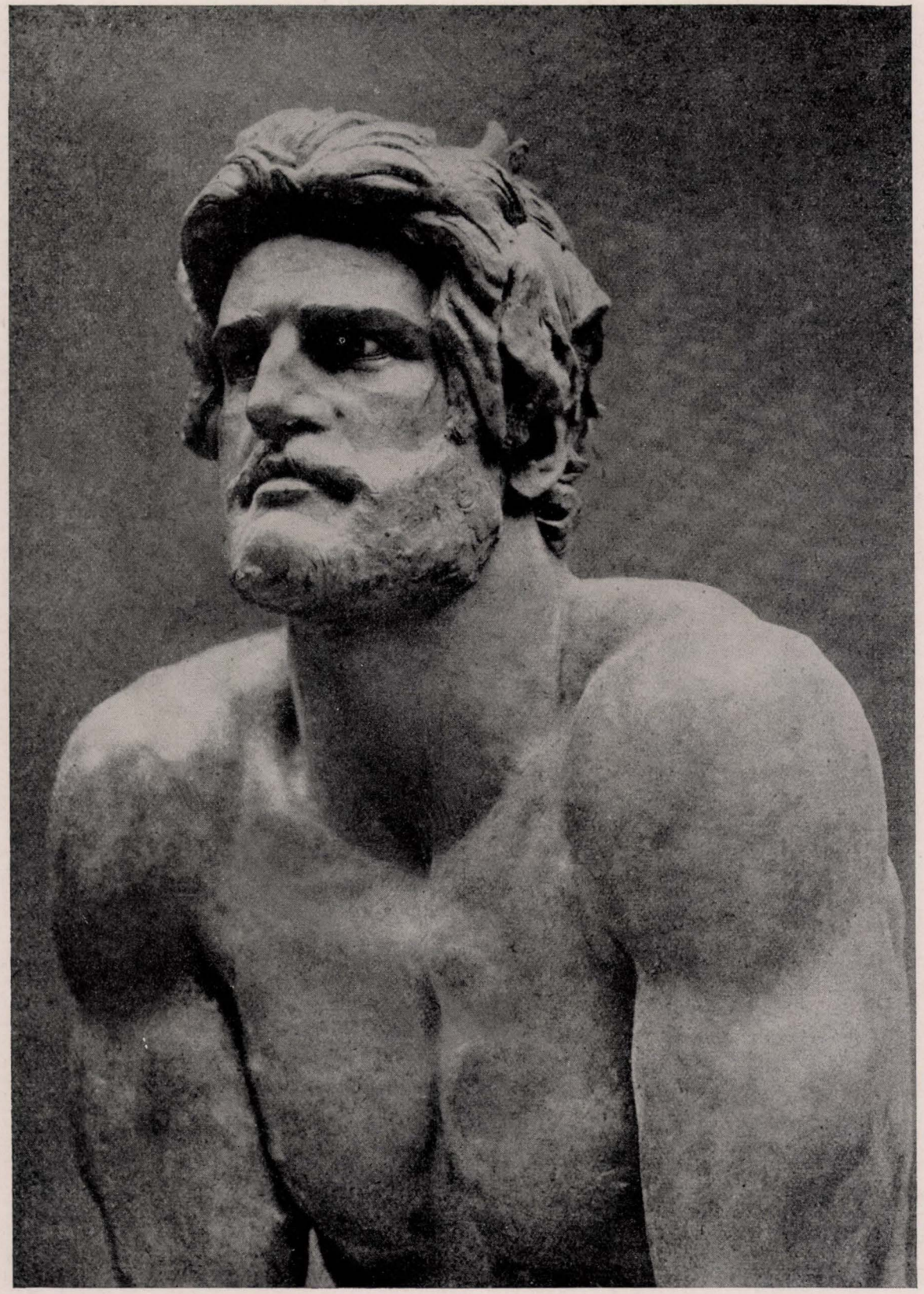
Lit.: Wright, W., *A Short History of Syriac Literature* (1834) 265-81; Baumstark, A., *Geschichte der syrischen Literatur* (1922) 312-20.

BAR KAPPARA, Tanna of the fifth and last generation (end of 2nd cent.), standing on the threshold of the Amoraic period, a contemporary of Rabbi Judah Hanasi. His full name is Eleazar ben Eleazar Hakappar, but the usual designation for him in the Talmud is Bar Kappara, though Eleazar Hakappar Berabbi and Eleazar Hakappar also occur.

In many respects Bar Kappara was a unique and extraordinary personality. As a member of the Patriarch's circle, he had undoubtedly aided Judah Hanasi in the redaction of the Mishnah. Nevertheless, he prepared an edition of the oral tradition distinct from that of Judah, known as "the great Mishnah of Bar Kappara (*Yer. Hor.* iii, 48c; *Midrash Eccl.* 6:2). This Mishnah was utilized in the redaction of the *Tosefta* (see Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2, p. 219, note 2), and traces of it are to be found in the Talmud (*Sab.* 68a; *Pes.* 39a). His school at Caesarea attracted scholars of the calibre of the Halachist Hoshaya (*Ker.* 8a) and the eminent Haggadist Joshua ben Levi (*Sab.* 75a; *Hul.* 56b). Because of the strained relations that often arose between him and Judah, he withdrew to the south of Palestine, whither some of his pupils followed him.

The misunderstanding between the two men resulted from an inherent difference in temperament. Judah Hanasi was very probably displeased at Bar Kappara's independent redaction of the Mishnah, by the side of his own. But more fundamental was the fact that while Judah Hanasi embodied all the traits and ideas characteristic of the typical rabbi of the day, Bar Kappara was unique in bearing, ideas, and interests. Judah's personal life was characterized by a severe dignity and a restraint that bordered on asceticism (*Keth.* 104a); Bar Kappara, however, considered asceticism a grievous sin, and emphatically protested against it (*Taan.* 11a; *Nazir* 19a; *B.K.* 91b). He often manifested unrestrained hilarity and a rough-and-ready wit that displeased the Nasi exceedingly (*Ned.* 50b, 51a). Thus he poked fun at Judah's rich but ignorant son-in-law Ben Elasa, often making him the butt or the vehicle of his satiric remarks (*Ned.* 51a). Once, at a feast, Bar Kappara persuaded Ben Elasa to propound to the assembled guests a riddle (composed in pure and vigorous Hebrew), which aroused the Nasi's resentment by its evident allusion to his (Judah's) severity of disposition (*Yer. M.K.* iii, 81c):

> "It looks down from the skies above,
> And, brooding in the corners of the house,
> Alarms all winged creatures high.
> Youth beholds it, runs to cover,
> Old men rise and stand in awe,



Enrico Glicenstein's sculptured conception of Bar Kochba, legendary leader of Jewish revolt during the reign of the Roman emperor Hadrian

He who flees, cries 'Woe is me!'
While in it, sinners see their doom."

In another instance, Bar Kappara spoke deprecatingly of the Nasi's knowledge, and when this remark was repeated to the Nasi, Bar Kappara's chances for ordination were gone (*M. K.* 16a).

In other respects as well, he stands out from his contemporaries. He was a gifted fable-teller, and we are told how, at a feast, he so enthralled his listeners with his tales that course after course was left untouched by the guests (*Midrash Lev.* 28:2). He disapproved of exclusive preoccupation with sacred studies, and felt that the injunction to "meditate on the Torah day and night" was fulfilled by studying a chapter in the morning and another at night (*Midrash Psalms* 1:2; *Yalḳut Psalms* 614). On the other hand, he enthusiastically advocated the study of the natural sciences, and considered negligence in these branches tantamount to irreverence (*Sab.* 75a), basing himself on *Isa.* 5:12: "They regard not the work of the Lord, neither have they considered the operation of His hands."

In similar contrast to the regnant view among the rabbis is his favorable judgment on Judeo-Hellenistic literature (*Midrash Gen.* 36:8). His was an age when Jewish and Christian teachers were powerfully attracted by Gnosticism; Bar Kappara stood almost alone in opposing metaphysical speculations (*Midrash Gen.* 1:10). The aid he gave a shipwrecked Roman, who later became governor of Caesarea, is typical of his friendly attitude toward the outside world.

Bar Kappara was also a poet, one of the few Talmudic sages of whose poetical activity any traces are left. Beauty of imagery and noble restraint of emotion mark the short elegy in which he announced the death of Rabbi Judah Hanasi to a grief-stricken world (*Yer. Kil.* ix, 32b; *Yer. M.K.* iii, 81c):

"Angels and mortals strove for the Holy Ark,
When the angels overcame man,
The Holy Ark was taken . . ."

In this sincere homage to his great contemporary, Bar Kappara's own nobility of soul finds fitting expression.

ROBERT GORDIS.

Lit.: On Bar Kappara as a Halachist and the question of his Mishnah, see Frankel, Z., *Darche Hamishnah* (1923) 313; idem, *Mebo Hayerushalmi* (1870), 20a et seq.; Halevy, I., *Doroth Harishonim,* vol. 2 (1901) 114 et seq., 123-26. On his place in the Agadah, see Bacher, W., *Die Agada der Tannaiten,* vol. 2, pp. 503-20; Bialik and Rabnitsky, *Sefer Ha-aggadah,* vol. 1, book 2, pp. 78-79. General treatments in *Otzar Yisrael,* vol. 3 (1909) 173-74; *Jewish Encyclopedia,* vol. 2, pp. 503-5; Graetz, H., *History of the Jews,* vol. 2 (1927) 455-56, 466-67, 470.

BAR KOCHBA, known also as Bar Koziba, the leader of the Jewish insurrection under the Roman emperor Hadrian (132-35 C.E.). His real name was probably Simon. The following explanations are given for his surnames:

1. Bar Kochba (literally "son of the star"), after *Num.* 24:17, because the speech of Balaam was taken to indicate the Messiah, and it was believed, especially by Akiba, that Bar Kochba was the Messiah. Akiba also wanted to apply the verse *Haggai* 2:6 to Bar Kochba.

2. Bar Kozeba (or Bar Koziba, "the man from (Beth) Koziba").

3. Bar Kozeba ("son of lies," from the Hebrew word *ḳazob,* "to lie"), i.e. the deceiver, because of the unfortunate outcome of his revolt.

One of the causes of the Bar Kochba revolt was the misrule of Tinnius Rufus, the Roman governor of Judea, and consequent friction with the Jewish population. A second cause was the Emperor Hadrian's ill-advised plan to rebuild the holy city Jerusalem as a pagan city, with a Roman colony called Aelia Capitolina rising on the ruins of the city and a temple dedicated to the Roman god Jupiter Capitolinus to be constructed on the site of the Second Temple which had been destroyed in the year 70. Despite protests made by prominent Jewish sages, Hadrian persisted in his plan, and this, together with subsequent restrictions on the Jews' religious freedom and observances, led to an open rebellion in 132, favored and abetted by Akiba and by a large group of insurgents who had for years been preparing secretly for it.

Almost nothing is known of Bar Kochba's youth, origin or parentage. He appeared suddenly as a redeemer, strengthening his position through marvelous deeds (Jerome, *Apologia Adversus Rufinum,* vol. 3, p. 31). The Jews of all lands flocked to his banner; he gathered an army which, according to both Jewish and non-Jewish sources, numbered almost a half million men. At first fortune favored him, and in one year more than fifty villages and cities came into his hands. Soon Bar Kochba proclaimed himself king and struck his own coinage.

After the failure of the Roman governor to suppress the revolt, Hadrian in 135 sent the greatest general of the time, Julius Severus, the governor of Britain, against Bar Kochba, with greatly increased forces. Severus purposely prolonged the war to weaken the initial enthusiasm of the Jews. He besieged each fortress systematically by cutting off supplies, by means of sudden cavalry attacks directed against small bodies of Jewish troops, and by putting all Jewish prisoners captured thus to death at once. These tactics quickly won back many cities for the Romans. Especially severe was the battle for the possession of the fortress of Bethar, situated on the seacoast to the south of Caesarea. Bethar, which had been besieged for a full year, fell after strenuous fighting in 135, and the rebellion was crushed. It is difficult to tell whether Bethar was taken by storm or through treachery. The end of Bar Kochba also is uncertain. According to one tradition, he was killed by a Roman; according to another, he was poisoned by a snake bite. The frightful consequences of this rebellion were the bloody decrees of Hadrian; however, these were abrogated at the death of the emperor. Bar Kochba, whom so many of his contemporaries had regarded as the actual Messiah, lived even more in Jewish legend than as a historical figure.

ARTHUR POSNER.

Lit.: Schürer, E., *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 1 (3rd ed.) 682 et seq.; Radin, Max, *The Jews Among the Greeks and Romans* (1915) 65, 342, 348; Graetz, H., *History of the Jews,* vol. 2 (1927) 409-20.

BAR-KOCHBA ASSOCIATIONS, associations of Jewish students for athletic purposes or Zionist and cultural work. The most important Zionist associations bearing that name are the one founded toward the end of the 19th cent. in Vienna and the association of Jewish university students at Prague, founded in 1893. The latter not only worked for the Zionist cause, but also



The traditional Bar Mitzvah speech delivered by the celebrant at home after ceremonies at the synagogue. From a painting by Moritz Oppenheim

undertook educational and cultural work among Jews, especially for the revival of Hebrew as a spoken language. The association was especially active in the years 1909 to 1914, attracting to its group such future lights as Max Brod, Oskar Baum, Franz Kafka and Felix Weltsch. From 1910 to 1919 its members edited the Prague Zionist weekly *Selbstwehr* and gave free rein to their aims: the demand for liberty in the Jewish spiritual life and the preference for intellectual activity rather than organization and agitation. The World War brought an end to this promising development and interrupted its educational activities, but many former members of Bar Kochba are active in Palestine.

BAR KOZIBA, *see* BAR KOCHBA.

BAR MITZVAH ("Son of the Commandment"), name given to the non-obligatory Jewish religious initiatory rite practised in different countries and groups, and connected with the assumption of responsibility by a boy at the age of thirteen. The ceremony consists of three parts: (1) the *Baruch Shepetarani,* a benediction in which the father of the boy thanks God for removing from him further responsibility for the sins of his son, and the son participates in the reading of the Torah (Pentateuchal section of the Bible) and Haftarah (prophetic portion of the Bible) in the synagogue; (2) the *Derashah,* an address given by the "initiate" who is called Bar Mitzvah; and (3) the *Se'udah,* or festive meal in celebration of the Bar Mitzvah ceremony and justified on religious grounds. At this time presents are usually given to the Bar Mitzvah boy.

The term Bar Mitzvah first occurs in the Talmud (*B.M.* 96a), and applies to every grown Israelite. *Aboth* (5:24) refers to the age of responsibility, in religious matters, with no ceremony or institution in mind. Solomon Schechter declared that the Talmud, the Geonim (6th to 11th centuries), and even Rabbi Isaac Alfasi (11th cent.) and Maimonides (12th cent.) knew of neither the term Bar Mitzvah in the modern sense of the word nor of any ceremony connected with it. "In many cases," Schechter stated in this connection, "centuries elapse before an idea or a notion takes practical shape and is crystallized into a law or fixed institution."

There are a few traces (*Tractate Soferim* 18:5 and *Aboth* 5:24) of what might be regarded as forerunners of such an institution as Bar Mitzvah long before the 14th cent., the date which Leopold Löw and many scholars following him consider the time of its origin. The term Bar Mitzvah as it is known today appears for the first time in the writings of Mordecai ben Hillel, a German Halachist of the 13th cent., as cited by Jacob Halevi and Moses Isserles (*Darche Mosheh, Orah Hayyim* 225:1). The first to speak of his own Bar Mitzvah was Salomon Steiward, a pupil of Jacob Halevi. It would appear, therefore, that the institution of Bar Mitzvah is a little earlier than the period set by Löw for its beginning.

The Idea of Responsibility. In Biblical times the age of maturity was set at twenty, the age at which



A latter-day American Bar Mitzvah (Son of the Commandment)

the individual was capable of bearing arms (*Num.* 1). The standard which any group establishes for the date of maturity depends upon its own philosophy. With the passing of the national state, the Jewish group laid more and more stress upon religious responsibility and learning. When the Bar Mitzvah ceremony became an institution, certain prerogatives, such as the wearing of the Tefillin (phylacteries) and the right to be called up for the reading of the Torah, or Law, which the boy in an earlier age enjoyed as a minor, were deferred to the time of Bar Mitzvah and were given to him then for the first time. Under Roman influence the age of puberty became the time for the assuming of responsibility, and an actual physical examination took place. Through a refinement in practice, this was abolished, and the ages of twelve for girls and thirteen for boys arbitrarily became the ages for the assumption of responsibility in the religious sense. This took concrete form in the Bar Mitzvah institution for boys, although no ceremony crystallized for girls until recent years.

When the whole early life of the Jewish individual was a preparatory period leading up to the time when he would become an adult fully participating in the group life and specific training was systematically given to him, the Bar Mitzvah ceremony was but a climax to this period of training. Unfortunately, in many cases the ceremony became a substitute for the training, with less and less stress laid upon the religious and educational requirements and upon the responsibility which the Bar Mitzvah boy assumed.

The Baruch Shepetarani Blessing. When the son reaches the age of thirteen, his father goes to the synagogue, is called to the Torah, and recites the following: "Blessed be He Who has freed me from being responsible for this young man's conduct." The source of this benediction is traced back to a responsum (*Minhage Beth Yaakob,* paragraph 30) of Asher ben Jehiel (1250-1328). The phraseology for the benediction is derived from a statement in the Midrash (*Midrash Gen.* 63:10): "Rabbi Eliezer says, 'A man has to support and care for his son until he is thirteen years old. Thenceforth he says, Blessed be He, Who has relieved me of this obligation.' " The Midrash does not have a benediction in mind, and Löw attributes this, the first step in the crystallization of an institution, to the degenerate state of Talmudic learning among the German Jews of the 14th cent. In the 16th cent. the benediction itself was discarded in many places. The Sephardim (Spanish and Portuguese Jews) give no place to the benediction in their liturgy.

The Derashah, or Bar Mitzvah Address. Sermons in the home were a common feature of Jewish life in the Middle Ages. These often took the form of learned discussions, and a guest repaid the host for his hospitality by a novel thought on a religious topic or some ingenious explanation of a Biblical or Talmudic difficulty. Solomon Luria, a 16th cent. contemporary of Moses Isserles, made the first reference to a Bar Mitzvah boy delivering a Derashah, or speech. The Derashah seems to have been a natural outgrowth of the practice of training boys early in life in the technique of the Talmud, and of the universal desire of parents to display the brilliance of their children. Löw states that this sermonizing grew up as a practice among the Polish Jews in the 16th cent.

Today the Derashah is usually nothing more than a set speech often written by the boy's instructor, in which he thanks his parents for past and future love and care, and containing a statement of the boy's assumption of responsibility.

The Seudah, or Bar Mitzvah Feast. Solomon Luria furnishes the clue to the fact that the custom of the Bar Mitzvah party, or Seudah, grew up among the Jews of Germany. This came in as part of the Bar Mitzvah institution about the same time as the Derashah. The Seudah began as a modest religious meal, but soon went to such excesses that in Cracow, Poland, in 1595 a communal tax was placed upon it in order to discourage extravagance.

Ezekiel Landau (18th cent.) placed the Bar Mitzvah Seudah in the same category as a Siyyum (a religious



Instructing the boy in Bar Mitzvah rites. From a painting by Stanislas Jendor

meal which was participated in after the study of a tractate of the Mishnah or Talmud had been completed, or after the completion of the writing of a Sefer Torah, or Scroll of the Law), where the Seudah becomes nothing more than the setting for the Derashah. Thus the Seudah began to take on a semi-religious character.

Early in the 19th cent., Reform Judaism substituted for the Bar Mitzvah the ceremony of confirmation for boys and girls together on the festival of Shabuoth (the Feast of Weeks). In many traditional synagogues this practice was paralleled by granting girls a ceremony similar to Bar Mitzvah, called Bath Mitzvah ("Daughter of the Commandment"). In many Conservative Jewish synagogues and in some Reform temples throughout the United States both Bar Mitzvah and confirmation are observed, the former for individual Jewish boys on the Sabbath on which or after which they attain their thirteenth birthday (according to the Jewish calendar), the latter for boys and girls (or girls alone) at a slightly later age, after they have completed their fourteenth to sixteenth year, in a group, on Shabuoth.

Summary. Judaism needs no initiatory rite as such, but the Bar Mitzvah ceremony served to motivate a period of training which led up to an individual's intelligent acceptance of responsibility as a member of the Jewish religious group. The institution grew out of the life of the group, a dramatization of the notion that the individual had finished his period of "instruction." In the course of time the instruction was weakened and little more than the ceremonial remained. Bar Mitzvah can have meaning not as an end in itself but only as it motivates learning which leads to the integration of the Jewish individual with the group.

See also CONFIRMATION. DAVID H. WICE.

Lit.: Löw, Leopold, *Die Lebensalter in der jüdischen Literatur* (1875); *Jewish Encyclopedia,* vol. 2, pp. 509-10; Wice, D. H., *Bar Mitzvah and Confirmation in the Light of History and Religious Practice* (Hebrew Union College, Cincinnati, 1933).

BAR SHALMON, a legendary figure, associated with tales of oath violations. In one legend (Maaseh Shel Yerushalmi) he is the only son of a rich and pious merchant who brought him up to a life of piety and study of the Torah. He was married and had children. His father, who had accumulated great wealth through overseas trade, made him promise under oath never to undertake a sea voyage. A few years later a richly laden vessel entered the port, and the captain informed Bar Shalmon that all its cargo of gold and precious stones was only part of his father's estate beyond the sea. After much hesitation, the young man was persuaded to break his oath and enter upon the voyage. The ship was wrecked. Bar Shalmon, alone, naked and destitute, was cast upon a desert island inhabited by demons. There he was sentenced to die, but Ashmodai, king of the demons, intervened. Soon he married Ashmodai's beautiful daughter, promising under solemn oath never to desert her. But he began to yearn for his former wife and children, broke his promise, and left his demon wife and child. The princess journeyed to the land of her faithless husband and entreated him to return. When he refused she kissed him and no sooner had their lips met than Bar Shalmon fell dead. "This is the punishment for thy perjury, thy infidelity to God, thy father and myself!" she exclaimed.



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Rehearsing the Bar Mitzvah in reading from the Torah

This legend, originating among Arabian Jews and teaching the sanctity of oaths, was very popular in Hebrew and Yiddish, especially among the children in Russia and Poland.

BAR TEMALION, a demon who entered the service of Rabbi Simeon ben Yohai, noted Tanna of the 2nd cent. Rabbi Simeon was sent to Rome with a petition to the emperor to rescind the decree against three fundamental Jewish observances. On the way he was accosted by Bar Temalion, who offered to accompany him and give him assistance. The demon entered the emperor's daughter, Faustina, and would not leave her until exorcised by the rabbi. The emperor then granted Rabbi Simeon's petition, and the evil decree was abolished (*Meil.* 17b).

Louis Lewin regards Bar (or Ben) Temalion not as a demon but as a magician or an astrologer of the kind which were frequent in superstitious Rome in that period, and which were believed able to cure the possessed and the sick, and to engage in secretive and obscure tasks for pay.

This legend, the origin of which is apparently non-Jewish, had been related of the apostle Bartholomew. While engaged in missionary work in India, Bartholomew arrived at a city governed by King Polymnius, who had a mad daughter. Having learned of the miraculous cures already performed by Bartholomew the king begged him to cure his daughter. This the apostle did. Before the king could reward him Bartholomew

disappeared. However, he soon returned and informed the ruler that he was going to destroy his idols. In the presence of the people he then ordered a demon to enter the statue of an idol, and commanded his assistants to attempt to upset the idol. In vain they tried; the idol remained unshaken. Whereupon Bartholomew himself enjoined the demon to leave the idol; the demon obeyed, shattering that idol and at the same time all the others in the temple.

Lit.: Lévi, Israel, "La légende chrétienne de Bartholomée dans le Talmud," *Revue des études juives,* vol. 8 (1884) 200-2; Lewin, Louis, *Rabbi Simon ben Jochai* (1893) 62-72; Gaster, M., *Exempla of the Rabbis* (1924) no. 19, pp. 15-16.

BAR YOHAI, *see* SIMEON BEN YOHAI.

BARABBAS, a Jewish prisoner of the Romans, whom Pontius Pilate, the Roman procurator, named as one of the possible prisoners whom he would release to them on the occasion of the Passover feast. The other prisoner suggested was Jesus. The people chose to save Barabbas, who is variously described in the gospels as a notable personage, a murderer, or a "robber" (i.e. the leader of a guerilla band against the Roman rule). Whereupon Barabbas was freed and Jesus led away to execution.

The story as given is considered by many historians as highly improbable. The Romans were not the people to release their prisoners, and Pilate, who on slight pretexts had launched his soldiers against the unarmed Jews, was hardly the man to set the example of amnesty. It is more probable that the story arose at a time when Christians and Jews were hostile, and when the former sought to fix more deeply upon the latter the responsibility for the death of Jesus. It is possible that a reminiscence of a certain fool in the time of Agrippa I (44-47), whose name is given as Carabas by Josephus, but which may have been Barabbas (C and B are easily confused in the writing of Semitic languages), may have colored the story.

A similar name, Barabas, has been given by Christopher Marlowe to the villain of his *Jew of Malta.*

BARACH, MORIZ (pseudonym Märzroth), poet and novelist, b. Vienna, 1818; d. Salzburg, Germany, 1888. He studied at Vienna and contributed to many periodicals. In 1837 he became associated with Bäuerle's theatrical gazette and Saphir's *Humorist.* Later he himself founded humorous publications, such as *Der Komet* (1853), *Die komische Welt,* and *Wiener Feuilleton.* In 1850 his play *Compromittiert* was presented in Prague. He wrote the drama *Marquis* in 1869. In *Ueber Land und Meer* he issued the so-called "Wiener Croquis" depicting the contemporary literary life of Vienna. In addition to other works he wrote: *Aus dem Skizzenbuch eines Pädagogen* (1876); *Ein Märchen aus unseren Tagen* (1878); *Kleine Wahrheiten* (1880); *Neuer Dekameron* (1878); *Drollerien und Pikanterien; Lachende Geschichten;* and *Weltlust.* He was a talented lyricist, as evidenced by his *Lieder, Bilder und Geschichten* (1854).

BARAITHA, an Aramaic word meaning "external, i.e., non-canonical (teaching)," used to designate all the Tannaitic traditions not included in the Mishnah of Rabbi Judah Hanasi.

1. General and Introductory. The Hebrew equivalent of Baraitha, *mishnah hitzonah* ("extraneous Mishnah"), is late (*Midrash Num.* 18:17 and other post-Talmudic works like *Halachoth Gedoloth* and *Eshkol Hakofer*). The relation of the Baraitha to the Mishnah approximates that of the Apocrypha to the Bible (cf. the term *sefarim hitzonim,* "external books," "books not included (in the canon)," *Sanh.* 10:1). Another view, that of Louis Ginzberg, derives the word *baraitha* from the fact that it was expounded outside the regular academies by the *tanna bara,* "the Tanna who taught outside" (*Yer. Hal.* iv, 59d; *Yer. Yoma* vi, 43d; *M.K.* 17b), while the Mishnah was taught in the main lecture-hall by the *tanna didan,* "our Tanna." All Baraithas fall into two main groups, which differ radically in origin and development: a) those antedating the redaction of the Mishnah by Judah Hanasi; and b) those contemporaneous with or somewhat later than his redaction.

2. The Earlier Baraitha Literature. During the four centuries between the Pairs (*zugoth,* 2nd cent. B.C.E.) and the age of Judah Hanasi (about 215 C.E.), a vast body of oral tradition was being produced, which took one of two forms: either *Midrash,* the derivation of homiletic statements or legal enactments from the Biblical text; or *Halachah* (later Mishnah), the formulation of law without recourse to Scriptural warrant. This material was so voluminous and heterogeneous that some principles of selection and arrangement became imperative. In the course of this editorial process, the teachers rejected whatever they felt to be incorrect, unimportant, or contrary to the ruling opinion, as, for example, many views of the school of Shammai (cf. *Kid.* 43a; *B.K.* 84a). The residue was then arranged according to the order of the Biblical books, in the case of the Midrash, or according to the subject matter, in the case of the Halachah. The names of a large number of Tannaim are associated with such collections: Abba Saul, Ishmael, Akiba, Nehemiah, Meir, Judah ben Ilai, Simeon ben Yohai, and others. When Judah Hanasi decided to redact an authoritative code of the oral law, he took as his basis the Mishnah of Akiba as revised by Meir. By this token, all other Tannaitic traditions became *baraitha,* i.e. extra-canonical.

With the growth in influence and prestige of Judah Hanasi's Mishnah, a large part of these Baraithoth, especially the Halachah collections, fell into desuetude, and eventually were lost. Indeed, only one such compilation, associated with Nehemiah and later called the *Tosefta,* has survived. Of the Midrash collections, we possess more or less complete works on *Exodus, Numbers,* and *Deuteronomy,* emanating from the school of Ishmael (*Mechilta, Sifre*), and parallel works on *Exodus, Leviticus, Numbers,* and *Deuteronomy,* from the school of Akiba (*Mechilta de Rabbi Simeon ben Yohai, Sifra, Sifre Zuta*).

3. The Later Baraitha Literature. At about the same time as Judah Hanasi, or shortly after, other scholars were engaged in the similar task of collecting and systematizing earlier Tannaitic traditions. The main intent of these scholars was to supplement and explain the Mishnah of Judah Hanasi (*Nazir* 51a; B.M. 52b). We hear of such collections being made by Hiyya (*Sanh.* 33a), Hezekiah (*Sab.* 24b), Bar Kappara (*Yer. Hor.* iii, 43c; *Midrash Eccl.* 6:2), and Levi (*Kid.* 76b; *B.B.* 52b) in Palestine, and by Abba Aricha and

Samuel in Babylonia (*Sanh.* 33a). Thus Ilfa, an Amora of the 3rd cent., was ready to wager that he could give the Mishnaic source of every Baraitha which went back to Judah Hanasi's pupils (*Taan.* 21a; *Keth.* 69b).

Whereas the Mishnah of Judah Hanasi is characterized by brevity and conciseness, the Baraithoth are often wordy and obviously explanatory. The later collections have not survived except in individual citations in the Talmud. The non-canonical standing of these Baraithoth is strikingly exemplified in the Talmudic rule that they have no legal authority (*Yer. Erub.* i, 19b); even the favored Baraithoth of the schools of Hiyya and Hoshaya (*Hul.* 141ab) were accepted only when they did not clash with the Mishnah. How long these independent collections survived can not now be determined, although the Geonim and even Maimonides had access to Baraithoth now unknown to us, which may have belonged to these compilations.

The term "Baraitha" has, therefore, several meanings: a) as a generic term, it includes the entire Tannaitic literature except the Mishnah of Judah Hanasi, comprising the Halachic Midrashim and the Tosefta, as well as the later collections. b) it refers also to an individual citation from this literature in the Talmud. c) a considerable number of independent collections varying in age and character bear the name Baraitha. On these collections see the following sections.

4. Baraitha on Aboth, a collection of eleven statements on the superior excellence of the Torah and the way to acquire it, and therefore called "The Chapter on the Acquisition of the Torah" (Perek Kinyan Torah), as well as "The Chapter of Rabbi Meir" (Perek Rabbi Meir), from the introductory statement. It begins with the words: "The sages taught in the language of the Mishnah," a Hebrew rendering of the regular Aramaic formula *tanu rabbanan,* used to introduce a Baraitha. The collection quotes the Tannaim Meir, Simeon ben Yohai, Simeon ben Menasia, Jose ben Kisma, and the Amora Joshua ben Levi. As early as the 9th cent. it had been combined with *Aboth* as the sixth chapter, and studied in the synagogues on the Sabbaths after Passover. A special Gemara to this chapter was published by Coronel (Vienna, 1864); it is of late origin. The *Aboth de Rabbi Nathan* is sometimes cited by the same name.

5. Baraitha of Rabbi Ada, a collection dealing with the calendar. The only one who speaks of such a collection is Abraham bar Hiyya, in *Sefer Haibbur* (edit. Filipowski, book 3, chap. 4, p. 87 et seq.), who is of the opinion that this collection did not originate in the Talmudic period, but in the time of the Geonim.

6. Baraitha of the Erection of the Tabernacle (*baraitha dimelecheth hamishkan*), a collection consisting of fourteen chapters, which discusses the parts of the Tabernacle and the materials of which it was built. The sages named in the collection are familiar figures in the Mishnah, with the exception of Isai ben Judah and Judah ben Lakish. Passages from this work, when cited in the Talmud, are introduced by the phrases *detanya* or *tanu rabbanan.* This warrants the assumption that the Baraitha had already acquired a fixed and definite form in the Amoraic period. It is quoted frequently by Hai Gaon, the Aruch, Rashi, Nahmanides, and Abrabanel. Its precise relation to other sections of Tannaitic literature is in dispute.

7. Baraitha of the Forty-Nine Rules (*baraitha demem teth middoth*), a lost work of uncertain character, quoted by Rashi (on *Ex.* 26:5; 27:6; *Suk.* 8a), the *Yalkut* (*Gen.* 1:61), the Tosafists, and Asher ben Jehiel. Abraham ibn Ezra attributed it to the Tanna Rabbi Nathan (*Yesod Mora,* edit. Königsberg, p. 6a). On this hint, Zunz (*Gottesdienstliche Vorträge,* 2nd ed., 1892, pp. 95-97) conjectured that this Baraitha was indeed the lost work of Rabbi Nathan, and was divided into forty-nine sections, each containing a rubric of Halachic, Haggadic, and general statements, grouped about a particular number, from one to forty-nine. This arrangement by numbers is not infrequent in rabbinic literature, and probably originated as an aid to the memory, when manuscripts were very rare. The Mishnah (*Aboth* 5) assembles subjects and material in groups of tens, sevens, fours and threes, and later works like *Huppath Eliyahu, Midrash Sheloshah Vearbaah,* and *Pirke Rabbenu Hakadosh* are entirely constructed upon the principle of numerical similarity.

Besides this theory of Zunz, which is the most plausible in the present state of our knowledge, others have been put forward. Steinschneider (*Die erste geometrische Schrift in hebräischer Sprache,* Berlin, 1864; Schapiro, H., *Mishnath Hamiddoth ins deutsche übersetzt*) believed that he had discovered the text of the long-lost Baraitha in the *Mishnath Hamiddoth* (the first Hebrew geometry, written about 150 C.E.), but in this he was undoubtedly mistaken. The *Mishnath Hamiddoth* is entirely secular in content, and shows traces of Arabic influence. Moreover, none of the extant quotations of the Baraitha is to be found in Steinschneider's text. Horowitz (*Tosefatha Atikatha,* 1890, p. 7) inferred that our Baraitha and the "Baraitha of the Erection of the Tabernacle" were two recensions of the same work, because certain statements were common to both. However, this inference is unjustified. Certain passages were borrowed by one author from the other, but there the dependence ends. L. Grünhut collected all the extant quotations from the Baraitha in *Halikkutim,* part 2 (Jerusalem, 1898); it was reprinted by Eisenstein in his *Otzar Midrashim* (New York, 1915).

8. Baraitha of Rabbi Ishmael, called also "the Baraitha of the Thirteen Hermeneutic Rules of Rabbi Ishmael" (*baraitha dishelosh 'esreh middoth derabbi Yishma'el*), a collection of the principles of Biblical exegesis employed in the school of Rabbi Ishmael, with examples to illustrate their use. The Baraitha forms the introduction to the *Sifra.* These Thirteen Rules are the oldest extant expansion of the Seven Rules of Hillel (*Tos. Sanh.* 7:11; *Aboth de Rabbi Nathan* 37), and, because of their importance, have been included in the daily morning service (Shaharith) of the prayer-book. Commentaries on the Baraitha are plentiful, notably those of Saadia, Pseudo-Rashi, Abraham ben David of Posquières, and Samson ben Isaac of Chinon.

The mystic work *Hechaloth* is sometimes called "the Baraitha of Rabbi Ishmael" as well.

9. Baraitha of Joseph ben Uzziel, a collection of Cabalistic material, which is often quoted by Recanati. It forms a commentary to the *Sefer Yetzirah,* and is preserved in a manuscript at the University of Oxford.

10. Baraitha of Menstruation (*baraitha denidah*). This collection was known to the Geonim, Nahmanides, and the Tosafists until the 13th cent., but

then completely vanished. It was not until recent times that Horowitz published the entire collection from a manuscript, with an exhaustive introduction (Frankfort, 1890). It consists of Halachah and Haggadah and is based upon *Lev.* 15:19-33.

This collection quotes about twenty-five Tannaim and several Amoraim, none of whom came from Babylonia. The manner in which men and events are mentioned indicates that the collection originated in Palestine at a time when the proper chronology of the Talmudic sages was unknown. Nevertheless, many of the statements in the Baraitha are very old. Especially noteworthy is the fact that it advocates the stricter interpretation of the Bible, as found, at times, in the older Halachah, the School of Shammai, and the Sadducean tradition. Thus, the Baraitha (p. 13) maintains the earlier and more rigorous view, which Akiba had alleviated (*Sifra,* Metzora, par. 5, chap. 9), as regards a woman's rights during menstruation. In direct contrast to the statement of the Talmud (*Erub.* 13b), this Baraitha declares that while both the Hillelites and the Shammaites speak the words of the living God, in practice the teachings of the School of Shammai must be followed (p. 21). The regulations dealing with hygiene and medicine in this collection seem to indicate that it originated in a locality where the teachers devoted themselves to the study of the natural sciences.

11. Baraitha of Rabbi Phineas ben Yair. This title, as well as "Midrash of Rabbi Phineas ben Yair," is usually applied to *Midrash Tadshe.* The same is used also of a small collection of Haggadic sayings about the Messianic era by Rabbi Phineas and Rabbi Eliezer Hagadol. The collection, which is based on *Sotah* 9:15, was published by L. Grünhut (*Halikkutim,* vol. 2, pp. 20b-21a). The Baraitha contains some Essene ideas.

12. Baraitha of Salvation (*baraitha diyeshu'ah*), a collection of Haggadic utterances that enumerate the twenty-four sins which delay the Messianic era and redemption. It was published by Schönblum as part of a collection, *Sheloshah Sefarim Niftahim* (Lemberg, 1877). The mention of each sin is accompanied by the citation of a Biblical passage which demonstrates the seriousness of the nature of the sin. Each citation is followed by a story from the Talmud or *Midrash Lamentations.* The collection dates back to the early Palestinian period, and contains no quotation from the Babylonian Talmud. It is mentioned for the first time by Alfasi (11th cent.; *Yoma,* at the end). Maimonides also gives the list of these sins (*Hilchoth Teshubah* 4).

Even in his own times Alfasi's source was no longer known, and Joseph Caro, in his commentary on Maimonides, informs us that he found this collection in small tracts, *massechtoth ketannoth.* Caro's precise meaning can not now be known. *The Mahzor Vitry* (edit. Hurwitz, pp. 724-25) also cites these twenty-four sins, but follows another version given in *Derech Eretz Rabbah.*

13. Baraitha of Samuel, a collection dealing with astrology, astronomy, and the principles of the Jewish calendar, deriving from post-Talmudic times. It was frequently quoted by medieval authors, but all traces of it were lost after the 15th cent. Indeed, Reggio went so far as to deny its existence (*Kerem Hemed,* vol. 5, p. 115), and Filipowski identified it with *Pirke de Rabbi Eliezer* (introduction to his edition of Abraham ben Hiyya's *Sefer Haibbur*). However, in 1861 Rabbi Nathan Amram published the Baraitha from a manuscript belonging to his father (Salonika, 1861; Frankfort, 1863). It has since been republished with a commentary, *Shebile Hameoroth,* by Aryeh Lob Lipkin (Piotrków, 1902; Vilna, 1925).

The title implies that the work was attributed either to the Amora Samuel, who was renowned for his astronomical knowledge (*Ber.* 58b; *R.H.* 20b; *Hul.* 95b; *Kuzari,* chap. 4, par. 29), or to the Tanna Samuel Hakatan, who knew the secret of intercalation (*Sanh.* 11a). However, the Baraitha itself (beginning of chap. 5) speaks of the year 4536 A.M., equivalent to 776 C.E., and therefore can not be earlier than the 8th cent. Certain parts of *Pirke de Rabbi Eliezer,* especially chapters 6 and 7, are very similar to the Baraitha of Samuel; evidently borrowing of some sort occurred. The collection is entirely uninfluenced by Greek and Arabic science; it is almost exclusively composed of Talmudic elements. It was extensively utilized in the creation of Cabalistic cosmography.

14. Baraitha of the Secret of Intercalation (*baraitha desod ha'ibbur*). This collection is already mentioned in the Talmud (*R.H.* 20b), although how it happens that the quotation occurs there has not yet been explained. A large part of it is incorporated in the Baraitha of Samuel, with which, however, it is not identical. Two fragments were published by Wertheimer in *Leket Midrashim* (Jerusalem, 1903).

15. Baraitha of the Thirty-Two Rules (*baraitha delamed beth middoth*), a collection of thirty-two hermeneutic principles employed by the rabbis in interpreting the Bible. These rules are a further expansion of the Thirteen Principles of Rabbi Ishmael and the Seven Rules of Hillel. The Baraitha was early attributed to Rabbi Eliezer ben Rabbi Jose the Galilean, whose learning the Talmud praises in the highest terms (*Hul.* 89a). Although not mentioned in the extant Gaonic literature, the work was frequently quoted from the 11th to the 14th centuries by such varied authorities as Jonah ibn Janah, Moses Hadarshan, Rashi, the Karaite Judah Hadasi, and Maimonides. However, the recension which they used has not come down to us. Our present text is that found in the *Sefer Hakerithuth,* an important work on the methodology of the Talmud, written by Samson ben Isaac of Chinon (1260-1330).

The collection is divided into two main sections: 1) a rubric of the thirty-two principles; 2) an interpretation of each category through examples from the Bible. The date of its compilation is somewhat in dispute. Bardowicz and Halper maintain that the Baraitha was composed in Gaonic times. The general opinion among scholars inclines toward a much earlier date, on several grounds. The terminology is essentially Tannaitic in character, and most, if not all, of the rules are commonly employed in the Tannaitic Midrashim, the Mishnah, and the Gemara. Moreover, with the exception of two Amoraim, Johanan bar Nappaha and Jose ben Hanina, all the authorities quoted in the second part of the Baraitha are Tannaim: Akiba, Ishmael, Jose, Nehemiah, Nehorai, Judah Hanasi, and Hiyya. It therefore seems more likely that it was finally redacted in the Amoraic period.

The principles given in the Baraitha are chiefly Midrashic, used in deducing new Halachah or Haggadah

from the Biblical text. Yet several categories (thus nos. 9, 11, 31 and 32) bear witness to the emergence of a rational Biblical exegesis and the beginnings of sound textual and historical criticism.

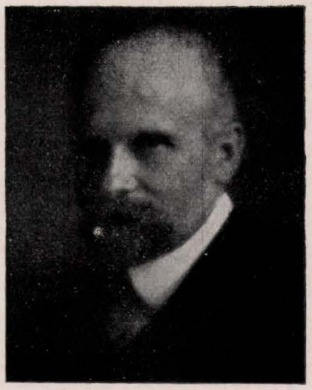
Michael Higger has begun the publication of the entire Baraitha literature in fifteen volumes, of which two had appeared by 1940. ROBERT GORDIS.

Lit.: Frankel, Z., *Darche Hamishnah* (1923) 218, 311-13; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2, pp. 239-44; Bacher, W., *Die Agada der Tannaiten,* vol. 2, pp. 293-98; Strack, H. L., *Einleitung in Talmud und Midrasch* (5th ed., 1921) 2, 99-108; Mielziner, M., *Introduction to the Talmud* (3rd ed., 1925) 20-21, 123-28; *Otzar Yisrael,* vol. 3 (1909) 196-98; vol. 6 (1911) 101-3, 150; Moore, G. F., *Judaism in the First Centuries of the Christian Era,* vol. 1 (1927) 135-49, 155-56; Friedmann, Meir, edition of the Baraitha of the Erection of the Tabernacle (1908, with introduction; reprinted by Eisenstein, J. D., *Otzar Midrashim,* 1915, pp. 298-304); Abraham of Vilna's Introduction to *Agadath Bereshith,* Buber ed., p. 35; Eisenstein, J. D., *Otzar Midrashim* (1915) 247-49, 292-96, 404a, 542; Horowitz, *Tosefatha Atikatha* (1890) sections 4 and 5; Schechter, S., in *Jewish Quarterly Review,* vol. 3, pp. 338-42; introduction to the Vilna edition of the Baraitha of Samuel (1925); cf. also the literature under ABOTH.

BARAK, a warrior from the tribe of Naphtali who, according to *Judges* 4 and 5, associated himself with Deborah and won an important battle against the Canaanites at Taanach.

There are two accounts of this battle, one written in prose and one in poetry. The poetic account (*Judges* 5) is much older and therefore more reliable than the prose account. It is in fact usually conceded that this poem is the oldest piece of literature in the Hebrew Bible and that it was probably written very soon after the event it describes. The later account (*Judges* 4) is not quite a unit. Compared with chap. 5 it manifests confusion with regard to the relation of Sisera to Jabin, with regard to the place where the battle occurred, and with regard to the Israelite tribes who participated. The difficulties can best be removed by supposing that by the time this later prose narrative was composed the tradition regarding the battle described in *Judges* 5 in which Barak fought against Sisera at Taanach had already become confused with another tradition regarding another and somewhat earlier battle between the Israelite tribes Zebulun and Naphtali and the Canaanite king Jabin of Hazor, the scene of which was Kedesh-Naphtali near the Waters of Merom (Huleh?). This battle is alluded to in *Josh.* 11:1-15, but there it has taken on a national form, so that Joshua is said there to have led all of the Israelites against an alliance of Canaanite kings. The confusing of Jabin with Sisera remained and is to be found in still later passages in *I Sam.* 12:9 and *Ps.* 83:10.

The purer tradition, in *Judges* 5, tells us that the battle was fought between six Israelite tribes, Zebulun, Naphtali, Issachar, Ephraim, Manasseh and Benjamin under the leadership of Barak and Deborah, the woman-judge who inspired him, and a Canaanite alliance led by Sisera. Barak won a great and important victory. Taanach, the scene of the battle, lies in the valley of Esdraelon and was an important Canaanite center. Occupying this valley, the Canaanites formed a wedge, dividing the Israelite tribes to the north from those to the south, and the battle won by Barak was without doubt an important step towards the unification of Israel. In this historic battle natural forces and the cunning of Jael, a woman, played a great part.



Robert Bárány, winner of the Nobel Prize for Medicine in 1914

The name Barak means "lightning," and is often found among Semitic names; cf. the Carthaginian general Hamilcar Barcas and the place Bene Berak.

See also DEBORAH, SONG OF. SHELDON H. BLANK.

Lit.: Morgenstern, J., "Kedesh-Naphtali and Taanach," *Jewish Quarterly Review* (1919) 359-69; Kittel, R., *Great Men and Movements in Israel,* 44-60; *Cambridge Ancient History,* vol. 2 (1924) 386-87; Burney, C. F., *The Book of Judges* (1920) 78-176; Moore, George F., *Commentary on Judges* (1910) 107-73.

BÁRÁNY, ROBERT, physician and Nobel Prize winner, b. Vienna, 1876; d. Upsala, Sweden, 1936. He became surgical operator at Gussenbauer's clinic in Vienna and, in 1905, assistant at the auricular clinic. In 1909, he began lecturing at the University of Vienna. Barred from attaining a full professorship at that institution by reason of his Jewish faith, Bárány accepted a call to the faculty of the University of Upsala in 1917, where he remained as professor to the end of his life.

As an ear specialist, Bárány wrote numerous treatises and several important medical works on the ear, notably one in which he set forth his epochal discovery of the caloric reaction of the inner ear. He subsequently discovered a new method for examining the vestibular apparatus, in 1909, since known as the Indication Test. He also published *Physiologie und Pathologie des Bogengangapparates beim Menschen,* in 1907.

Bárány was the founder of entirely new methods for ascertaining the physiological functions of the labyrinth of the ear and its disturbances. He was the recipient of many honors, among them: a share in the Politzer Prize in 1912, a prize from the Belgian Academy of Sciences in Brussels in 1913, the Erb-Denkmünze award (1913), and the Guyot Prize of Groningen University in 1914. And for his work on the physiology and pathology of the human vestibular apparatus, he received the 1914 Nobel Prize for Medicine while confined as a war prisoner by the Russians in Przemysl fortress.

Lit.: The Nobel Prize Winners 1901-37, pp. 201, 494.

BARASCH, JULIUS, physician and philanthropist, b. Brody, Galicia, Poland (then Austria), 1815; d. Bucharest, Roumania, 1863. He was married at the early age of sixteen. Having lost his fortune in speculation, he went to Germany, where he collaborated in several literary ventures with Ludwig Philippson. In 1852 he be-

came professor of natural sciences at the University of Bucharest; in the same year he founded modern Jewish schools for children of Austrian and Prussian parentage. In 1858 he established the first children's hospital in Bucharest. Barasch was one of the outstanding leaders in the struggle for the emancipation of the Jews in Roumania, and in 1861 published a valuable book on the subject, *L'Émancipation Israélite en Roumanie*. He contributed to the *Allgemeine Zeitung des Judentums* a number of most interesting articles on the Polish Hasidim as well as on his travels in the Orient.

Lit.: Schwarzfeld, M., *Dr. Iuliu Barasch* (1919); Kayserling, M., *Gedenkblätter* (1892).

BARASH, ASHER (pseudonym Felix), author and translator, b. Lopatyn, near Brody, Galicia, 1889. He began writing before he was twenty, and the year after he moved to Palestine his first work appeared, *Temol* (Jaffa, 1915), a collection of Hebrew love-poems marked by their freshness of mood and diction. Since then he has written chiefly prose. He has contributed to such Hebrew periodicals as *Hashiloah* and *Hatekufah;* in collaboration with Jacob Rabinowitz he founded the bimonthly literary magazine *Hedim* in 1922 and edited it till 1938.

Barash is a realist and his stories and novels are always close to the soil. *Perakin Mehaye Rudolfer* (Tel Aviv, 1928) is a series of pictures of the Galician villagers and townsfolk. In *Ale Adamoth* (Tel Aviv, 1933) the story "Ish Nevetho Nimhu" gives a modern interpretation of a family tragedy. All his stories are written in a fresh and limpid prose, attaining at times the beauty of poetry. In 1940 he was awarded the Bialik Prize for his Hebrew novel *Alien Love*.

Other works are: *Torath Hasifruth,* a text-book on literature (Tel Aviv, 1924); *Masa Beharim* (Jerusalem, 1927); *Pelah Harimmon* (1934); *Hadas* (1936); and translations of Björnsen's *Synnove Solbakken,* Defoe's *Robinson Crusoe,* Schiller's *Don Carlos,* Harriet Beecher Stowe's *Uncle Tom's Cabin,* and Herzl's diaries.

Lit.: Klausner, Joseph, *A History of Modern Hebrew Literature,* p. 192.

BARATZ, HERMANN (HIRSH), lawyer, b. Dubno, Poland, 1835; d. 1922. He was graduated from the rabbinical school of Zhitomir in 1859 and from the University of Kiev in 1869. In 1871 he was appointed censor of Hebrew books and consultant on Jewish affairs by the governor-general of Kiev. His literary activities were devoted to research of ancient Russian chronicles and monuments with regard to the Jewish elements contained in them. His principal work, *The Investigation of Jewish Elements in the Ancient Russian Chronicles* (Russian) appeared in Berlin (1924), while contributions from his pen are scattered in various learned periodicals.

BARATZ, JOSEPH, journalist and leader of Palestinian workers, b. Kupnitze, Ukraine, 1890. In 1910 he participated in the founding of the Dagania colony in Palestine, based on communistic principles.

He was delegated by Hapoel Hatzair to visit Russia in 1918, and in 1922 he traveled to the United States on behalf of the workers' institutions. Several times he served on delegations sent to the United States, Europe and South Africa by the Jewish National Fund, Palestine Foundation Fund and the Federation of Workers. In 1920 he joined the secretariat of the Palestine Workers' Organization.

He has contributed numerous articles to Hebrew and Yiddish periodicals, most of them dealing with workers' problems. He wrote several pamphlets on the history of the Dagania colony.

BARBADOS, an island of the British West Indies, the most eastern of the Lesser Antilles. Discovered by the Spaniards toward the end of the 15th cent., it has been an English possession since 1625. While Marranos may have settled there as early as 1628, the definite arrival of professing Jews dates from April 20, 1655, when Abraham de Mercado, a physician, and his son, David Raphael, settled in Barbados by permission of Oliver Cromwell. Others followed.

In 1656 the Jews were granted, by petition, the privileges of the laws and statutes of the Commonwealth of England and of the island, relating to foreigners and strangers. Jewish community life began to flourish in 1658, attested by a tombstone still standing in the congregational cemetery in 1844, bearing the date 5418 (1658). That a large colony flourished in 1660 is evidenced in a petition, published in London during the same year and directed against the admission of Jews into England, in which it is stated that "in the Barbados they do so swarm, that . . . they were within a year to be banished thence." The predicted banishment, however, did not occur.

In 1661, Benjamin de Caseres, Henry de Caseres and Jacob Fraso petitioned the King of England to permit them to live and trade in Barbados and Surinam, while also inducing the King of Denmark to appeal to Charles II in their behalf. The Commissioner for Foreign Plantations, to whom the petition was referred, questioned the advisability of allowing Jews to reside in and trade with His Majesty's colonies; but he advised, however, that the three highly recommended Jews be granted a special license to reside there.

The Jewish community was soon increased to a great extent, partly by the arrival of former members of the dissolved colony of Cayenne (French Guiana), in 1664, following its cession to the French by the government of Holland. In a letter dated the same year, Lieutenant-Colonel Thomas, president of the Jamaican Council, mentions a certain "gold-finding Jew, Senr. Abram Israel de Pisa." In 1665, one Isaac Israel de Pisa fell under the King's displeasure for his failure to find gold mines, for which he and several members of his family were banished from Jamaica. Isaac Israel de Pisa was also deprived of a gold chain previously bestowed upon him by the King.

In 1668 the Jews, extensive owners of sugar plantations, were forbidden to sell their products at retail by a ruling of the grand jury. Two months later the King, in Council, attempted to restrain the trade between the Jews of Amsterdam and those of Barbados, England being then at war with Holland. In 1669, orders were issued to seize vessels engaged in such traffic. Despite these restrictions the Jewish colonists of Barbados increased in number and attained a position in trade that gave them virtual control of the sugar industry.

Following the denization (a partial naturalization) of

Moses Pereyra in 1671, Governor Willoughby was instructed by the British government to dispense with the oaths of allegiance administered to the Jews in such cases, and to molest no man in the peaceable exercise of his religion. At about this time, 1669, the Jews petitioned the King for the right to take oath upon the five books of Moses, whenever called upon to give testimony. This petition was granted, though it did not go into effect until 1674 and applied only to commercial transactions. The attempt to extend this privilege to all cases was unsuccessful, for while the act was duly passed by the Assembly, further ratification seems to have been withheld.

A law, passed in 1688, restricting Jews to owning one slave each, was unconditionally repealed in September, 1706. Special taxes were imposed upon them at various times until 1761, when all additional burdens were lifted. Thereafter, for a period of seventy years, the Jewish community grew steadily in numbers and importance, and prospered.

In 1681 there were 260 Jews on the island of Barbados. The Jewish population increased slowly at first, the great majority living in Bridgetown and a small number in Speightstown. The exact date of the establishment of the first Barbados synagogue in Bridgetown is unknown, but it is probable that there was one in existence before 1679. The first rabbi of the community was Eliau Lopes of Amsterdam, who was already a resident of Barbados in 1683. This congregation, the Kahal Nidhe Israel, was under the jurisdiction of the Spanish and Portuguese synagogue in London, by whom their rabbis were chosen. Until 1844 all prayers were recited in Spanish. In 1739, a mob was incited by false accusations against the Jews to an attack upon their synagogue. Such disturbances, however, were frowned upon by the authorities, as the Jews had many influential men in their number.

The community flourished, especially from 1761 to 1831. All political disabilities were removed by act of the local government in 1802 and of Parliament in 1820. The Jews were accorded the special privilege of representation in matters of taxation. In 1831 the synagogue was destroyed by a hurricane which laid waste the island. Two years later, a new synagogue was built and dedicated in the presence of the leading dignitaries; and in 1844 the first religious school was established.

The decline of the Jewish community coincides with the decline of the island as a trade center, beginning about the middle of the 19th cent. as an aftermath of the havoc wrought by the hurricane of 1831. Many of the Jews subsequently emigrated to other islands of the Antilles and to North and South America. In 1792 the congregation boasted 147 members, who supported seventeen pensioners and contributed generously not only to Jewish charities throughout the world but subscribed the sum of 1,152 pounds to assist the English government in carrying on the Napoleonic wars. But by 1848 the congregation numbered only thirty-eight sustaining members, drawn from the seventy-one Jews dwelling on the island at that time. The census of 1882 showed twenty-one Jews; and the few that were left in 1918 had become part of the English colony, losing their identity as a separate community. The synagogue was closed and some of its contents sold at auction; others were presented to the Barbados museum. The scrolls and sacred vessels were sent to the Spanish and Portuguese congregation in London, which sent two of the scrolls to the Marrano congregation when it again began to worship (1926-28), and others of the vessels when its synagogue at Oporto was dedicated (1936).

MORRIS LEHRER.

Lit.: Schomburgk, *History of the Barbadoes* (1847); Daniels, *Extracts from various records of the Early Settlement of the Jews in the island of Barbadoes, W. I.,* privately printed (1899); Samuel, W. S., *A Review of the Jewish Colonists in Barbados in the Year 1680* (1936).

BARBARY STATES, the usual joint designation for the Northern African realms of Morocco, Algeria, Tunisia and Tripoli. The name "Berberia" already appears in the *Sifre* (3rd to 5th cent.). Medieval Jewish authors called these regions simply "Africa" and the Jews there "Maghrebim" (Hebrew *ma'arabim,* "Westerners"), "Mustarabim" (from Hebrew *mista'arebim,* "those who live among the Arabs"), or by the Spanish name of "Moriscos." Outside of the Barbary States, the Maghribian Jews now live in Egypt, Palestine (the Maghribian quarter near the Wailing Wall in Jerusalem), and Syria.

It is uncertain when Jews first settled in the Barbary States. It is definitely known that they were there at the time of the Roman dominion. In the period of the Arabian conquest the Jews were usually on the side of the Arabs against the Christians; at times, however, as in 688, the Berbers and the Jews fought together against the Arabs. Legends tell of the Jewish tribe "Jerua" ruled by a Jewish priestess-queen (Kahina). Many Arab tribes today show traces of Jewish origin.

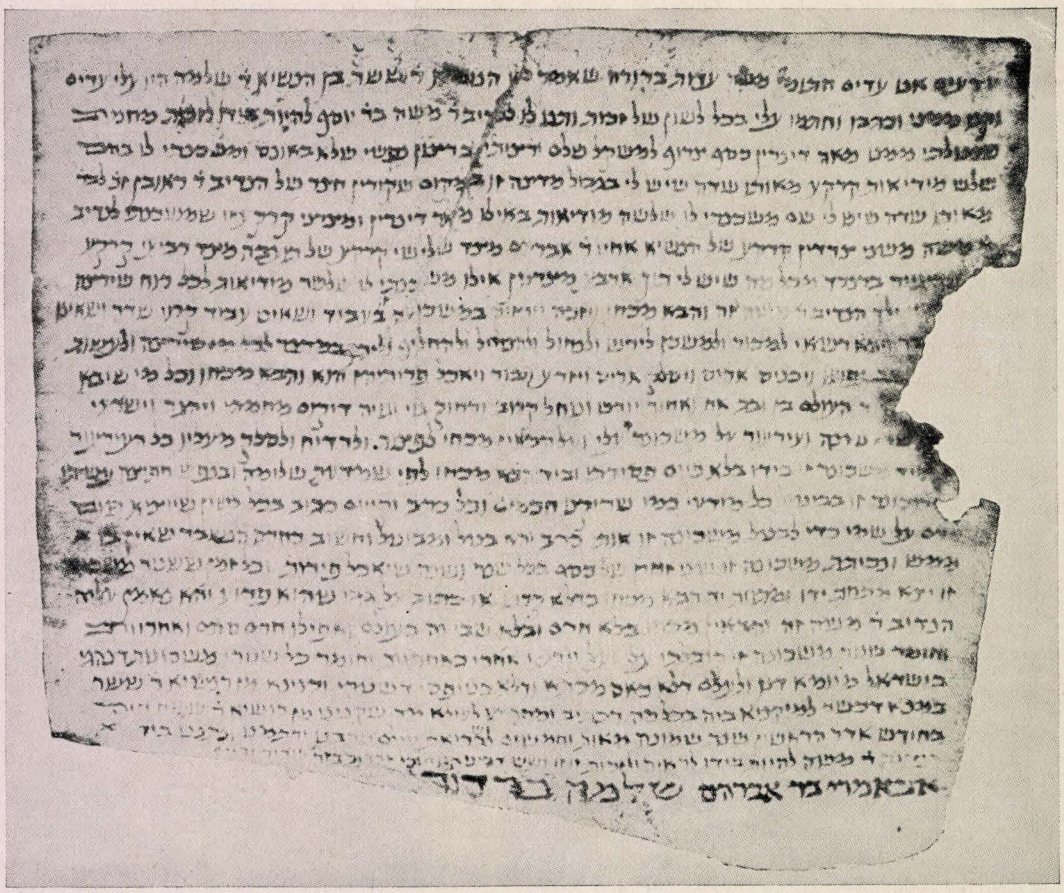
At the time of the Geonim (589-1038) important centers of Jewish learning arose in the Barbary States, particularly in Kairwan. During the persecutions of the 14th to the 16th centuries many Jews from Spain and Portugal escaped to the Barbary States. These Sephardim soon formed an economic and cultural upper class. They generally lived in the cities, while the native Jews led a nomadic existence further inland.

The Barbary Jews are a pronounced Oriental type. They are distinguished by their strong and powerful physique; their women are renowned for their beauty. Their dress, manners and customs greatly resemble those of the Arabs. Strongly religious, they retain all the laws of the Bible and the Talmud, but, like their neighbors, they are superstitious. The native Jews speak Berber, the Sephardic settlers speak Judeo-Spanish, but both groups speak Arabic as well. They are prominent in business by reason of their versatile linguistic ability. They are also artisans, tailors, shoemakers, jewelers, and engravers, but prefer the retail trades.

See also: ALGERIA; MOROCCO; TUNIS; TUNISIA.

Lit.: Schürer, Emil, *A History of the Jewish People in the Time of Jesus Christ,* vol. 3 (5th ed.); Juster, J., *Les juifs dans l'empire romain,* vol. 1 (1914); Benjamin, I. J., *Eight Years in Asia and Africa* (1859) 238-78; Mendelssohn, S., *The Jews of Africa* (1920); Slouschz, N., *Hébraeo-phéniciens et judéo-berbères* (1908); idem, *Travels in North Africa* (1927).

BARCELONA, capital of Catalonia in Northeastern Spain. The beginnings of the Jewish community of Barcelona go back to the 9th cent. In 1079 some forty Jewish families lived in Barcelona. Because of its eco-



An 11th cent. note of indebtedness issued by one Sheshet, son of Solomon, of Barcelona (February 27, 1096). Reproduced from "Documents Hebraics de Jueus Catalans"

nomic prosperity and its cultural development, it attained early fame as "a mother community in Israel." Due to the liberal policies of the counts of Barcelona, and later, from 1137 on, of the liberal kings of Aragon, Jews distinguished themselves in the service of the state as secretaries, administrators, bailiffs, and diplomats. According to Bofarull, Jews owned one third of the landed property in the county of Barcelona during the 11th and 12th centuries. Proof that the Jews of that time owned extensive real estate may still be found today in the name Monjuich (Mons Judaicus, "Jewish Mountain") in the western part of the city. The Jews helped establish the greatness of the famous commercial city as bankers and merchants in the local and overseas trade. In the 13th and 14th centuries the Jewish artisans of Barcelona formed independent guilds. The Jews generally resided in a special quarter known as the *calle* or *juderia*. The segregation was voluntary at first, and many Jews lived outside the Jewish quarter. Beginning with the 14th cent., however, compulsory segregation was pressed vigorously by churchmen and burghers.

Modeled after the excellent example of the city constitution, the Jewish community was administered by three secretaries, five judges, and a council of thirty. The community officials were first elected by these administrators and then confirmed by the king. Later on, the retiring officials named their successors and, by so doing, secured the administration for a few families influential because of wealth and education.

During this golden age, when men like Solomon ben Abraham Adret and Nissim ben Reuben Gerondi flourished, this community enjoyed the cultural, and perhaps numerical, leadership of world Jewry. Hasdai Crescas, Isaac ben Sheshet, and other sages and authors, prominent at the end of the 14th cent., owed their education to the Talmudic and philosophical school of Barcelona. However, while the educated Jews and Christians had common interests and carried on their literary activities together, their highly developed culture served to intensify differences between Jews and the average Catholic resident. Since Barcelona became a center for mendicant friars, who were hostile to the Jews, these differences gave rise to hostility.

In 1263 a remarkable religious disputation between Nahmanides of Gerona and the apostate Pablo Christiani took place, at Barcelona, by instigation of the Dominicans and presided over by King James I. It resulted in a campaign of conversion directed against the Jews, which recurred often in later years. There followed ordinances inimical to the Jews, instituted by the city council of Barcelona, which nevertheless protected them when public disturbances occurred.

From 1348, the year of the plague (Black Death), when the Jewish community was assaulted and plundered for the first time, the Jews suffered continuous economic difficulties. The religious fanaticism of the citizenry increased in intensity with the influence of the

clergy; and the hatred of the peasants, who had been impoverished by the nobility, was directed against the Jews of the capital. Instigated by a band of Castilians from Seville, where outrages upon the Jews had already been perpetrated, the mob of Barcelona made a surprise attack on the Jewish community on August 5, 1391, and continued for six days in succession to commit acts of violence and bloodshed, plundering and murdering the Jews. Many were killed; some fled to North Africa while the rest submitted to baptism.

The attempts of John I of Aragon, in 1392, to persuade Jews to resettle in Barcelona met with deserved failure, the Jews having lost all confidence in his assurances of protection. After the decree of 1424, which prohibited Jews thenceforth from residing in that city, not one permanent Jewish resident remained; but Jews were granted temporary stay in Barcelona. A large number of baptized Jews, however, continued to live there. To these the city owed much of its economic prosperity in the 15th cent. But the Inquisition, initiated in 1487, caused them to emigrate in large numbers, which seriously impaired the commerce of Barcelona.

FRITZ BAER.

After a lapse of 400 years, Jews began to appear in the city of Barcelona at the beginning of the 20th cent. Prior to the World War (1914) these were exclusively Jews from Morocco and Turkey who earned a livelihood as street vendors. During the years of the World War, a number of Polish Jews strayed into Barcelona; later came Jews from the North African countries. By 1918 the Jews numbered more than 100.

The provisional government of the newly created Spanish Republic (April, 1931), while assuming that the revolution of 1868 had nullified the expulsion edict of 1492 and all similar decrees, promulgated laws legalizing the residence of Jews and effected facilities for the resettlement and immediate enfranchisement of the descendants of Spanish Jews. Thenceforward the community grew steadily, attaining in 1932 a Jewish population of more than 3,000 souls, preponderantly of Sephardic descent.

After 1933, a considerable stream of German Jews, victims of Naziism, settled in Barcelona. This contingent had been responsible for the rapid development of the film industry, the establishment of various plants for the manufacture of leather, confections, etc. There had been also established a Jewish congregation and a Klaus (a Sephardic house of prayer). The community was cohesive, Ashkenazim and Sephardim cooperating closely in communal, religious and cultural matters. In 1935 the number of Jews was well in excess of 5,000, with the Ashkenazim in the majority. Among the immigrants preceding the Civil War were also Polish and Roumanian Jews, most of them prospering as craftsmen and artisans—tailors, saddlers and hatters.

With the Civil War began the deterioration of this young and growing community, many of them immigrating: some to Palestine, others to France. After Franco's victory, all German Jews fled because they were afraid that the German Gestapo would enter Spain together with Franco's army. In Barcelona may be found the secret mausoleum of the fallen Jewish officer, a German refugee, named Hans Holtzer, over whose grave Prime Minister Negrin of Spain had uttered a fervent eulogy in praise of those Jewish heroes who had fought for the freedom of Spain. After Franco's triumph (1939) there remained no more than 100 Jewish families in Barcelona. According to reliable reports, the victorious Nationalists completely suppressed all Jewish religious life. The one synagogue in the city was closed, and was desecrated by vandals.

JACOB LESTSCHINSKY.

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 3, pp. 387-88; vol. 4, pp. 171-72; Jacobs, Joseph, *An Enquiry into the Sources of Jewish History in Spain* (1894) 16 et seq.; *American Jewish Year Book,* vol. 38, p. 271; vol. 39, p. 323; vol. 40, pp. 187-88; "Passover in Barcelona," in *American Hebrew,* Apr. 27, 1934, p. 493.

BARCLAY, JOSEPH, non-Jewish translator of the Mishnah into English, b. Strabne, Ireland, 1831; d. Jerusalem, 1881. He was educated at Trinity College in Dublin; he took a great interest in the work of the London Society for Promoting Christianity Among the Jews and in 1858 offered himself as a missionary. His first efforts, to convert the Jews of Constantinople, failed; in 1861 he went to Jerusalem to continue his efforts there, and was named bishop of the city in 1879. In 1878 he issued "A Translation of Eighteen Treatises from the Mishna, with Notes and Appendix," the second English version to be made of any part of the Mishnah, and the first English translation of nine of the eighteen tractates. The latter are taken from five of the six divisions of the Mishnah, the third (Nashim) being the only one not represented.

Lit.: Strack, *Introduction to the Talmud and Midrash* (1931) 143; *Dictionary of National Biography,* vol. 1, p. 1087.

BARCO, now a village in the province of Como, Lombardy (Italy). During the incunabula period of printing of Hebrew books, Barco in 1494-97 housed the famous Soncino press, in the course of its journeys over Italy. Hebrew and Christian books were printed there, among them *Selihoth* (Sept., 1497) and *Talmud Babli, Sanhedrin* (Nov., 1497).

BARD, LEOPOLDO, Argentine deputy and physician, b. Buenos Aires, 1888. He received his M.D. degree from the University of Buenos Aires in 1910. Bard served in the Chamber of Deputies of the Argentine Congress from 1923 to 1929, representing the Radical Party, of which he was a leader. He served as chairman of important parliamentary medical commissions between 1922 and 1927, was president of the Argentine Association of Social Hygiene (1926-29), instructor in medical hygiene at the Faculty of Medical Sciences of Buenos Aires (1927-28), and in 1929 was appointed associate professor of medical hygiene at the University of Buenos Aires. In 1940 he was engaged in medical practice in Buenos Aires.

In addition to many articles in various Argentine medical journals, Bard published the following works: *La anestesia raquídea por la novococaína* (1910), *Medicina operatoria* (1911), *La anestesia* (1911), *Las miserias del placer* (1912), *Manual de terapeútica quirúrgica y medicina operatoria* (1913), *Profilaxis del paludismo e impuesto sanitario* (1923) and *Código de menores* (1925).

Lit.: Antecedentes, Títulos y Trabajos (biographical sketch published by the Faculty of Medical Sciences of the University of Buenos Aires, 1929).

BARDACH, family name, the origin of which is often traced back to BaRDaCH, the initials of the name Ben Rabbi David Harif, earlier name of David ben Samuel Halevi (1585-1667), author of the *Ture Zahab* or *TaZ* (Golden Rows), a commentary on the *Shulhan Aruch*. The most important members of the Bardach family, arranged in chronological order, were:

ISRAEL BEN HAYIM MOSES BARDACH, Lithuanian Hebrew grammarian who flourished at the end of the 18th cent. He wrote works on Hebrew grammar and commentaries on rabbinical and Cabalistic texts, but only his *Taame Torah,* a work on Hebrew accents, was published (Vilna, 1822).

ELIJAH BARDACH, Hebrew author, b. Lemberg, Austria (now Russia), 1793; d. Vienna, 1864. A contributor to Hebrew periodicals, he was also the author of a play *Akedath Yitzhak* (The Binding of Isaac; patterned after the Italian *Isaaco* by Metastasio), and of *Maarich Hamaarachoth* (title is a pun on the word *Aruch,* dictionary), a Hebrew-German dictionary (Vienna, 1868).

JUDAH (JULIUS) BARDACH, Hebrew author and translator, b. Turijsk, Volhynia, Russia, 1827; d. Odessa, Russia, 1903. He was a teacher in Russian-Hebrew schools in Khotin, Bessarabia, and later censor at Odessa. From 1857 to 1882 he served as Jewish religious instructor in the high schools and in the Talmud Torah of Odessa. In 1871 he was appointed censor of Hebrew books; the Russian government conferred upon him the hereditary title of honorary citizen. In addition to contributions to various works on Hebrew and Aramaic philology, he is known as the compiler of *Mazkir Libene Reshef* (Vienna, 1869), a catalogue of Simhah Pinsker's Hebrew and Arabic manuscripts, as a translator into Russian of Jewish liturgical works, and as a writer of text-books on the teaching of the Jewish religion.

Lit.: Sokolow, N., *Sefer Zikkaron* (1889); Wininger, S., *Grosse Jüdische National-Biographie,* vol. 1 (1925) 243; *Budushchnost,* vol. 4 (1903) 248; Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana,* vol. 1 (1891) 14; Letteris, M., Preface to *Maarich Hamaarachoth.*

BARER, SIMON, concert pianist, b. Odessa, 1896. When he was eleven years old he entered the Leningrad Conservatory, where he studied under Annette Esspipoff and Blumenfeld. After winning the Rubinstein prize, Barer began concertizing in Russia, then in Germany. In 1934 he performed for the first time in England, making a profound impression upon critics and musicians. His American debut took place in 1936. Since that time he has been ranked by many critics among the dozen leading piano virtuosos of our time. His technique is phenomenal, and with it he combines a fine poetic taste, and a self-effacing musicianship.

BARGÈS, JEAN JOSEPH LÉANDRE, Catholic priest, honorary canon of Notre Dame de Paris, b. Auriol, France, 1810; d. near Marseilles, 1896. In 1835 he became a member of the Asiatic Society of Paris. He held the post of professor of Hebrew in the faculty of theology at the Sorbonne until the department was abolished in 1885.

An important Orientalist, he is of interest as a writer on Biblical and Hebraic subjects. The following are noteworthy: *Le livre de Ruth* (1854); *Les Samaritains de Naplouse* (1855); *Rabbi Jehudah ben Koreisch* (in collaboration with the scholar Baer ben Alexander Goldberg, 1857); *Libri psalmorum David* (1861); *Hebron et le tombeau du Patriarch Abraham* (1863); and *Sefer Taghin, Liber Coronularum* (1866), which includes an article by Senior Sachs.

BARI, Italian seaport in Apulia, in the southeastern part of the country; because of its important location on the trade routes to the Orient, it is surnamed the "Gate of the Orient." According to an ancient tradition, preserved in *Midrash Psalms* 137 and parallels, Bari was the place to which Titus first brought the Jewish captives after the fall of the Temple in 70 C.E. This tradition is probably legendary, and the early history of the Jewish community is unknown; but it is clear that Bari was an important Jewish center by the early Middle Ages. The prosperity of the Jewish traders is evidenced by the fact that Bari had become a seat of Jewish culture, rabbinical learning and religious authority. This prestige was increased through the stay of the wonder worker Aaron ben Samuel, who came to Bari directly from Baghdad.

In the 9th cent., under Mohammedan rule, the community flourished, and this continued even after the district was reconquered by the Byzantines. In the middle of the 10th cent., there was an outbreak against the Jews, resulting in a massacre and loss of property. The community gradually recovered in the 11th century under the Norman rule. In the 13th cent., especially under Emperor Frederick II of the Holy Roman Empire (1220-50) the community flourished, and its reputation justified the saying: "Out of Bari goeth forth the Law, and the word of the Lord from Taranto" (Rabbenu Tam, *Sefer Hayashar,* p. 74).

The community was annihilated at the end of the 13th cent., however, when the ruler Charles of Anjou demanded that the Jews of Bari choose between conversion to Christianity and expulsion. Seventy-two Jews accepted the former alternative; the remainder preferred exile. In the 14th cent. Jews returned to Bari in smaller numbers, but from that time on they were exposed to increasing persecutions, and were finally banished in 1511.

It was not until over 400 years later, after the World War, that Jews again began to settle in Bari. Up to the promulgation of the anti-Jewish laws of 1938, there were several Jewish professors at the University of Bari: Enrico Emilio Franco, the anatomist, and Giorgio Tesoro, an authority on financial law. The annual "Fair of the Levant" in Bari included in 1935 and 1936 a Palestine pavilion which was visited by Mussolini and the king of Italy. With the beginning of the Ethiopian war and the inauguration of a pro-Islamic policy in Italy, Bari and its radio station became the center for the diffusion of pro-Arab and anti-Zionist propaganda.

DAVIDE KLEINLERER.

Lit.: Neubauer, "The Early Settlement of the Jews in Southern Italy," *Jewish Quarterly Review,* vol. 4, p. 606; Cassuto, Umberto, in *Giornale della società asiatica italiana,* No. 29.

BARIGHT, CLARICE M. (née Margolies), attorney, b. New York. As one of the first women lawyers in New York, she was admitted to the bar in 1905 after being graduated from the law school of New York University. Mayor Hylan appointed her as a temporary magistrate in 1925. She believed that there are three courts over which women should preside: the women's court; the children's court; and the family court.

BARIT, A. EDWARD, automobile manufacturing executive, b. New York city, 1888. At twenty-one, he became a clerk in the purchasing department of the Hudson Motor Car Company, and in the next twenty-six years rose to the position of head of his department, treasurer and vice-president of the company, and finally general manager. In 1936, Barit was made president of the company and since that time has also served as sales director of the Hudson and Terraplane Sales Corporation.

BARIT, JACOB (also known as Jankele Kovner), communal leader, b. Zimno, Russia (now Lithuania), 1797; d. Vilna, Russia (now Lithuania), 1883. In 1822 he settled in Vilna where he studied secular sciences and modern languages while earning his living by trade. In 1850 he became head of the Yeshiva founded by Hayim Nachman Parnes, where he taught for twenty-five years. In 1846 Moses Montefiore, with his help, prepared a petition to Czar Nicholas I, pleading for the improvement of the condition of Russian Jews.

Recognized as leader of the Jewish community of Vilna, Barit gained the good will of Nasimov, governor-general of the city. In 1849 Barit was appointed one of the "Deputies of the Russian Jews." He was also a member of the Jewish delegation to St. Petersburg (now Leningrad) in 1852 which requested from Nicholas the modification of the decrees regarding military service by the Jews; later he was chairman of three rabbinical commissions (1856, 1862, 1868) appointed by the government to decide questions concerning the Jewish religion.

In a petition to Nasimov he urged abolition of the Pale of Settlement and sought permission for Jews who served in the army, for artisans and for certain classes of merchants to settle in the principal cities of Russia. At his suggestion, charges brought against the Jews by the apostate Brafmann were investigated by a commission and proved false. A paralytic stroke prevented his active participation in public affairs during the last ten years of his life.

Lit.: Barit, M., *Toledoth Yaakob* (1883); Rabinowitz, Saul P., *Keneseth Israel,* vol. 2 (1887) 158-62.

BARLAAM AND JOSAPHAT, title of a Christian novel widely read in the Middle Ages, which was written in Greek by the monk Johannes in St. Sabe monastery near the Dead Sea. The Greek is derived from a Syriac version of the Pahlavi (now lost), and its composition is assigned to the beginning of the 6th cent. It was first printed at Paris, 1832. The novel tells the story of Josaphat (properly, Joasaf), the son of a king of India. Realizing the transitoriness of all earthly things, Josaphat is converted to Christianity by the Christian hermit Barlaam, and finds peace in the



A. Edward Barit

Christian faith. The Christian monk took his material from a biography of Buddha (the *Jataka,* or *Birth Stories of Buddha*), the original of Josaphat, and his devout intention was to demonstrate the verity and vigor of Christianity. The earliest English version by L. Caxton (1483) was reprinted by J. Jacobs (London, 1895). A Hebrew elaboration of the Christian novel, probably after an Arabic translation of the Greek original, was written by Abraham ibn Hasdai, under the title *Ben Hamelech Vehanazir* (Prince and Dervish; 1st ed., Constantinople, 1518; later editions, Mantua, 1557; Wandsbeck, 1727; Frankfort on Oder, 1766; Lemberg, 1870; Warsaw, 1884), interspersed with Haggadic stories, songs, and epigrams. This novel became popular among Jews, especially in a Yiddish translation (Lublin, 1874).

Lit.: Steinschneider, Moritz, *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (1931) p. 674; Burchard, *Die Legenden von Barlaam und Josaphat* (1924); Hastings, James, *Encyclopedia of Religion and Ethics,* vol. 7 (1918-27), pp. 567-69; Jacobs, J., *Barlaam and Josaphat* (1896).

BAR-LE-DUC, city in northeastern France, about twenty-five miles southwest of Verdun. The earliest reference to Jews living there is in a document of 1220, and there are other brief notices in the next five centuries. The lords of Barrois, who made their residence in Bar-le-Duc, several times expelled the Jews from the city and later readmitted them. The last and final expulsion was in 1724. A Rue aux Juifs in the city marks the place of the former Jewish settlement.

Lit.: Bello-Herment, *Histoire de la ville de Bar-le-duc* (1863) 260.

BARNABAS (properly, Joses or Joseph), a Levite from Cyprus, whose activity extended from about 33 to 52 C.E. He became a member of the early Christian community in Jerusalem (*Acts* 4:36-37). Together with Paul, he became an apostle and preacher of Christianity among the Gentiles. Like Paul, he was at first a

champion of the emancipation of the Gentiles from Jewish law. Barnabas later separated from Paul (*Acts* 15:36-41), and seems to have become far more closely identified with the tenets of Peter. Indeed, he may have written the *First Epistle of Peter*. According to legend, he founded the church of Cyprus and was the first bishop of Milan. He is also believed to have established the first Christian community at Antioch.

The non-canonical Epistle of Barnabas, which explains symbolically the Jewish ceremonial law, was not really a product of Barnabas, but originated at the beginning of the 2nd cent. and was perhaps of Alexandrian origin. The author betrays ignorance of the Torah and is hostile to Judaism.

Lit.: McGiffert, A. C., *A History of Christianity in the Apostolic Age* (1912) 109, 168-74, 194-96, 216, 231, 424-26, 598-600; Ramsay, W. M., *The Church in the Roman Empire*, 37-39; Ayer, J. C., *A Source Book for Ancient Church History*, 14-16; Kidd, B. J., *A History of the Church*, vol. 1, pp. 103, 157-61.

BARNATO, BARNETT ISAAC, called Barney Barnato, gold and diamond mine promoter and speculator, b. London, 1852; committed suicide at sea, 1897. The son of Isaac Isaacs, a London shopkeeper, he received an elementary education at the Spitalfields Jews' Free School. At twenty-one he joined his brother Henry (who had adopted the name Barnato) in Kimberley, South Africa, and the following year "Barnato Brothers" set up as diamond merchants, establishing a London office as business increased steadily.

With the purchase in 1876 of his first claim in a Kimberley mine, Barney Barnato started that amazing career of bold but shrewd speculation that finally made him a dominant factor in South African finance and an important operator in the London market. He was perhaps the most colorful and popular figure in the Kimberley and Rand districts.

In 1881 he floated his first company, the Barnato Diamond Mining Co.; he subsequently established others. About this time Cecil Rhodes had organized his company, and there developed a rivalry between their parallel careers which endured until their final amalgamation in the De Beers Consolidated Mines Co. Barnato, unlike Rhodes, rated his own financial interests above those of British imperialism. He did, however, take an active part in local political life, and in 1889 was elected to the Cape Colony House of Assembly from Kimberley, where he served until his death.

At the close of the period of rivalry between Rhodes and Barnato in diamond production, the latter went into the gold fields of the Transvaal (1889), and in the belief that Johannesburg would be the financial Gibraltar of South Africa, he proceeded to buy and develop where others were selling and abandoning. He became the largest owner of mining and real estate interests in Johannesburg and, until the sudden failure of the market in 1895, his uncanny financial wizardry won for him great fortune and growing public confidence. He violently opposed the Reform Committee which sought increased rights for British settlers in the Boer state; but, after Jameson's abortive revolt of December, 1895, it was Barnato's great triumph to free the imprisoned members of the committee (including his nephew Woolf Joel) by threatening President Kruger with the shutdown of the Barnato interests.



Barnett Isaac Barnato

Not long thereafter he began to complain of strain, and fell into fits of delirium. He was on one of his journeys back to London when he committed suicide. He is said to have been temporarily deranged, mainly because of the growing obsession that he was being hounded by enemies. His body was recovered from the sea and buried with Jewish rites at Willesden Cemetery, London. Among his charities were 50,000 pounds to the poor of Spitalfields, and a large wing in the Johannesburg hospital. SHERRY MCKENZIE.

Lit.: Raymond, H., *B. I. Barnato* (1897); Herrman, L., *A History of the Jews in South Africa* (1935) 228-30, 237; Lewinsohn, Richard, *Barney Barnato* (1938).

BARNAY, LUDWIG, actor and one of the most remarkable personalities of the German theatre of the second half of the 19th cent., b. Budapest, Hungary, 1842; d. Hannover, Germany, 1924. Son of the secretary of the Jewish congregation in Budapest, he was originally destined for a technical career, but at the age of fifteen he had already begun his dramatic training in Vienna under Sonnenthal. His early attempts on the stage were discouraging. But in 1861 he achieved success at the German theatre in Budapest, and his *Tell* impressed favorably the generation of 1870. After appearing in many places and performing in *Mark Antony* with the famous Meininger troupe, he joined (1882) the Sozietären who, under the leadership of L'Arronge, founded the famous Deutsches Theater in Berlin. In 1888 he established the Berliner Theater and remained its director until 1894, at which time occurred his

quarrel with Josef Kainz, resulting in the banishment of Barnay from the German stage. A decade later he was vindicated by being appointed director of the Königliches Schauspielhaus of Berlin.

His greatest achievement was the founding of an association of German actors, organized at a convention in Weimar (1871). This thespian body, of which Barnay was honorary president, grew rapidly, and wielded a decisive influence in German theatrical life until shortly after 1933, when it was dissolved by the Nazi government.

Barnay published his memoirs in two comprehensive volumes (1903).

BARNERT, NATHAN, civic leader and philanthropist, b. Sante Michel, Germany, 1838; d. Paterson, N. J., 1927. Eleven years old when brought to America by his parents, he was put to work in the little tailor shop which his father opened on New York's lower east side. Evenings, after the store closed, he attended school. In 1852, at the age of fourteen, severing all family ties, he set out on the hazardous journey to California in search of gold, selling candles part of the way there. Once there, however, he turned to peddling, made money and lost it gambling. He quickly recuperated his fortune through hard work,



Ludwig Barnay

however, and in 1856 left for New York, where he engaged in the manufacture of clothing.

Improving and expanding this enterprise, he moved it to Paterson in 1858. A commission to supply uniforms for the Union Army during the Civil War enabled him to acquire a considerable fortune. In 1878, he retired from the clothing industry and devoted himself to real estate operations. The owner of valuable property in New York city and Long Branch, N. J., he also entered the construction end of the business and erected numerous silk mills. He was one of the first to build large factories, of which the Barnert Mills in Paterson were considered among the finest examples in the United States.

All the while vitally interested in civic affairs, he was elected mayor of Paterson (1883) and served two four-year terms. In 1870 he was delegated by the Board of Aldermen to make a special investigation of the city's finance and tax accounts. In 1912 Mayor Andrew F. McBride appointed him to the finance commission, in which post he served until 1914. His salaries for these services were distributed by him among various local charities.

In October, 1925, a magnificent statue of Nathan Barnert was unveiled in City Hall Square. Twenty-five feet high, it stands with the monuments of Garret A. Hobart, vice-president of the United States, and Alexander Hamilton, founder of Paterson, as a token of the esteem in which he was held by the citizens of the city. The fund for its erection was raised by public subscription. Barnert was the first American Jew to be honored by the erection of a statue during his lifetime.

A noted philanthropist, he donated more than a million dollars to Paterson charities. He was the



Statue of Nathan Barnert erected during his lifetime in City Hall Square, Paterson, N. J., as a token of esteem

founder of the Nathan and Miriam Barnert Memorial Temple of Congregation B'nai Jeshurun, The Hebrew Free School, and the Nathan and Miriam Barnert Memorial Hospital and Nurses Home (dedicated on October 8, 1925). He built the Nathan and Miriam Barnert Home for the Aged, and established a fund in perpetuity to be used for dowries for poor girls.

Sir Benjamin Samuel Phillips, twice Lord Mayor of London, was a brother-in-law of Nathan Barnert.

BERTHA SCOTT.

Lit.: Markens, I., *The Hebrews in America* (1888); *American Hebrew,* Dec. 30, 1927, p. 279; Baum, Michael T., *Biography of Nathan Barnert* (1914).

BARNETT, ARYEH LOEB, rabbi and dayan in London, b. Krotoszyn, Posen (formerly Poland), 1797; d. London, 1878. He was the son of Rabbi Issachar Barnett. He occupied the position of dayan or judge in the rabbinical court from 1833 until he became blind five years before his death, serving first under Chief Rabbi Solomon Herschell, then under Chief Rabbi Nathan Marcus Adler. He was known in the London community as a pious and saintly man to whom many turned for advice.

Lit.: Jewish Chronicle, London, Feb. 15, 1878; Duschinsky, C., *Rabbinate of the Great Synagogue of London* (1921) 118-20.

BARNETT, JACOB, Hebrew teacher at Oxford University at the beginning of the 17th cent. He, like the later Isaac Abendana, was only a private tutor teaching Hebrew to Christian clergymen and scholars, who wished to utilize their knowledge for conversion purposes. They tried to convert Barnett himself, and festive preparations were already made for his baptism at Oxford in 1613, but he never appeared for the ceremony. He was put in prison and afterwards released and expelled from England on November 16, 1613.

Lit.: Wolf, Lucien, *Papers of the Anglo-Jewish Exhibition,* 73-74.

BARNETT, JOHN, composer and singer, b. Bedford, England, 1802; d. Cheltenham, 1890. He was the son of the jeweler Bernhard Beer, who had emigrated from Germany to London. He studied under S. J. Arnold, proprietor of the Lyceum in London, and when only eleven made his first appearance at Drury Lane Theatre, London. Later he sang at Covent Garden and the Lyceum.

After his voice changed, Barnett studied music under Ferdinand Ries, and he soon was composing songs, instrumental music, operas and oratorios; he also wrote books on singing. His first important composition was the operetta *Before Breakfast,* played at the Lyceum (1825). His greatest work was the opera *The Mountain Sylph* (1834).

Barnett was appointed music director of the Olympic Theatre, London, in 1832. In 1841 he moved to Cheltenham where he taught singing till his death.

Among his works are *The Pet of the Petticoats* (1831); *Fair Rosamond* (1837); *Farinelli* (1839); *Lyrical Illustrations of Modern Poets; Systems and Singing Masters* (1842); and *School for the Voice* (1844).

BARNETT, JOHN FRANCIS, pianist and composer, nephew of John, b. London, 1837; d. London, 1916. He won a Queen's Scholarship at the Royal



John Barnett

Academy of Music (1850), studied in Germany (1857 to 1860) with Mosheles, Plaidy and Hauptmann, and became an accomplished pianist. He made his début at the New Philharmonic Society in London in 1853; in 1860 he played at the Leipzig Gewandhaus, and won fame in 1864 with his *Symphony in A Minor.* Later he became professor at the London Guildhall of Music. His compositions are for orchestra, strings and pianoforte. They include *The Raising of Lazarus,* an oratorio, considered the best of his works (1876); *The Ancient Mariner* (1867); *Paradise and the Peri* (1870). In 1906 his *Musical Reminiscences and Impressions* was published.

Lit.: Riemann, H., *Musik-Lexikon* (1922) 79-80; *Encyclopaedia Britannica,* supplement, vol. 1, p. 332; *Grove's Dictionary of Music and Musicians,* vol. 1 (1910) 190-91.

BARNETT, LIONEL DAVID, Orientalist, b. Liverpool, 1871. He served as keeper of the Department of Oriental Printed Books and Manuscripts in the British Museum from 1908 until his retirement in 1936. He is one of the leading authorities in England on Indian literature, and has occupied the positions of professor of Sanskrit at University College and lecturer in Indian History at the School of Oriental Studies, London. His chief works include catalogues of Sanskrit printed books in the British Museum (1908, 1928), *Catalogue of Burmese Printed Books in the British Museum* (1913), *Catalogue of Tamil Printed Books in the British Museum* (1909), *Catalogue of Kannada Printed Books in the British Museum* (1910), *Catalogue of Telugu Printed Books in the British Museum* (1912), *Antiquities of India* (1913), translation of Bhagavadgita (1905), *Brahma-Knowledge* (1907), *The Path of Light of Santideva* (1909). He has written also a *History of the Greek Drama* and has published an edition of Aeschylus' Eumenides. Of exceptional Jewish inter-

est is his publication of *El libro de los acuerdos de la nacion,* the records of the Spanish and Portuguese community in London from 1663 to 1681 (1931). Barnett, who is one of the exponents of Jewish Orthodoxy in England, is an elder of the Sephardic congregation in London, and chairman of its Records Committee. In 1939 he was elected a member of the council of management of the Royal Asiatic Society.

BARNETT, MORRIS, actor and dramatist, b. London, 1799; d. Montreal, Canada, 1856. He spent the earlier part of his life in Paris and at first prepared for a musical career, but later determined to become an actor. He won great success as a comedian in his appearances at Brighton, Bath and London. Subsequently he turned to the writing of plays, and produced a number of popular comedies. His dramas include: *Monsieur Jacques* (1837); *The Serious Family* and *Lilian Gervais,* adaptations from the French; *Married and Unmarried; The Old Guard;* and *The Bold Dragoons.* For a number of years Barnett was a music critic for the London *Morning Post* and the London *Era.*

Lit.: Dictionary of National Biography, vol. 1, p. 1180; *Gentleman's Magazine* (1856), vol. 45, p. 541; *Illustrated London News* (1854) vol. 25, p. 305.

BARNOWSKY, VICTOR, actor and theatrical director, b. Berlin, 1875. Beginning his career as an actor, he became popular in bon vivant roles before joining the Berlin Lustspielhaus in 1904. When the Kleines Theater became available in 1905, Barnowsky took over the management. Since then, he has been successful as theatrical manager and producer of numerous plays, classic and modern. He was manager at one time of the Lessing Theater, and in 1925 he succeeded to the management of the Königgrätzer Theater, both in Berlin. In 1930 a volume, *25 Jahre Berliner Theater und Viktor Barnowsky,* was issued in honor of his 25th anniversary as manager. In 1933 he left Germany and began presenting plays in Paris with a German ensemble.

BARNSTON, HENRY, rabbi and author, b. Dover, England, 1868. After receiving his rabbinical diploma from Jews' College, London, and his Ph.D. from Heidelberg University, he became rabbi of Congregation Beth Israel in Houston, Texas, where he has officiated since 1900. Besides being the author of the *Targum of Onkeles* (London, 1896), he collaborated with Dalman on *Chaldäisches Wörterbuch* and *Aramäische Dialektproben,* and assisted Kautzsch with his dictionary of the Targum. Associated with various Jewish welfare and philanthropic organizations, he has lectured for the Jewish Chautauqua at Tulane and Louisiana Universities.

BAROFF, ABRAHAM, labor leader, b. Nikolaev, Russia, 1870; d. Torrington, Conn., 1932. After receiving his early education in Russia he came to the United States in 1890, and found work in the clothing industry. In 1909 he was appointed organizer of the Waist and Dressmakers' Union, New York. The same year he staged the first strike in this trade. In 1910 Baroff became manager of the Waist and Dressmakers' Union. In 1914 he was elected vice-president of the International Ladies' Garment Workers Union; the following year he was named secretary-treasurer.

In 1924, when the International Union Bank was organized, Baroff was its first president. He was also treasurer of the New York campaign of the LaFollette Progressive Party in 1924. Among his other positions were: treasurer of the Pioneer Youth of America; president of the Workers' Unity Association, Forest Park, Pa.; member of the educational committee of the I.L.G.W.U.; treasurer of the American Labor Alliance for Trade with Russia (1920). Baroff wrote short stories in Yiddish and articles on trade conditions.



Bernhard Baron

BARON, BERNHARD, manufacturer and philanthropist, b. Rostov on Don, Russia, 1850; d. Brighton, England, 1929. At the age of sixteen he arrived in Baltimore, Md., penniless, and found work in the tobacco industry. Baron immediately saw the possibilities for the expansion of the then unimportant cigarette industry. At first he sold cigarettes in small lots to university students; within four years he had a factory of his own in Baltimore. He developed the Admiral Cigarette Company in New York, sold out and went to England in 1895.

Baron had invented a cigarette-making machine after study of the needs of the industry, and this he sold in London for $500,000. In 1903 he purchased the small pipe-tobacco firm, Carreras, Ltd., started the production of cigarettes, embarking on a program of extensive advertising. As the business expanded to gigantic proportions Baron settled permanently in the Jewish community of London where he became noted for his generous philanthropies, Jewish and general. During the last three years of his life his charitable gifts were estimated at £2,000,000, and his bequests at £1,000,000 more. He was a founder of the Liberal Synagogue in London, donor of £50,000 to the Keren Hayesod and £10,000 to the Hebrew University at Jerusalem; in addition, his donations to hospitals and asylums totalled more than £175,000, three-quarters of this going to non-sectarian institutions.

He was a friend and benchmate of Samuel Gompers, American labor leader, when the two worked in the tobacco shops of Maryland. In England Baron was an active supporter of the Labor Party.

BARON, CHARLES ANTOINE HENRI, painter and lithographer, b. Besançon, France, 1816; d. Geneva, 1885. A pupil of Jean Gigoux, he is recognized as one of the leading genre painters of his day. His work is included in collections at Besançon, Chantilly, Geneva and in the Louvre and Luxembourg at Paris. Well-known paintings by him are: *Andrea del Sarto Painting Madonna del Sacco* (1847); *Child Sold by Pirates* (1848); *Springtime in Tuscany; Archer's Rest.* Well-known, too, is his water color, painted by command of the House Ministry of Napoleon III in 1868, entitled *Official Reception at the Tuileries During the Exposition of 1867.* Baron's luminous colors quickly won favor, as did his urbanity. Much of his work tended toward the rococo style. He illustrated, among others, the works of J. J. Rousseau.

Lit.: Cyclopedia of Painters and Paintings (1886); Veillon, P. (in French), in *Schweizerisches Künstler-Lexikon* (1905).

BARON, DEBORAH, short story writer, b. Useda, government of Minsk, Lithuania (then Russia), 1887. Her father, a rabbi, personally taught her things Jewish; her general education was acquired in a Russian gymnasium in Useda. In 1911 she emigrated to Palestine, and contributed stories to *Hamelitz* and *Hashiloah,* workers' periodicals. In 1913 she became editor of the literary section of *Hapoel Hatzair,* a Hebrew workers' party weekly. In 1915 she was exiled to Alexandria, Egypt, by the Turkish government. She is author of two collections of stories, *Sippurim* (Tales; Tel-Aviv, 1927) and *Ketannoth* (Minor Things; Tel-Aviv, 1933), for which she was awarded the Bialik Prize. Her descriptions of life in a small, Lithuanian town, its environment and mode of living, are generally sombre and realistic, but are narrated in sympathetic manner with an admixture of legendary atmosphere. She translated into Hebrew Gustave Flaubert's *Madame Bovary* (Tel-Aviv, 1931).

BARON DE HIRSCH, *see* HIRSCH, BARON MORITZ.

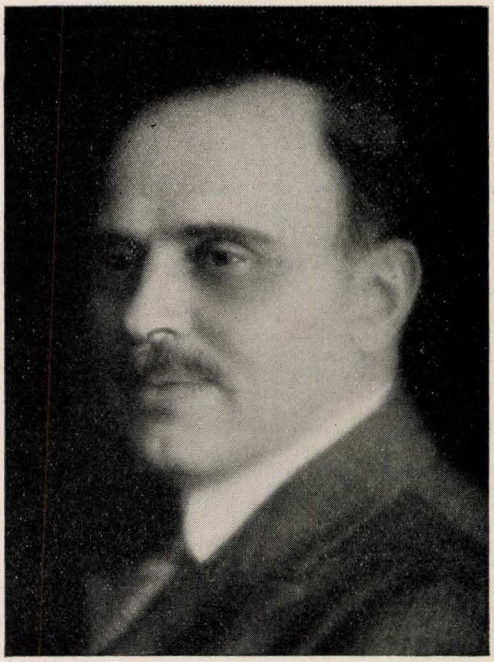
BARON DE HIRSCH FUND, *see* JEWISH COLONIZATION ASSOCIATION.

BÁRON, JÓNÁS, Hungarian professor of medicine, b. Gyöngyös, 1845; d. Budapest, 1911. Author of many works, he wrote the first comprehensive text book on surgery to appear in Hungarian (1871), entitled *A sebészi kór és gyógytan alapvonalai* (The Fundamentals of Surgical Pathology and Therapy). He frequently contributed authoritative treatises to medical journals in Vienna and Budapest.

The son of religious parents, he was active in Jewish affairs in general. Held in high esteem for his unusual surgical skill, rare wit and engaging personality, he was chief of surgery at the Jewish Hospital, Budapest (1871-1911). He also won renown at the University of Budapest as professor in herniology and herniorrhaphy.

BARON, JOSEPH LOUIS, rabbi, b. Vilna, 1894. He came to the United States in 1907, and studied at Yeshiva College, Jewish Theological Seminary and Hebrew Union College, receiving his rabbinical degree from the latter institution in 1920.

His first pulpit was at Temple Emanuel, Davenport, Iowa (1920-26), where he established a model community organization which included coordinated Jewish philanthropy, a newspaper, and a B'nai B'rith lodge. In 1923 he founded the first Reform congregation, Temple Judah, in the nearby city of Cedar Rapids. He was called to Milwaukee in 1926 to fill the pulpit of Temple Emanu-El (now Emanu-El B'ne Jeshurun). While serving here Baron was instrumental in establishing a 10,000-volume temple library of Judaica, and in setting up Reform congregations in Madison, Waukesha, Janesville and other Wisconsin communities. In 1940 he was professor of speculative philosophy at Milwaukee State Teachers College and a member of the board of governors of the Hebrew Union College.



Sir Louis Bernhard Baron

Baron is the author of *The Immigrant* (1923), *The Jewish Bible* (1927), *Clubs for Religious Education* (1925, all three published in Davenport), *Death in Jewish Folk Religion* (Chicago, 1932) and *In Quest of Integrity* (Chicago, 1936). *Candles in the Night,* the first section of an anthology of pro-Jewish expression by non-Jewish statesmen and authors, was published in New York in 1940.

BARON, LOUIS BERNHARD, SIR, philanthropist and tobacco manufacturer, b. Baltimore, Md., 1876; d. Surrey, England, 1934. Son of Bernhard Baron (1850-1929), noted philanthropist, he was associated from early manhood with his father's business enterprises, first with the Baron Cigarette Machinery Company, the pioneer in making cigarettes by machine in the United States, and then, for a period of 26 years until his death, with Carreras, Ltd., internationally known tobacco firm, of which he was chairman and managing director. He continued the policy of beneficence initiated by his father by giving much of his own large fortune to philanthropy. He was on the committee of management of the London Jewish Hos-

pital, and was especially interested in the Royal Westminster Ophthalmic Hospital, the Liberal Jewish Synagogue, the Craft Schools, and St. George's Hospital. In 1930 Baron received the title of Baronet in recognition of his civic and philanthropic endeavors.

Lit.: *New York Times,* May 6, 1934; *The American Hebrew,* May 11, 1934.

BARON, SALO, historian, b. Tarnow, Poland, 1895. He is a graduate of the Tarnow Gymnasium (1913), the University of Vienna (Ph.D., 1917; Pol. Sc.D., 1922; Jur.D., 1923) and the Jewish Theological Seminary of Vienna (rabbinical degree, 1920). Beginning his career as a professor of history at the Hebrew Pedagogium of Vienna in 1919, he four years later combined this work with the practice of law. Until he relinquished both these positions in 1926 to come to the United States, he also participated in the leadership of numerous Jewish organizations, among them the Central Federation of the Jewish Students' Organizations at the Universities in Austria.

For a year following his arrival in this country, Baron served as lecturer in the Department of History of the Jewish Institute of Religion, New York. He subsequently became professor of that department, director of the Department of Advanced Studies and librarian. In 1930, a year after Mrs. Nathan J. Miller established a Chair for Jewish History, Literature and Institutions at Columbia University, he was appointed to fill that post. He was among the early editors of this encyclopedia, and is co-editor of *Jewish Social Studies.*

Baron is a voluminous writer on historical subjects. Among his more important works are: *Die Judenfrage auf dem Wiener Kongress* (1920); *Die politische Theorie Ferdinand Lassalles* (1923); *Azariah de Rossi's Attitude to Life* (1927); *La Methode Historique d'Azariah de Rossi* (1929); and *The Social and Economic History of the Jews* (3 vols., New York, 1937). He is a member of the executive committee of the American Jewish Historical Society.



Salo Baron

BARONDESS, JOSEPH, labor and Zionist leader, b. Kamenetz Podolsk, Russia, 1867; d. New York city, 1928. He emigrated to the United States in 1888. Settling in New York city's lower east side, he spent thirteen hours of each day working as a tailor, and attended the New York University Law School nights. He used his education to agitate against the sweatshop system, and became an active labor organizer. As such, he was a pioneer in the organization of the Cloakmakers' Union, the Hebrew Actors' Union, the Ladies' Garment Workers' Union and the Hebrew American Typographical Union.



Joseph Barondess

Until 1903 solely identified with the labor movement, he was suddenly attracted to Zionist activities by the atrocities committed during the Kishinev massacres of that year. In the course of years, devoting more and more of his time to Zionism, he became one of the founders of the American Jewish Congress, serving as a member of that body's delegation which was instrumental in the incorporation of provisions for Jewish minority rights in the Peace Treaty of Versailles. Particularly interested in the campaign against restrictive immigration, he appeared before congressional commissions and aided in obtaining special permission to admit hundreds of Jews, barred from the United States by quota laws, to Canada.

Mayor Gaynor of New York city appointed him commissioner of the Board of Education (1910), and he was reappointed by Mayor Mitchell four years later. While in this position Barondess was a leader in the fight to permit women teachers to retain their posts after marriage. In 1926, a large group of prominent men and women gathered in his honor at the Metropolitan Opera House.

A Nasi of the Order of B'nai Zion, he served also as chairman of the board of directors of the Deborah Sanitarium for Consumptives, Denver; was a director of the Herzlia Hebrew Academy and of Hias. At the time of his death Barondess was honorary vice-president of the American Zionist Organization. Barondess translated into Yiddish and wrote an introduction to Frank B. Copley's *The Impeachment of President Israels* (New York, 1916).

Lit.: Weinstein, B., *Di Yiddishe Yunions in America* (1929) 116, 319-36; Rosenberg, Abraham, *Di Cloakmacher un seiere Yunions* (1920) 15-88; Goldman, Emma, *Living My Life* (1931) 54.

BARRIOS, DANIEL LEVI (DON MIGUEL) DE, Spanish poet and historian, captain in the Spanish-Portuguese army, b. Montilla, Spain, 1625; d. Amster-

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dam, 1701. His parents were Simon (Jewish name, Jacob Levi Caniso) and Sarah de Barrios, Marranos who fled from Portugal because of the Inquisition, and later settled in Algeria. Miguel himself went to Italy in 1659, and at Leghorn publicly returned to Judaism. He desired to start life anew, and emigrated with numerous other refugees to the West Indies. He soon returned to Europe, settled in Brussels, and became a captain in the Spanish army. About this time he wrote two works: *Flor de Apolo,* containing romances, sonnets and comedies, and *El Coro de las Musas,* in which he sang the praises of the reigning princes of Europe, and which, as was customary at that time, he dedicated to influential patrons. A larger poetic work, *Imperio de Dios en la Harmonia del Mundo,* drew its inspiration from the five books of Moses. He dedicated it to twelve different princes and other dignitaries in Holland, Portugal, England and Italy, who accepted the dedication, promised him money for the expenses of printing, and also sent him presents. Jacob Sasportas in Amsterdam was inclined to sponsor the work, but the directors of the community refused to give it the necessary "approbation," because the insertion of fictitious names seemed to them a profanation of the Bible.

In 1674 de Barrios resigned his position in Brussels and settled in Amsterdam, where he became a fanatical follower of Sabbatai Zevi. In 1684, following recovery from a nervous break-down, he wrote a history of the Spanish Jewish poets in verse. In the last years of his life he eked out a precarious existence by writing poems for special occasions. His plays are in the style of his times, but his sonnets justify his reputation as a brilliant poet. His comedy, *Dios con Nostros,* written in Amsterdam (1687), was presented at wedding festivities of the Portuguese court.

Lit.: Ticknor, *History of Spanish Literature* (1872) vol. 2, p. 499; Kayserling, *Revue des études juives,* vol. 18, pp. 276-89; *Jewish Encyclopedia,* vol. 2, pp. 544-45.

BARRON, JENNIE LOITMAN, first woman in Massachusetts to be appointed to a full-time judgeship, b. Boston, 1891. She is the wife of Samuel Barron, Jr.

After receiving her A.B. from Boston University, in 1911, she studied at the university's School of Law, and entered practice in 1914. She was admitted to practice before the U. S. District Court in 1915, before the U. S. Supreme Court in 1921, and was the first woman to be appointed a Master in the Supreme Court of Massachusetts.

Appointed assistant attorney general of Massachusetts, in 1934, she became the first woman in the state to argue before a grand jury. She also prosecuted the important Industrial Bank and Trust Company case after other agencies had failed to obtain convictions. The same year she was named special justice of the District Court of Western Norfolk. In 1937 Mrs. Barron received a life appointment as associate justice of the Boston municipal court.

She has also served as treasurer of the Boston school committee (1926-30), president of the Massachusetts Association of Women Lawyers, and director of the Home Owners Federal Savings and Loan Association. She is a trustee of the Associated Jewish Philanthropies of Boston and a member of the Jewish Child Welfare Association.



Jennie Loitman Barron

BARROS BASTO, ARTHUR CARLOS DE, leader of the revival of Judaism among contemporary Portuguese, b. Amarante, Portugal, 1887. He is the descendant of a Marrano (crypto-Jewish) family which secretly preserved its devotion to Judaism although nominally practicing Catholicism. At an early age, he developed a deep secret interest in his ancestral heritage. He entered upon a military career, however, and became a captain in the Portuguese army. Later Barros Basto gained a reputation as a writer and became a leading figure in Oporto literary circles.

Barros Basto has taken an active part in his country's political life. One of the first adherents of the movement which led to the revolution of 1910, he gained national acclaim by hoisting the republican flag on the Oporto town hall at the risk of his life. During the World War, Barros Basto served with the British forces at Flanders and was cited for valor. Later he became press censor and director of military prisons. He introduced the Boy Scout movement into Portugal.

The young captain's interest in Judaism led him to attend the synagogue at Lisbon. The Jewish community there, fearful of official displeasure, offered him no encouragement, but he persisted, studied Jewish lore, and acquired a thorough knowledge of Hebrew. After the war, Barros Basto determined to live as a Jew, journeyed to Tangier, Morocco, and there, as Abraham Israel Ben-Roch, formally adopted Judaism.

Barros Basto now set about organizing the secret Jews of Oporto, and succeeded in establishing the synagogue Mekor Haim (Fountain of Life). He sought public restoration to Judaism of his fellow-Marranos in northern Portugal, who, though preserving their identities, had been unaware of the existence of Jews other than themselves or of Jewish customs other than their own vestiges. The world at large was likewise unaware of the survival of these crypto-Jews until, at about this time, Samuel Schwarz, a Polish-Jewish mining engineer, discovered them by chance.

The Oporto community made contact with the Jerusalem rabbinate in 1924. The story was picked up by the Jewish press and the Portuguese Marranos Committee

was established in London (1926) to render aid. With this assistance Barros Basto extended his activities, eventually organizing recognized Jewish communities in Covilhá, Belmonte, Pinhel and Braganza, and smaller congregations in towns throughout northern Portugal. In connection with the Oporto synagogue he established the Rosh Pinah Yeshiva where Marrano youths are trained for religious leadership with Barros Basto himself serving as instructor in apologetics and pedagogy.

In 1927 Barros Basto founded *Ha-Lapid* (The Torch), a monthly journal that offers educational material in Jewish history and customs, serving as a common organ of communication among the Marrano communities. He has translated into Portuguese the traditional Sephardic prayers and has also published translations of Ibn Gabirol's *Kether Malchuth,* of I. Raffalovitch's *The Rudiments of Judaism* and of Paul Goodman's *History of the Jews.*

As a result of friction between the Portuguese Marranos Committee and the Dutch Pro-Marranos Committee in 1935, charges were brought against Barros Basto. The London group supported the captain, however, and continued to assist in the construction of the new synagogue edifice at Oporto. At the time of the dedication (1938) the accusation was revived that Barros Basto, fearing anti-Semitism, was attempting to subvert the faith into a blend of Jewish and Christian doctrine. The Portuguese Marranos Committee, however, has held this charge to be without foundation.

See also MARRANOS. SOL BERNSTEIN.

Lit.: *Halapid* (January, 1928) 4-5; Roth, Cecil, *History of the Marranos* (1932) 370-75; idem, *L'apôtre des Marranos* (1930); Portuguese Marranos Committee, *Marranos in Portugal* (London, 1938).



Arthur Carlos de Barros Basto

BARSIMSON, JACOB, first known Jew to settle in the Dutch colony of New Amsterdam (New York).

On July 8, 1654, Jacob Barsimson and Jacob Aboaf left Holland as passengers on the *Peartree* (*Pereboom*), which was bound for New Amsterdam, Dutch colony in North America. Aboaf disembarked when the ship made a stop off the coast of England, leaving Barsimson to continue the journey alone, and the latter arrived at his destination on August 22, 1654. Thus, while it is known that some Jews had come to New Amsterdam as traders during the summer of the same year, Barsimson is considered the first professing Jew permanently to settle in the colony.

As in the case of a majority of the Jews who followed him, Barsimson was poor in worldly goods at the time of his arrival; it is even doubtful whether he possessed the thirty-six guilders required to pay for his passage. That he did not immediately improve his condition can be adduced from the fact that the military tax (October 12, 1655) imposed upon him was only six guilders, while others of his co-religionists in the colony paid 100 guilders. In the course of several years, however, records of a number of litigations involving Barsimson show him as prospering.

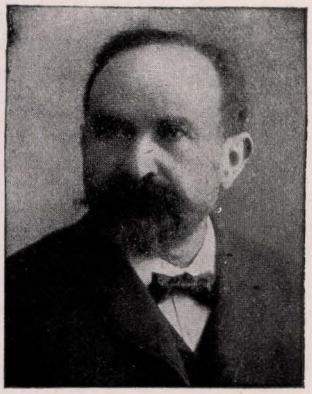
From the very outset, after his arrival in New Amsterdam, Barsimson was a champion of equal rights for the Jews of the colony. Claiming the burgher right to perform guard duty in lieu of paying a fine or tax, Barsimson joined with Asser Levy in a petition, submitted to the town council, against the imposition of a fine of sixty-five stivers ($1.20) per month for forced exclusion from military service. Although this petition was denied, they persisted for two years in carrying on the fight, finally compelling Governor Peter Stuyvesant to accede to their wishes in June, 1657. In 1658 Barsimson appeared as a litigant in a case which summoned him to court on a Saturday. On his failure to appear in court, his absence was excused on the ground that no default could be entered against him because "he was summoned on his Sabbath."

This ruling in recognition of Jewish religious observance was doubtless the first of its kind made in America.

Lit.: *Publications of the American Jewish Historical Society,* No. 18, pp. 24-28, 49-52; No. 29, pp. 39-52; Daly, *Settlement of Jews in North America,* pp. 17-19, 23.

BARTENORA, BARTINURA, *see* BERTINORO, OBADIAH.

BARTER AND SALE. The exchange of articles of value, without the tender of money, was undoubtedly the chief method of trade in early Bible times. Even after precious metals came into circulation, there was no fixed currency for a long time. The shekel of the Bible was a weight rather than a coin, as shown in the story of the purchase of the field of Machpelah, when Abraham weighs out the silver in the amount agreed upon with Ephron (*Gen.* 23:16). In a later period Amos speaks of a poor man being sold as a slave in exchange for a pair of shoes (*Amos* 2:6), and Hosea purchases a bondswoman by paying half the price in silver and half in grain. During the period (538-332 B.C.E.) when the Jews lived under Persian rule, which had established a fixed currency, barter was probably almost completely replaced by sale, but



Jakob Barth

its remembrance lingered in the minds of the people. Thus the expression "skin for skin" (*Job* 2:4) was a popular equivalent of "Everything has its price." The *kinyan sudar* method of conveying real estate, in which tips of a handkerchief were grasped by both contracting parties, was a symbolic barter of the property.

Talmudic law, compiled at a time when exchange of goods for money was almost universal, makes little or no distinction between barter and sale. This is probably due to the fact that the transaction was regarded as consummated, not by payment of the purchase price, but by delivery of the goods. Once these had been lifted or, in the case of animals, had been drawn along by a rope, neither party could withdraw from the bargain. When objects were exchanged, therefore, the barter became binding as soon as one of the parties delivered his property to the other (*B.M.* 4:1-2). The law of the Mishnah does not refer to barter in the discussion of overreaching, i.e. the charging of an excessive price. Later commentators are divided as to the possibility of overreaching in a barter transaction. On the other hand, in the case of usury, to which the rabbis were rigorously opposed, even an act of barter that might be regarded as a usurious transaction was forbidden (*B.M.* 5:1). Both barter and sale, furthermore, could be invalidated in the case of accident, mistake or fraud.

See also: COMMERCE; FRAUD AND DECEPTION; OVERREACHING; PROPERTY, SALE AND TRANSFER OF; USURY.

Lit.: Maimonides, *Yad Hazakah, Hilchoth Mechirah; Shulhan Aruch, Hoshen Mishpat* 189 to 240; Bloch, Moses, *Der Vertrag nach mosaisch-talmudischem Rechte* (1893).

BARTH, JAKOB, professor of Semitic philology at the University of Berlin, and lecturer at the rabbinical seminary there, b. Flehingen, Baden, 1851; d. Berlin, 1914. He studied Oriental languages, and became lecturer (1874) in Hebrew and Biblical exegesis at the seminary. In 1876 he was granted the privilege of lecturing at the university, where he was promoted (1880) to assistant professorship. He was strictly Orthodox in ideas and conduct. Winning him renown as an Orientalist, his scholarly achievements have perpetuated his memory. He belonged to many Jewish organizations and was one of the leaders of the Verband der Deutschen Juden.

Principal works: (1) Semitic Philology: Die Nominalbildung in den semitischen Sprachen (1889-91); Etymologische Studien zum semitischen, insbesondere zum hebräischen Lexikon (1893); Wurzeluntersuchungen (1902); Sprachwissenschaftliche Untersuchungen zum Semitischen (1907 and 1911); Das Kitab el Fasich. (2) Biblical Exegesis: Beiträge zur Erklärung des Jesaja (1885). (3) Editions of Arabic Manuscripts: the annals of Tabari (1876); the divan of Kutami (1902); Maimonides' commentary on *Makkoth* (1880).

BARTHOLDY, JACOB SALOMON, diplomat and patron of art, b. Berlin, 1779; d. Rome, 1825. Converted to Christianity in 1805, he was admitted (as lieutenant) into the Vienna militia. He participated in the campaign of 1809 against Napoleon, in which he was severely wounded. In 1815 he was appointed Prussian consul general at Rome, and in 1818 Prussian business representative at the court of Tuscany. Bartholdy aided many artists in reviving fresco painting, and was the author of several works, including *Züge aus dem Leben des Cardinals Hercules Consalvi* (Stuttgart, 1824). His valuable collection of antiques was purchased, after his death, by the Berlin Museum.

BARTOLOCCI, GIULIO, Italian Hebraist, b. 1613; d. 1687. Giovanni Giona Baptista, a baptized Jew employed in the Vatican library, trained him and inspired his Hebrew bibliography, written in Latin and Hebrew, *Bibliotheca Magna Rabbinica* (Hebrew title, *Kiryath Sefer*). This work, consisting of four folio volumes, is the first attempt on a large scale to write a history of Jewish literature. It contains also commentaries on Jewish customs and religious institutions. Giulio Imbonati added a fifth volume, *Bibliotheca Latina Hebraica,* recording all writings in Latin that deal with Jews and Judaism.

Lit.: Zunz, Leopold, *Zur Geschichte und Literatur,* 13-14; *Jewish Encyclopedia,* vol. 2, pp. 547-48.

BARUCH, son of Neriah, trusted secretary and friend of the prophet Jeremiah (*Jer.* 51:59). Of noted family, he was well versed in the Hebrew language (Josephus, *Antiquities,* book 10, chap. 9, sections 1-2). He recorded the various prophecies of Jeremiah, and it was he who read Jeremiah's warning prophecies in the Temple before the king and the people (*Jer.* 36). Jeremiah's famous admonition to Baruch (*Jer.* 45:5), "Seekest thou great things for thyself? Seek them not," was probably intended to imbue him with courage to face the wrath of the multitude when he announced evil tidings. Baruch was also business associate or representative of Jeremiah (*Jer.* 32), and he exerted a powerful influence over him in other respects (*Jer.* 43:3). After the destruction of the Temple, Jeremiah and Baruch remained for a while in Mizpah (Josephus, *Antiquities,* book 10, chap. 9, section 1), but afterwards they went to Egypt (*Jer.* 43:4-7) where, according to a tradition preserved by Jerome (commentary to *Jeremiah*), Baruch died. Another tradition claims that he went from Egypt to Babylonia (*Baruch* 1:1; *Meg.* 16b; *Seder Olam,* chap. 26; *Chronicle of Jerahmeel,* p. 168).

Only according to the *Mechilta* (edit. Horowitz, 5) was Baruch not a prophet. The main tradition, however, is of the opinion that Baruch, his father, his grandfather, Jeremiah, and Ezekiel, were all priest-prophets, descendants of Rahab (*Midrash Ruth* 2:1; *Sifre, Num.* 78; *Sifre Zutta,* p. 263). As such he is supposed to have been the author of three prophetical books: (1) *Baruch;* (2) *Apocalypse of Baruch* (Syriac); (3) *Apocalypse of Baruch* (Greek).

Before the destruction of the Temple, according to tradition, God ordered Baruch to leave Jerusalem. For, as long as he remained there, his merits prevented its destruction. The next day he and the other pious Jews left Jerusalem, and he saw the angels set fire to the city walls and then conceal the sacred vessels of the Temple. At first, Baruch was disconsolate, but he was heartened by a divine message that the heathen would ultimately be punished. Furthermore, the whole future of mankind was unrolled before him, and he learned that the Messianic period would be one of everlasting peace and brotherhood among men. Baruch himself was told that he would be removed from the earth not through death, and only in order that he might be preserved to the end of time (*Syriac Apocalypse* 1 and 77). Thus consoled, Baruch wrote letters, counselling patience and return to God's laws, to those remaining in Palestine, to the exiled nine and a half tribes, and to the exiled two and a half tribes.

Five years later, the legends continue, Baruch composed a book containing hymns of comfort, penitential prayers, and exhortations urging Israel to return to the ways of God. This book was read in Babylonia on a day of prayer and penitence before King Jeconiah and the other exiles, as also in Jerusalem.

So long as Baruch, who on account of his advanced age could not return to Palestine, was alive, his pupil Ezra remained with him in Babylonia, and only after his teacher's death did Ezra gather the exiles and return to Palestine (*Meg.* 16b; *Midrash Song of Songs* 5:5). Baruch is one of the few mortals who were permitted to visit Paradise while yet alive.

So renowned was Baruch for his piety that even his grave became a subject of legends, of which the following is an example: An Arabian prince desired to remove Baruch's remains to the city, but found it impossible to move them more than 2,000 ells from their previous location. The prince, thereupon, interred the bier on the spot, and erected an academy near it. These miraculous happenings convinced the prince of the falseness of Mohammedanism, and he became a convert to Judaism. Near Baruch's grave grows a species of grass whose leaves are covered with gold dust, which shines by night, though invisible by day (*Geliloth Eretz Yisrael,* 101a).



Baruch, secretary of Jeremiah, records the words of his master. From a 15th cent. Bible owned by the Duke of Borso Ferrara II

Maimonides, in his introduction to the *Mishneh Torah,* considers Baruch as the head of a Beth Din which succeeded that of Jeremiah, and which was succeeded by that of Ezra. Certain Arabic legends identify Baruch with Zoroaster (Jackson, A. V. W., *Zoroaster,* 1899, pp. 165-66, 197). In the Haggadah, Baruch is sometimes confused with the Ethiopian Ebed-Melech (*Jer.* 38:7-13). HIRSCHEL REVEL.

Lit.: Ginzberg, L., *The Legends of the Jews,* vol. 4 (1913) 322-25; vol. 6 (1928) 411-13; Thackeray, H. St. John, *The Septuagint and Jewish Worship* (1921) 80-111.

BARUCH, a book in the Apocrypha consisting of five chapters, claiming to be the product of Baruch, the disciple of Jeremiah. In the *Septuagint* it is placed between *Jeremiah* and *Lamentations.* Its contents are:

1. 1:15 to 3:8, a penitential prayer, well planned, but prosaic in form and content. It is evidently a translation from a Hebrew original; this is proved by the language and by the Milan manuscript of the *Syro-Hexaplar,* which in three places adds the note: "This is not found in the Hebrew." The introduction, 1:1-14, is confused, and in all likelihood belongs to part 2. It states that Baruch read his "book" to the captive king Jehoiachin and the people with him in Babylon; that these captives sent money and (or?) silver vessels to Jerusalem to replace those taken from the Temple by the Babylonians; and that they had requested that in return for this gift sacrifices should be offered for themselves, Nebuchadrezzar and his son Belshazzar.

2. 3:9 et seq., prophetic and poetic warnings and consolations, addressed to Israel in the land of their enemies, after the fashion of Deutero-Isaiah. Sometimes God is introduced as the speaker; in chap. 5 this is reminiscent of the *Psalms of Solomon* (11). This section may be divided as follows: a) 3:9 to 4:4. Israel has been destroyed because it has forsaken the "wisdom" which God had revealed to it in the Torah. b) 4:5 et seq. Nevertheless it should take courage; the exiles will return and Jerusalem will flourish anew.

The internal arrangement of the whole is very intelligible; however, Rothstein, following earlier exegetes, divides the book among three authors, and even believes that the individual poems in part 2b come from different writers. He is also of the opinion that part 2 had a Hebrew original. Part 1 presupposes the book of *Daniel,* and therefore could not have been written before the time of the Maccabees; the lamentation over the destruction of Jerusalem points to the period after 70 C.E. The same holds true of part 2. The author or final redactor presents an interesting combination of nationalist and assimilationist Judaism. He hopes for and predicts an early return to Palestine. He prays, however, not only that God may grant the Jews favor with their enemies (2:14), but also recommends prayers and sacrifices for these foes (Nebuchadrezzar and Belshazzar; possibly equivalent to Vespasian and Titus). And these prayers are accorded merely for a peaceful life under their protection, and no mention is made of a return to Palestine. Since the only Temple where sacrifices were offered after the destruction of Jerusalem was at Leontopolis in Egypt, and this Temple was

closed in 73 C.E., this book may have had its origin between 70 and 73.

3:37, which states that wisdom (i.e. the logos, by which Jesus is meant) "did afterwards appear on earth, and was conversant with men," is a famous Christian addition, which interrupts the connection between 3:36 and 4:1.

Chap. 6 is not an original part of the book. It is a letter supposed to have been written by the prophet Jeremiah to the exiles in Babylon. It is principally devoted to a denunciation of idolatry which castigates not merely the folly of idol worship but also the immorality of both pagan priests and laymen. This chapter was originally written in Greek, and the exact time of its composition can not be determined.

A Christian source tells that the Jews read *Baruch* on the 10th of Gorpaios (equal to Ab). H. St. John Thackeray (*The Septuagint and Jewish Worship,* 1921, lecture 3) considers *Baruch* to be a liturgical composition for the Sabbaths before and after Tishah Beab.

See also BARUCH, APOCALYPSE OF. HUGO FUCHS.

Lit.: See under APOCRYPHA; Swete, H. B., *Introduction to the Old Testament in Greek* (1900) 274-76.

BARUCH, APOCALYPSE OF, several books of the Pseudepigrapha, in which Baruch, the disciple of Jeremiah, speaks as a prophet. The best known are: 1) the *Syrian Baruch Apocalypse* (also called *II Baruch,* the apocryphal book of Baruch being *I Baruch*); 2) the *Greek Baruch Apocalypse* (IV Baruch); 3) the *Ethiopic Baruch Apocalypse* (III Baruch). In addition to these, there is a Baruch literature that has grown up on Christian soil, another Ethiopic book, and a Slavonic *Vision of Baruch.*

1) **The Syrian Baruch Apocalypse** is the oldest and largest (eighty-seven chapters). It is available only in Ceriani's manuscript of the Peshitta and the Latin translation made by him (*Monumenta sacra et profana,* vol. 1, part 2, Milan, 1866). Chap. 78 et seq., consisting of a letter, also appears in nine manuscripts of the Monophysite Bible. It has some agreements with the apocryphal book of *Baruch* and *IV Esdras;* scholars still disagree as to the order in which these three books appeared. Some distinguished several sources in the book, but this is denied by Clemen. It appears to have been translated from the Greek; it is still uncertain whether the original language was Hebrew, either for all or part of the book. It apparently originated in Palestine after the destruction of Jerusalem (70 C.E.) and before the Bar Kochba revolt (132 C.E.). If it is earlier than *IV Esdras,* it was written before 96 C.E.

Its contents are as follows: Baruch relates that the destruction of the Temple was announced by God Himself before the siege began. Later on, he separated from Jeremiah, and in a somewhat despondent dialogue with God, he received the following revelation: The destruction was in accordance with the divine plan. History is to consist of twelve periods, with alternating welfare and woe. The rebuilding of Jerusalem and a second, more fearful, destruction will follow. God will renew the creation, the Messiah will slay the last tyrant, and the dead will rise. There will be an opportunity for sinners to repent; but those who will not return to God will be destroyed in the fire of Gehinnom. The pious, including the apostate Jews and the converted heathen, will have a "share in the world to come," an indestructible body formed out of light, and a life free from care. The Temple service will be re-established. The nine and one-half tribes of Northern Israel will also have their share, if they repent. An angel has promised Baruch that he will be spared to see this time. It is not certain whether a conclusion, giving an account of his ascension, is missing or not. The whole is boldly sketched, but written in a rambling, prosaic style.

2) **The Greek Baruch Apocalypse** was first discovered in 1896 and is a more detailed original text of a Slavonic translation that was known in 1886. It contains only seventeen chapters, which relate the journey of Baruch through five (originally seven) heavens; in each of these Baruch asks questions, which are answered by an angel. This book may have been written as a supplement to 76:3 of the Syriac Apocalypse, probably soon after the Bar Kochba revolt (132 C.E.). The Christian views are probably later interpolations; according to others, the whole work is of Christian origin.

3) **The Ethiopic Baruch Apocalypse** is extant also under the title *Reliqua Verborum Baruch* or *Jeremiae,* or *Paralipomena* (Postscripts), in Greek and Armenian. Its contents are as follows: At the command of God, Jeremiah buried the Temple vessels before the destruction of Jerusalem, and then went to Babylon with the captives, leaving Baruch behind. The latter sent him a letter by an eagle, stating that the Jews should remove the foreigners from their midst, and that God would then bring them back. Jeremiah brought them back; and those who came along and were living in mixed marriages founded Samaria. After a trance of three days, Jeremiah then predicted the appearance of Jesus, and was stoned by the people. This conclusion is certainly Christian; the remainder shows many signs of Jewish origin.

The Baruch Apocalypses are among the last independent Jewish writings before the Talmud. As was natural after the fall of the kingdom, they blend the individual with the national, and the world to come with the time of the Messiah; the connecting link is the resurrection (of the individual and the people). The reign of the Messiah is here for the first time lowered to a thousand year interregnum between this world and the world to come. Broad human tolerance takes the place of nationalistic narrowness. One perceives the beginnings of the theory of original sin and the value of "faith," and of the conception of sexual intercourse as sin. These books form a transition to Paulinism.

HUGO FUCHS.

Lit.: Violet, *Die Apokalypsen des Esra und des Baruch* (1924); Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 2, pp. 470-541; Swete, H. B., *Introduction to the Old Testament in Greek,* 48, 274 et seq.; the literature cited under PSEUDEPIGRAPHA.

BARUCH BEN ISAAC OF REGENSBURG, Tosafist, who lived at the end of the 12th and the beginning of the 13th cent. He was a pupil of Rabbenu Tam and Isaac ben Samuel of Dampierre. His chief work is the legal compendium *Sefer Terumah* (Book of the Heave-Offering; Venice, 1523; Zolkiew, 1811), dealing with the dietary laws and their observance, as well as other ceremonial institutions. It was the first code of its sort in Germany to be provided with a table of contents, thus increasing its value for practical

use. Explanations of Talmudic terms are given in the current French vernacular. Baruch also wrote Tosafoth to several tractates of the Talmud, a commentary to *Tamid,* erroneously attributed to Abraham ben David, and, according to A. Epstein, the commentary to the *Sifra* found in Munich MS. 59.

Lit.: Michael, *Or Hahayim,* No. 627; Epstein, A., *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 39, p. 454.

BARUCH BEN JACOB OF SHKLOV, Talmudist and popularizer of natural science, b. Shklov, White Russia, 1752; d. Slutzk, Russia, 1810. He received his ordination (Semichah) from Samuel Abraham Katzenellenbogen in 1764, after which he officiated as Dayan in Minsk, but soon left this position in order to obtain a secular education abroad. He studied medicine in England, going from there to Berlin, where he associated with Jewish scholars. The latter part of his life was spent with Rabbi Joshua Zeitlin, famous contractor for the government, at the latter's palace at Utsye, government of Mogilev, White Russia, and in Slutzk, where he was physician to Prince Radziwill and Dayan of the Jewish community.

Although Orthodox in his views, Baruch firmly believed in the dissemination of secular knowledge among the Jews of his time. For this purpose he wrote Hebrew books and booklets, including one on hygiene and another on astronomy and anatomy. He translated into Hebrew the first six books of Euclid, as well as a treatise on plane and spherical trigonometry, entitled *Keneh Hamiddah* (Prague, 1784).

Lit.: Fünn, Samuel Joseph, *Keneseth Yisrael* (1886-90) 197; idem, *Safah Leneemanim,* pp. 139-40; idem, *Kiriah Neemanah,* p. 146; Mendelsohn, Moses, *Pene Tebel* (1872) 245-46; Landshuth, L., *Toledoth Anshe Hashem* (1883) 83, 119.

BARUCH BEN SAMUEL (called also Baruch of Mayence), Talmudist and liturgical poet, who flourished at the end of the 12th cent.; d. 1221. He was a pupil of Moses ben Solomon Hakohen of Mayence and of Eliezer ben Samuel of Metz. He was one of the leaders of the rabbinical synod held at Mayence in 1220, which consisted of more than twenty prominent rabbis of Germany. His Halachic work, *Sefer Hahochmah* (Book of Wisdom), was extensively used by later scholars, but is now lost. He wrote, in addition, commentaries to the Talmudic tractates *Nedarim* and *Bechoroth.*

Baruch was prolific as a liturgical poet. He wrote hymns for Sabbath and special occasions, such as weddings and circumcisions, as well as penitential hymns and elegies. Among the latter is one on the martyrs of Blois in 1171. Some of his poems were incorporated in the German and Polish ritual and became very popular; many others are still in manuscript. His well-known Sabbath table-hymn, *Baruch El Elyon,* has been translated into English by H. Lowe.

Lit.: Zunz, Leopold, *Literaturgeschichte der Synagogalen Poesie,* pp. 306-09; idem, *Die Synagogale Poesie des Mittelalters,* p. 268; Davidson, *Otzar Hashirah,* vol. 4, index, p. 373; Idelsohn, A. Z., *Jewish Music* (1929) 154, 245, 328; Lowe, H., *Jewish Guardian,* Feb. 22, 1924, p. 11.

BARUCH BEN SAMUEL OF SAFED, physician and traveler, b. Pinsk, toward the end of the 19th cent.; d. Sana, Yemen, 1834. In 1819 he migrated to Safed in Palestine, where he was active as physician. About 1830 some of the rabbis of Lithuania, disturbed by the persecutions of the Jews by Emperor Nicholas I, hit upon the scheme of seeking the Lost Ten Tribes and the Bene Mosheh, legendary Jewish groups, that they might come to the aid of their brethren. The leader of the rabbis, Israel ben Samuel of Shklov, requested Baruch to undertake this mission, since he was well acquainted with Arabic and with Arab customs.

Baruch set out in 1831. His travels took him through Damascus, Aleppo, Kurdistan, Mesopotamia, Baghdad, Basra, Bushkir, Muscat, and Aden; in 1833 he arrived in Sana, in Yemen. He and a companion then set out eastward in the direction where the settlements of the Lost Tribes were said to be, but journeyed for seventeen days through the desert without finding any habitations. They then came upon a Jewish shepherd, who claimed to be one of the Lost Ten Tribes and offered to carry a letter to them. Baruch and his companion accepted the offer, but waited in vain for an answer and returned to Sana. Baruch was able to heal the Imam of Sana of a severe illness and was named his body physician. His success, however, aroused jealousy, and he was accused of being a spy of Egypt, which kingdom was then at war with Yemen. The Imam thereupon treacherously shot Baruch while they were journeying together; but the dying physician predicted that the Imam and his family would lose their kingdom; this prediction came true in less than a year.

Lit.: Saphir, Jacob, *Eben Sapir,* vol. 1, pp. 93a-95b.

BARUCH HABA, *see* GREETING AND WISH FORMULAS.

BARUCH OF KOSSOW, Cabalist, who lived in the second half of the 18th cent. His teacher was Menahem Mendel of Vitebsk and he followed in the main the doctrines of Isaac Luria. His writings were published by his grandson in two books: *Yesode Haemunah* (Foundations of Faith), a commentary to the Pentateuch and *Aboth; Ammude Haabodah* (Pillars of Service; Josefow, 1884), a general presentation of Cabalistic teachings, with citations from both rabbinical and Cabalist authors. The first part of the latter is a discussion of Cabala in the form of questions and answers.

BARUCH OF MIEDZYBOZH (also called Baruch of Tulchin), Hasidic rabbi of the Ukraine, b. about 1757; d. 1810. He was vainglorious, ambitious for power, and contemptuous of his fellow-Zaddikim, whom he did not shrink from attacking on every occasion. The grandson of Israel Baal Shem Tob, hence titular head of the Hasidic sect, he inherited little of the spirit of his ancestor. He was in controversy with Shneor Zalman, author of the *Tanya,* whose rationalization of Hasidism he bitterly opposed, but contributed little to the latter's fight against the enemies of the movement. Of a surly disposition, and subject to frequent fits of depression (ascribed by his admirers to his asceticism), he employed as his court jester Herschele Ostropoler, to relieve his spells of melancholia. He conducted his court lavishly, the expense of which he exacted from his followers in the form of *pidyon* ("redemption money"), a practice he first introduced.

Under his leadership, the cult of Zaddikism reached its highest development. He held that the Zaddik ruled

not because of his piety, learning or other high attainments, but by virtue of birth and a divine appointment. A Zaddik was not made, but born; no earthly power can dethrone him, and he is not to be judged by ordinary standards. He may serve God by prayer and a holy life, but he may also fulfil his function by the enjoyment of the material pleasures which become sanctified by his indulgence in them.

Baruch not only exalted the position of the Zaddik, but ascribed to him partnership with God in the governing of the world. Despite the severity with which he ruled his Hasidim, they were deeply attached to him, even to the point of condoning his frequent outbursts of temper as due to his delicate health, the result of his saintly life.

Lit.: Minkin, Jacob S., *The Romance of Hassidism* (1935) 208-9, 235; Horodezky, S. A., *Hahasidim Vehahasiduth,* vol. 3, pp. 12-17.

BARUCH SHEAMAR ("Blessed be He, Who Spoke . . ."), a prayer in the daily service which serves partly as introduction to a group of psalms (Zemiroth) recited therein. The prayer is a combination of two dissimilar parts. Actually only the second may be regarded as an introduction to the psalms; the first praises the omnipotence of God. Apparently the first part originally belonged elsewhere, as the conclusion of a section with a Messianic outlook. This prayer is first mentioned in literature about 825, but is apparently older, as shown by its form.

BARUCH SHEPETARANI, a blessing said by a father when his son becomes Bar Mitzvah and is called up to the reading of the Torah for the first time. The source of this custom is *Midrash Gen.* 64:10 (Albeck ed., p. 693) and parallels: "A man must look after his son up to the age of thirteen; after that he says *Baruch shepetarani meonsho shelazeh*—Blessed art Thou, Who hast freed me from the responsibility of this one." It is the duty of the father to educate his son to the proper appreciation of the beauty and duty of observing the commandments before the son becomes thirteen (Luria, to passage in the Midrash). The first mention of the practice of this blessing refers to Yehudai Gaon (about 760 C.E.) who employed it at the Bar Mitzvah of his son (*Orchoth Hayim,* vol. 1, p. 40, no. 58, Firenze ed.). There is a difference of opinion as to whether God's name is to be mentioned when reciting this benediction.

Baruch Shepetarani is also a popular expression, usually accompanied by a deep sigh of relief, employed at the completion of some unpleasant task or when one has finally got rid of a bore.

Lit.: Otzar Hatefiloth, part 1, p. 415, note 1.

BARUCH YAVAN, Polish financier, b. Starokonstantinov, Volhynia, Poland, at the beginning of the 18th cent.; d. between 1770 and 1780. He was also called Baruch Meeretz Yavan (Baruch of the Land of Russia), and was reputed to be a descendant of the famous Rabbi Shachna. He received a much better education than did the average Polish Jew of that period, being versed in secular subjects as well as in the Talmud. He was a disciple of the celebrated Talmudist Joshua Falk. Through his business connections with the Polish minister, Count Brühl, whose agent he was, he gained great influence at the court of Augustus III and with the Polish magnates. This influence he used for the welfare of the Jews. He was a violent opponent of the movement of Sabbatai Zevi. It was in vain that the Sabbatians sought to win Baruch's support by means of bribery; not only did he reject such offers with contempt but spent considerable sums in prosecuting them.

When Nicholas Dembowski, archbishop of Kamenetz-Podolsk, ordered confiscation of all copies of the Talmud on October 14, 1757, after a dispute with the Frankists, and ordered them brought to Kamenetz-Podolsk, Brühl intervened at Baruch's behest and sought the pope's aid to annul the measure. Meanwhile a thousand copies had been burned, and only the sudden death of the archbishop (November 17, 1757) prevented any further destruction of the books.

When the Frankists accused the Jews of using the blood of Christians for ritual purposes, Brühl intervened a second time with the pope. When Jacob Frank planned to utilize the dread influence of Russia in Poland in order to effect, with the aid of the Russian government (1768), his own release from prison, Baruch was able to thwart Frank's agents, as he convinced the Russian Orthodox Synod that Frank was a charlatan and could never become a good Christian. In the struggle with the Frankists, Baruch was aided staunchly by his son Eliezer, son-in-law of Jacob Emden.

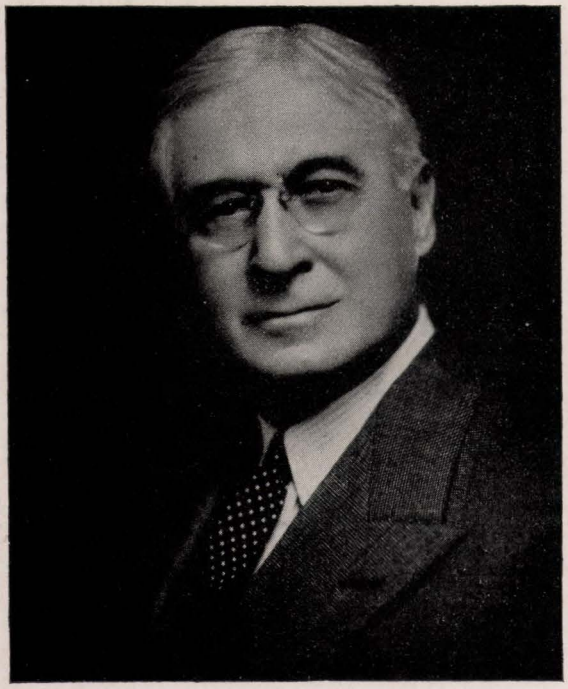
In the religious struggle between Jacob Emden and Jonathan Eybeschütz which concerned the amulets prepared by Eybeschütz and declared by Emden to have a Sabbatian significance, and also Emden's charge that Eybeschütz was a follower of Sabbatai Zevi, Baruch favored Emden. Through his efforts the rabbi of Lublin, Hayim Lubliner, a supporter of Eybeschütz, was dismissed from his position and imprisoned (1751).

JOSEF MEISL.

Lit.: Kraushaar, A., *Frank i Frankisci Polscy* (1895); Cohen, Mortimer J., *Jacob Emden, A Man of Controversy* (1937) 152-210; 244-61 (on Emden-Eybeschütz controversy).

BARUCH, BERNARD MANNES, financier and war-time administrator, b. Camden, S.C., 1870. In 1881 he moved to New York city with his father, Simon Baruch, the physician. Eight years later, after graduation from the College of the City of New York, he entered the brokerage firm of A. A. Housman and Company, and was made a partner of the concern in 1896. For a number of years following, he was a highly successful member of the New York Stock Exchange.

His first public service began in 1916, when President Woodrow Wilson appointed him a member of the advisory commission of the Council of National Defense. Other important appointments followed in recognition of his ability to organize the industrial and economic resources of the United States in preparedness for war and his knowledge of the financial and economic conditions of the country. He was appointed chairman of the Commission on Raw Materials, Minerals and Metals, and was also made a member of the Allied Purchasing Commission. As chairman of the War Industries Board from March 5, 1918 to the end of hostilities, Baruch directed the industries of the entire nation. His plan for organizing the economic life of the United States for efficient production was



Bernard M. Baruch

adopted by President Wilson, and Baruch can be considered the author of the American system of war-time control.

In 1919 Baruch served as member of the American Commission to Negotiate Peace, as economic adviser for the American Peace Commission, and also as member of the President's Conference for Capital and Labor. In 1922 he was a member of the President's Agricultural Conference. He served American agriculture also by acting as adviser to the American Farm Bureau Federation and to the United States Grain Growers' Corporation. He helped promote legislation in behalf of farm relief.

In recognition of his public services, Baruch was awarded the Distinguished Service Medal by President Wilson. Honors were bestowed upon him by the governments of France, Belgium, Poland and Italy. He received honorary doctorates from Williams (1923), South Carolina (1925), Johns Hopkins (1933), Oglethorpe (1933), Charleston (1935), The Citadel (1937) and Union College (1937). He was presented with a service medal by the alumni of the College of the City of New York, of which institution Baruch is a trustee.

During President Franklin D. Roosevelt's incumbency, Baruch was often summoned to the White House for conferences on national problems, including American neutrality (1939). As one of the President's confidential advisers, Baruch is credited with having planned the National Industrial Recovery Act of 1933. Known also as a philanthropist, Baruch has contributed large sums for investigations into the problems of war, its causes and possible means of prevention. He is founder of the Camden Hospital in his native town, and liberally endowed the Williamstown Institute of Politics. His writings include: *Making of the Reparation and Economic Sections of the Treaty* (1920); *American Industry in the War,* the final report of the War Industries Board (1921); and numerous pamphlets and addresses on agriculture and economics. In *Taking the Profits Out of War* (1935) Baruch summarized his long campaign to guarantee the elimination of profiteering, should the United States be engaged in war. He outlined methods for combatting inflation, limiting profits, protecting the consumer and labor—all with the simultaneous increase of the nation's economic and fighting strength.

JACK ALBERT.

Lit.: Johnson, Hugh, *The Blue Eagle from Egg to Earth* (1936); *The National Cyclopedia of American Biography,* vol. A (1930), 57-59.

BARUCH, JAKOB, banker and president (*Baumeister*) of the Frankfort Jewish community, b. Frankfort, 1763; d. Frankfort, 1827. He was the father of Ludwig Börne. Baruch was financial counselor of the Hapsburgs and of Metternich, and was entrusted by them with diplomatic missions. He strove, for a long time, but unsuccessfully, to improve the political status of the Jews of Frankfort, and it was at his suggestion that his son wrote a criticism of the new regulations which were proposed in 1807 for the Jews of the city. In 1814 he was a representative of the Frankfort Jewish community at the Congress of Vienna; he refused to accept a donation of 8,000 gulden, which had been offered him as compensation for his services.

BARUCH, JOSEPH MARCOU, journalist, b. probably Constantinople, 1872; d. a suicide, Florence, 1899. It is said that when the French president Carnot was assassinated in 1894 in Lyons, Baruch marked the president's car with a cross. The French police suspected Baruch of having participated in the plot; hence he was forced to leave France for Switzerland. Later he went to Vienna where he joined the Zionist student organization, Kadimah. The Austrian police hounded Baruch as an anarchist and he left Vienna for Philippopolis, Bulgaria, where he edited the magazine *Carmel* in French. In 1894, when the Jewish community of Tatar Pazardzhik, Bulgaria, was accused of ritual murder, Baruch assailed the instigators of the slander, and criticized the Bulgarian government. For these attacks he was imprisoned but later released.

When Herzl's *Judenstaat* was published, Baruch asserted that its author, having been a subscriber to *Carmel,* had adopted from it the idea of establishing in Palestine a sovereign Jewish state. In 1897 Baruch joined the Garibaldi Legion which aimed to liberate Crete from Turkish domination. During that year he also wrote the pamphlet *Le Juif à l'Ile du Diable* in which he ardently defended Captain Dreyfus.

BARUCH, SIMON, physician, surgeon and scientist, b. Schwersenz (Prussia), Germany, 1840; d. New York city, 1921. After emigrating to the United States, he entered and graduated from the Medical College of Virginia (1862). He enlisted in the Confederate Army at the outbreak of the Civil War, was made an assistant surgeon in charge of the 7th South Carolina Battalion under Colonel James, and was later promoted to the rank of surgeon of the 13th Mississippi Regiment. During three years of service, he was twice captured, once at Boonsboro and again at Gettysburg.

The war over, he established a hospital at Thomas-

ville, N. C. For the following fifteen years, he practised medicine in Camden, S. C., also serving as president of the South Carolina Medical Society in 1873 and, in 1881, as chairman of the State Board of Health.

Moving to New York in the same year, he became physician to the Northeastern Dispensary (1883-1884), and gynecologist in the same institution for three years following. In 1886, he was appointed chief of the medical staff of the Montefiore Home for Chronic Invalids, retaining that post for eight years; he continued his connection with the Home as consulting physician until his death. He was physician and surgeon to the New York Juvenile Asylum for thirteen years, having the care of 1,000 children, and a professor of hydrotherapy in the New York Post-Graduate Medical School and Hospital.

Baruch diagnosed the first case of perforating appendicitis successfully operated upon, and is largely credited with the development of surgery of appendicitis (appendectomy). Investigating malaria, he proved in a series of articles entitled "Malaria as an Etiological Factor in New York City" (published in the *Medical Record,* New York, vol. 24, 1883) that in temperate climates malarial diseases are rarely fatal. His views were later corroborated by Osler and James. In 1888, he advocated the use of cold baths of definite temperature, duration and method for the treatment of typhoid fever. His book, *The Uses of Water in Modern Medicine* (1892), created a stir in the medical profession as the first book in English to call attention to the valuable results of hydrotherapy. This book and his *The Principles and Practice of Hydrotherapy* were translated and published in France and Germany. In 1893, he wrote *Successful Treatment of Typhoid Fever* (St. Louis, 1893).

Due to his agitation among medical societies and boards of health, he was credited with the successful introduction of free public baths in the large cities of the United States. Free municipal baths were named in his honor in Chicago (1910) and in New York (1917), as was a hospital erected in Camden, S. C., in 1913. In 1940 the public bath in New York city was rebuilt and the adjacent property beautified as Baruch Park.

DAVID T. GOLDEN.

Lit.: *Modern Medicine* (1903); Elzas, Barnett, *The Jews of South Carolina* (1905) 223, 268-69; Markens, Isaac, *The Hebrews in America* (1888); Morrison, Hyman, *The Early Jewish Physicians in America* (1928) 11.

BARUCHOWITZ (BARUCH), ISAAK LOEB, Hebrew litterateur and Talmudist, b. Tanrogen, Russia, 1873. Besides studying at the Yeshivah, he acquired a secular education, receiving (1906) the degree of Ph.D. from the University of Bern. He then settled in Vilna as an instructor at Kahan's Gymnasium. His literary activity began in the nineties.

In the field of translation Baruchowitz has rendered into Hebrew the major works of Plutarch, Herodotus, Kipling, Galsworthy, Sholom Asch, Jules Verne, Heinrich Heine, and other noted authors. His translation of Byron's *The Prisoner of Chillon* (*Asir Shilion*) is recognized as a masterpiece in Hebrew literature. Since 1910 he has also written many excellent articles dealing with social problems.

Shortly before the outbreak of the World War, Baruchowitz began the compilation of an anthology of Hebrew literature, the first volume appearing in 1913 and containing the *Apocrypha* to the conclusion of the Mishnah. The second volume (1914) comprises the literature of the Talmud, and the third (1925) the Midrashic literature. He also wrote a textbook for the study of the Talmud, *Rashe Perakim Batalmud* (1927).

His other works include a biography of Jehudah Halevi and a translation of Heine's work on the same theme. Both were published in *Yiddisher Familie* (1902). He also wrote a series of articles in Yiddish on Jewish types in world literature, published in *Der Yid* (1900). Baruchowitz edited the *Sefer Hashabbath,* an anthology of choice literary material about the Sabbath (Tel-Aviv, 1936), also the *Dibre Kethubim Aharonim,* a compilation of the Apocrypha (Tel-Aviv, 1937).

BARZILAI, GIUSEPPE, lawyer and Semitologist, b. Gradisea, near Trieste, Italy (then Austria), 1828; d. Trieste, 1902. He studied at the University of Padua, became a lawyer in Trieste, and at the same time was secretary of the Jewish community there. Barzilai delved into Hebrew and archeology, and published several scientific books and translations of the Bible into Italian with Italian commentaries. The French Academy awarded him a prize for his philological studies, which dealt with the relations between Semitic and Aryan languages.

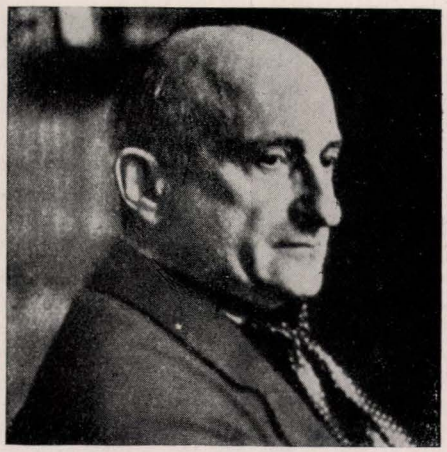
Lit.: Boccardo, G., *Nuova Enciclopedia Italiana,* supplement, vol. 2 (1891) 177.

BARZILAI, SALVATORE, Italian statesman, son of Giuseppe, b. Trieste, Italy (then part of Austria), 1860. For his activities in the Italian Irredentist movement, the Austrian government found Barzilai guilty of high treason, and in 1878 sentenced him to prison. After serving one year he was released, went to Italy and became one of its eminent lawyers.

Elected to the Chamber of Deputies by the radical republicans (1890), Barzilai devoted himself principally to foreign political affairs and ardently advocated Italy's withdrawal from the Triple Alliance. In 1914 he urged Italy's entrance into the war against Austria, and served as minister of the "unredeemed provinces" (1915-1916) in Salandra's cabinet. Barzilai was one of the five delegates who signed the Versailles Treaty in behalf of Italy. In 1920 he was appointed senator, but since the advent of Fascism he has been politically inactive.

Barzilai was editor of *Tribuna* (1883 to 1893) and has published a number of works since. Among them are *La criminalità in Italia* (1885); *Il nuovo codo penale* (1889); *Vita parlamentare* (1912); *Dalla Triplice Alleanza al conflitto europeo* (1914); *Moniti del passato* (1917); *L'Italia in anno 1917.* His autobiography appeared in 1938.

BARZILLAI, an aged and respected citizen of Rogelim in Gilead (now Transjordan) who brought supplies to David's exhausted army at the time when the king was fleeing from the revolt of his son Absalom. David was grateful for this much-needed assistance, and when he had conquered in this civil war, he invited Barzillai to be his life guest at Jerusalem.



Victor Guillaume Basch

Barzillai declined, explaining that, being over eighty, he could hardly enjoy the pleasures of the palace, and instead recommended Chimham, who was perhaps a son or a grandson of his, to take his place. Hebrew poets have used Barzillai as the symbol of the contented countryman.

BASAN, ABRAHAM HEZEKIAH BEN JACOB, rabbi and poet, who lived in the second half of the 18th cent. He was corrector of the press in the Hebrew print-shop at Amsterdam, and wrote poems which were printed together with the writings of other poets, such as Gabriel Norzi's *Seah Soleth* (Amsterdam, 1757), Mordecai ben Isaac Tama's *Maskioth Kesef* (Amsterdam, 1765) and David Franco's *Gemul Athaliah* (Amsterdam, 1770). He gave funeral addresses in Spanish, which were published in his *Sermoēs Funebres* (Amsterdam, 1753). Basan became Hacham of the Portuguese Jewish community at Hamburg in 1773. A book published under the title of *Yashresh Yaakob* (Jacob Takes Root; Nuremberg, 1778), and with Jacob Babagi as author, is ascribed to Basan by Ghirondi, who argues that Basan published the work under a pseudonym, since it dealt with the text of the prayerbook and made textual emendations, which might have subjected him to criticism if it had been known he was its author.

Lit.: Ghirondi, *Toledoth Gedole Yisrael,* p. 10, § 40.

BASAVILBASO, town in the Argentine province of Entre Rios; in 1940 it had about 7,000 inhabitants, of whom about 2,000 were Jews, who were mainly merchants and artisans. The town is the seat of the administration of the Jewish Colonization Association over the Jewish settlements in the province. In conjunction with the nearby settlement of Lucienville, Basavilbaso supports two synagogues, two Hebrew schools and a Jewish hospital; there are, in addition, two libraries, the Ezrath Nashim and Wizo women's organizations, an immigrants' aid committee, and two clubs. Originally a Jewish agricultural settlement, the town has become an important railway center.

BASCH, ÁRPÁD, painter and miniaturist, b. Budapest, Hungary, 1873. He studied engineering, but later turned to painting. At Munich he was a pupil of Simon Hollósy. He returned to Budapest where he worked in Bertalan Karlovsky's Art Academy. Later, having embraced Christianity, he went to Paris and studied under Bonnat, Dousset, and Jean Paul Laurens. He distinguished himself in landscapes and portraits, but specialized in posters and magazine illustrations.

In 1896 he executed several commissions, including a number of highly original posters, for the Millennial Exposition, Budapest. For these services he received a bronze medal (1896). He contributed to *Poster* and to *Les Maîtres de l'Affiche;* he was also editor of the art column of the *Magyar Genius.* Latterly Basch turned to water color painting. His *Defenders of the Carpathians* was exhibited (1925) at the National Salon of Budapest. This and others of his war scenes won him (1917) the Order of Franz Joseph. In London he received silver and gold medals. Several of his canvases were acquired by the Hungarian government.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie,* vol. 1 (1925) 256; *Révai Nagy Lexikona,* vol. 2, p. 667.

BASCH, GYULA, painter, b. Budapest, 1851; d. Baden, Germany, 1928. He studied at the Polytechnic Institute, Zurich, and graduated as an engineer. Later he devoted himself to the fine arts and studied painting at the Ecole des Beaux Arts in Paris and in Budapest with T. Paczka and L. Horovitz. He specialized in *genre* and portrait painting. He won first acclaim at the Hungarian National Gallery's exhibit (1886) and subsequently was twice president of that forum, prior to which he embraced Christianity. His best known canvas *Bünhödes* (Expiation) was acquired by the Museum of Fine Arts, Budapest. His outstanding works include *Hapták* (Attention), *Elhagyottan* (Forsaken), *Elsöegyenruha* (First Uniform), *Kis Makacs* (Headstrong), *Soha* (Never), *Miböl eljünk?* (How Shall We Get Along?); also portraits of Max Falk, Hungarian statesman, and David Popper, famous cellist.

Lit.: *Magyar Zsidó Lexikon,* p. 92; *Révai Nagy Lexikona,* vol. 2, p. 667.

BASCH, SIEGFRIED (SAMUEL) KARL, RITTER VON, personal physician of Emperor Maximilian of Mexico, b. Prague, 1837; d. Vienna, 1916. From 1862 to 1865 he practised medicine in Vienna, at the same time giving lectures at the University. He then received an appointment as chief surgeon of the military hospital at Puebla, Mexico. In the summer of 1866 he was made the personal physician of Maximilian, and remained with him until his death. He was among the three commissioned by the emperor to take notes of the events of the last days of the empire, but lost most of his notes when Maximilian and his attendants were seized. After Maximilian had been condemned to death and shot, Basch conveyed the body back to Austria. He described the events of his stay in Mexico in *Meine Erinnerungen an Mexico* (1868). In 1870 he became an instructor in pathological anatomy at the University of Vienna, and was made an assistant professor in 1877.

BASCH, VICTOR GUILLAUME, educator, b. Budapest, Hungary, 1863. As a young man he left for Paris to complete his studies at the Sorbonne where he later became professor of philosophy and esthetics after teaching a few years at the universities of Nancy (1885) and Rennes (1887). The sensational Dreyfus Case brought him into prominence as a champion of

Alfred Dreyfus and the cause of justice. Later he figured prominently in the League for the Defense of Human Rights, and became its president after 1926. He was also active in several Jewish organizations, notably as executive member of the Alliance Israélite Universelle.

In politics, Basch belongs to the right wing of the French Socialists and is a leader in peace movements. His scientific works include: *L'esthétique de Kant* (Paris, 1896); *La poétique de Schiller* (Paris, 1902); *La vie intellectuelle à l'Etranger; Les origines de l'individualisme moderne* (Paris, 1925-26); *Les doctrines politiques des philosophes classiques de l'Allemagne* (Paris, 1927); *Schumann, A Life of Suffering* (translation, New York, 1931).

BASCHKO, ZEBI HIRSCH BEN BENJAMIN, rabbi, b. Zamosc, Poland, 1740; d. Offensen, near Altona, 1807. In 1766 he became rabbi at Tyszowce, in 1773 at Brody, in 1796 at Glogau, and in 1802 he was elected rabbi of the three congregations of Hamburg, Altona and Wandsbeck. In each of his positions Baschko at the same time directed a Yeshiva. In Hamburg he encouraged others to found a boys' school and a Beth Hamidrash. His correspondence on legal questions was with such contemporary rabbis as Ezekiel Landau (a relation), Akiba Eger (a relation by marriage), Isaiah Pick, Phinehas Horowitz, Meshullam Zalman Cohen and Meir Posner. Baschko wrote *Tifereth Zebi,* which was published after his death (part 1, Warsaw, 1816; part 2, Josefow, 1867). His responsa are included in the *Beth Shemuel Ahron* of Samuel ben Moses Phinehas of Posen (Novydvor, 1806).

Lit.: Baschko, *Tifereth Zebi,* especially the introduction.

BASEBALL, *see* ATHLETICS.

BASEL, second largest city in Switzerland, capital of the canton of Basel-Stadt. It has a Jewish population of about 3,000 (1.8%). Basel was founded as a Roman frontier post by the Emperor Valentinian in 374. The city flourished because of its location on the Rhine trade route, and this trade attracted Jewish immigrants.

Jews were known to have lived in Basel during the 12th cent. and in the 13th cent. they had an established community. They were the "Kammerknechte" of the emperor, i.e., placed under his protection and liable to taxation, which in 1241 amounted to 40 marks. They also paid taxes to the bishop of Basel, and in 1223 Bishop Henry of Basel obtained from them considerable loans. In 1279 Rudolph I pledged 3,000 marks to the bishop of Basel "for his faithful services"; this was the protection money paid by the Jews of the diocese of Basel and Strasbourg.

The Jewish population was not confined in a ghetto, but lived in the center of Basel, near the cattle market. Many rented plots of ground from the monastery of St. Leonard and built their own homes. Their taxes increased in proportion to the number of houses they acquired. They had a synagogue and a slaughter house. The cemetery, surrounded by a wall in 1264, was in the section of the city called "Arsclaf." The names of Jews of that time are known through the tombstones of this cemetery, some of which later found their way into the walls of the city.

Because canonical law prohibited Christians to loan money on interest, Jews drifted into the business of money-lending. This monopoly visited great misfortunes upon them. The hate of their debtors resulted in many riots. The Jews were accused of poisoning the wells and springs, of practicing ritual murder, and, in 1348 and 1349, of spreading the Black Death. So bitter was the agitation that the Bishop of Strasbourg and many noblemen of Alsace, Basel and Freiburg were compelled to form a league to prevent attacks on the Jews. The guilds were the center of opposition to the Jews; the town council proposed to allow them to remain in the city. The issue was settled on January 9, 1349, when guild-organized mobs compelled the council to deliver the Jews into their hands. Six hundred of the adult Jews were burned to death; the children were baptized; Jewish property was distributed among the citizens. The residence of the Jews in Basel was prohibited. This was the end of the first Jewish community of Basel.

In the 1360's Jews began to return to the city, chiefly from Colmar and other Alsatian towns. There is record of a family named Eberlin which came back in 1362, paying twelve gulden annually for the privilege. In 1365 the emperor rescinded the expulsion decree; by the following year there were 100 Jews in Basel. Jews contributed to the city treasury and gave additional sums for municipal fortifications. Basel Jews were at this time far better treated than those of other cities. Religious tolerance was established by law. Jews lived in the section of the city where the first community had been located, for there was no ghetto. They had a synagogue, the "Judenschule" (1370), a cemetery outside the city walls. Some of the Jews were made citizens under certain restrictions and received a "Schirmbrief" or letter of protection. The city officials even appointed a number of Jewish physicians, Jacob of Basel (1358), Master Jossel (1370), Master Gutleben, his successor (1377), and Master Helyas Sabbati of Bonn (1410). There were occasional restrictions imposed upon the Jews, however, particularly after the Council of Basel (1431-33), and in 1543 they were expelled from the city for a second time.

Although officially prohibited from living in Basel for almost 250 years thereafter, the Jews regularly participated in the business life of the city. They entered the gates for trade, were employed as proof-correctors by printers of the 17th cent., and enjoyed the right of overnight residence as transient merchants. Indeed, while the council taxed and harried the Jews, it never overlooked their commercial importance to the city, and business interests supplied continual pressure for the slackening of anti-Jewish measures. During the French Revolution Alsatian Jews were given temporary shelter in Basel, and some remained after peace had been restored, establishing the nucleus of a new Jewish community. The Swiss Constitution accorded the Jews the right to settle anywhere within the confederation in 1798. Seven years later the Basel Jewish community was composed of 22 families comprising 128 persons. A law of 1845 ordered a third expulsion, but in 1849 this was modified; while further Jewish immigration into Basel was prohibited, the 30 resident families were permitted to remain. Pressure on the part of England, France and the United States brought about complete

The First Zionist Congress

THE first Zionist Congress, an historic assembly, took place at Basel, Switzerland, on August 29, 30 and 31, 1897. There were among those present 185 delegates from twenty-four countries and regions. Through the courtesy of the Zionist Organization of America, we are privileged to reproduce (at right) for posterity the photographs of 162 of those delegates, many of whom are no longer among the living, as follows:

Top Row: Michael Berkowitz, Vienna; A. Perlis, Vilna; Abraham Ludvipol, Paris; Nahum Sokolow, Warsaw; Tobias Marons, Merano (Italy); Karpel Lippe, Jassy; Salomon Mandelkern, Leipzig; Israel Zangwill, London; Ephraim Ish-Kishor, London; Samuel Poznanski, Warsaw; Albert Donreich, Vienna.

Second Row: Leon Horodisch, Brest Litovsk; A. Sachs, Daugavpils (Dvinsk, Latvia); Z. Bychowsky, Warsaw; A. M. Nauschul, Vilna; Fabius Sohach, Cologne; Adolph Korkis, Lemberg; David Farbstein, Zurich; Armand Kaminka, Esseg (Slavonia); Saul Rafael Landau, Vienna; Boris Barbasch, Brussels; Pincus Heinrich, Heidelberg; Joseph Mohilewer, Bialystok; Adolf Stand, Lemberg; Lazar Kunin, Charlottenburg (Berlin).

Third Row: Leopold Hupper, Friedeck; Benjamin Safrin, Monostasyka; Salomon Singer, Kolomyja (Poland); N. Klugmann, Vienna; Naum Kopelowitz, Gomel (Homel, White Russia); Marcus Braudo, Freiburg; M. Uriassohn, Grodno; Gregor Lourie, Pinsk; Saul Pinchas Rabinowitz, Warsaw; Nathan Birnbaum, Vienna; Marcus Kahan, Gomel; F. Fernhof, Monostasyka; Jakob L. Goiteln, Frankfort; Heinrich Birkenstein, Frankfort; Carl J. Herbst, Sofia; Sigmond Drujan, Basel; Josef Feinberg, Basel; Eduard Schwager, Tarnow; Nissan Katznelsohn, Bobruisk (White Russia).

Fourth Row: Benjamin Spira, Cracow; Jacob Hirschensohn, Jassy; Berthold Feiwel, Brünn; S. Rosenheck, Kolomyja (Poland); Alexander S. Rabinowitsch, Poltava (Ukraine); M. Schlapossnikow, Kharkov; Isaac Schalit, Vienna; János Rónai, Balázsfalva (Hungary); Max Bodenheimer, Cologne; G. Belkowsky, Sofia; David Neumark, Rakonitz (Bohemia); Litmann Rosenthal, Bialystok; A. Ginsburg, Liverpool; Jehuda Leb Berger, Pinsk; Leo Motzkin, Berlin; Joseph Klausner, Heidelberg; Salomon Schüler, Lemberg.

Fifth Row: David Alcalay, Belgrade; Jacob Kogan-Bernstein, Kishinev; Jacob de Haas, London; S. J. Sachs, Daugavpils (Dvinsk, Latvia); Leo Schalit, Riga; Gustav G. Cohen, Hamburg; Herman Schapira, Heidelberg; Isidor Jasmowsky, Warsaw; York Steiner, Vienna; Moriz Kornblüt, Freistadt; Jacques Behar, Paris; Nicolas Rappaport, Smolensk; S. B. Rubenstein, London; Sigmund Bromberg, Tarnow.

Sixth Row: Menahem Ussischkin, Ekaterinoslav (Dnepropetrovsk); Max Mandelstamm, Kiev; Moritz T. Schnirer, Vienna; Abraham Salz, Tarnow; Max Nordau, Paris; **Theodor Herzl,** Vienna; Samuel Pineles, Galatz; David Wolffsohn, Cologne; Marcus Ehrenpreis, Diakovar (Croatia); Alexander Muntz, Vienna; M. Schauer, Bingen.

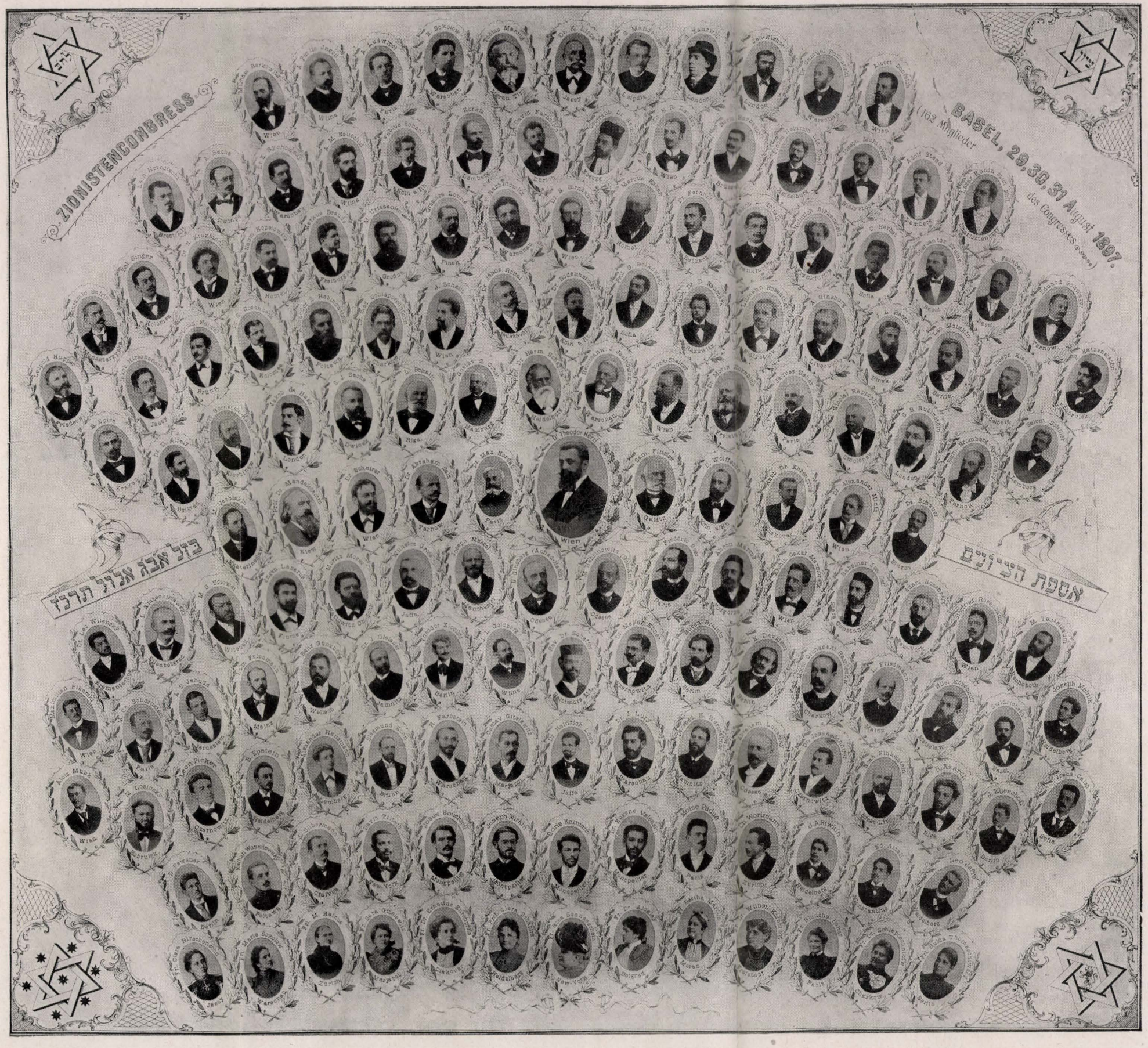
Seventh Row: Leo Wilensky, Krementchug (Ukraine); Leo Amtschilovski, Elizabethgrad (Kirovo); M. S. Solowei, Vitebsk; Joseph Lazarus, Fiume; Moritz Moses, Katowice; Wilhelm Gross, Jaffa; Joseph Massel, Manchester; Asher Ginsberg, Odessa; M. Rabinowitz, Odessa; Frédéric Beer, Paris; Ahron Marcus, Podgórze (Cracow); Oskar Marmosek, Vienna; Joseph Saff, Staro Konstantinov (Russia); Adam Rosenberg, New York; Siegfried Rosenbaum, Vienna; Markus Teutelbaum, Rehoboth (Palestine).

Eighth Row: Maximilian Pikarski, Vienna; Kalman Schornstein, Paris; A. S. Yahuda, Jerusalem; Leon Friedmann, Mayence; Behr Günzburg, Velizh; J. Gleisner, Jamnitz (Moravia); Theodor Hocisti, Berlin; J. L. Goldberg, Vilna; Schepsel Schaffer, Baltimore; Mayer Ebner, Czernowitz; Reuben Brainin, Berlin; E. Davidson, Berlin; Moses Orchanski, Kharkov; L. Friedmann, Mayence; Hillel Korobkoff, Mtislavl (Russia); M. Swidrichgen, Basel; Joseph Melnik, Heidelberg.

Ninth Row: Alois Muntz, Vienna; Moses Losinsky, Bobruisk (White Russia); Leon Picker, Czernowitz; B. Epstein, Heidelberg; Alexander Hausmann, Lemberg; Siegmund Kohn, Brünn; Heinrich Farbstein, Warsaw; Gustav Gitelewitz, Mariampol (Lithuania); Heinrich Löwe, Jaffa; Joseph Lury, Warsaw; H. Wertheimer, Jamnitz (Moravia); Abraham Elia Lubarsky, Odessa; Isaak Schnirer, Czernowitz; Noah Finkelstein, Brest Litovsk; R. Asarch, Riga; Israel Eliaschoff, Berlin; Josue Caleb, Sofia.

Tenth Row: Samuel Posner, Berlin; Nathan Wassilewsky, Poltava; I. Silbermann, Craiova (Roumania); Davis Trietsch, New York; Josue Bouchmil, Montpellier; Joseph Mirkin, Montpellier; Boris Kazmann, Montpellier; Eugene Valensin, Montpellier; Moïse Padua, Paris; Charles Wortmann, Zurich; J. A. Rivkin, Heidelberg; Eduard Attali, Constantine (Algeria); Leo Jaffe, Heidelberg.

Bottom Row: Clara Hirschensohn, Jassy; Marie Sokolow, Warsaw; Marie Reinus, Zurich; Sara Gitelewitz, Mariampol; Ernestine Ehrenpreis, Diakovar; Clara Schapira, Heidelberg; Rosa Sonnenschein, New York; Mme. David Alcalay, Belgrade; Bertha Marcus, Merano; Mme. Wilhelm Kornblüth, Freistadt; Blanche Behar, Paris; Mme. M. Schlapossnikow, Kharkov; Hilda Thomaschevsky, Berlin.



freedom of movement and residence in 1862; in 1872 the Jews of Basel received full civic rights.

Basel-Stadt today has the largest percentage of Jewish population of any Swiss canton. The Jewish congregation includes 475 members (almost 3000 persons), maintains a religious school with 300 pupils, and also charitable and social organizations.

The city is important in Jewish history as the scene of the founding of modern Zionism, for it was at the first Zionist Congress at Basel, 1897, that the Zionist Organization was created and Theodor Herzl's principles were incorporated in the Basel Program. Congresses were held at Basel in 1898 and 1899, and seven Zionist Congresses have met there since.

Basel is the seat of a number of nationally important Jewish organizations, including the Schweizer israelitischer Gemeindebund (National Council of Congregations), Zentralverein zur Förderung des gesetzestreuen Judentums (Central Organization for the Advancement of Orthodox Judaism), Jüdischer Turn- und Sportverband, Schweizerisches Komitee für Eretz Jisroel (Swiss Committee for Palestine), and a local committee of the Alliance Israélite Universelle. RUTH HEINEFLING.

Lit.: Wolf, A., *Die Juden in Basel.*

BASEL CONGRESS, *see* ZIONIST CONGRESSES.

BASEL PROGRAM, the formulation of the demands of the Zionists, adopted at their First Congress at Basel, in 1897. It reads as follows:

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

This formulation was reached as a compromise between the various views expressed by the delegates, and has remained unaltered despite several attempts to change it. The phrase in the Balfour Declaration of 1917 and the Palestine Mandate, "a national home for the Jewish people in Palestine," is essentially derived from the Basel program.

Lit.: Zionist Congress in Basel, August 29 to 31, 1897, *Official Protocols* (1898) 114-19; Gottheil, Richard J. H., *Zionism* (1914) 114-16.

BASEVI, ABRAMO, composer and author, b. Leghorn, Italy, 1818; d. Florence, Italy, 1885. He received his doctor's degree from the University of Florence in 1858, and eventually became an authority on music. He composed the operas *Romilda ed Ezzelino* (1840) and *Enrico Odoardo* (1847). Besides offering an annual prize for the best string quartet, he founded and wrote for the musical periodicals *L'Armonia* and *Boccherini.* In 1859 he established the famous "Beethoven Matinees" which, evolving into the "Società del Quartetto," fostered popular musical education in Italy. Among his several theoretical works on music are: *Studio sulle opere di G. Verdi* (1859); *Introduzione ad un nuevo sistema d'armonia* (1862); and *Compendio della storia della musica* (1866). Later he turned to philosophy and wrote *La filosofia della divinazione* (1882).

Lit.: Grove's Dictionary of Music and Musicians, vol. 1 (1927) 236; *Enciclopedia Italiana,* vol. 6, p. 282.

BASEVI, EMMANUELE, physician and author, b. Pisa, Italy, 1799; d. Florence, 1869. In 1825 the Grand Duke of Tuscany appointed him secretary of the Jewish community of Leghorn. He wrote a number of medical works of a general character—such as *L'Esposizione della medicina fisiologica di Broussais* (Leghorn, 1824), *Sugli uffici del medico* (1826) and *Conducibilita electrica del ridatto in Fili o Lamine* (1841).

Lit.: Cantu, Ignacio, *L'Italia scientifica* (1844), 55-56; Poggendorf, *Biographisch-literarisches Handwörterbuch,* vol. 3, p. 76; *Jewish Encyclopedia,* vol. 2, p. 572.

BASEVI, GIACOMO, jurist, b. Mantua, Italy, 1780; d. Milan, 1867. His fame as a legal expert spread throughout Italy, and he was chosen to defend Andreas Hofer, Tyrolese patriot, before the latter's court martial on a charge of treason. Basevi was author of numerous standard works on civil law. Among his most important volumes are *Il commento al codice civile Austriaco* (1845), *Dello scioglimento dei feudi nel territorio della repubblica Cisalpina* (1844), and *Il trattato delle leggi astinenti al processo civile* (1850), all published in Milan.

Lit.: Jewish Encyclopedia, vol. 2, p. 573; *Grande enciclopedia popolare,* vol. 2, p. 353.

BASEVI, JOSHUA GEORGE, architect, b. London, 1794; d. Ely, England, 1845. On his mother's side he was a cousin of Lord Beaconsfield, and was a convert to Christianity. He was a pupil of the architect John Soane, and in his later life became one of the best known architects of England. In 1816 he went to Greece and Italy, returning to England in 1819. He was appointed surveyor to the Guardian Assurance Company in the year 1821.

In architecture Basevi preferred the classic styles. He designed St. Thomas Church at Stockport, the houses in Belgrave Square, Middlesex Hospital, the Fitzwilliam Museum in Cambridge, the Conservative Club House, and other buildings. He met with sudden death, at the height of his career, as the result of a fall while inspecting the belfry of the Cathedral of Ely. He was buried in a chapel of the cathedral.

BASHAN, fertile district east of the Jordan between the river Golan and the Syro-Arabian steppes, now called En Nukra. The traditional king of Bashan when Israel began the conquest of Canaan was the giant Og, whom the Israelites defeated at Edrei (Daraat). His territory was occupied by half the tribe of Manasseh. Bashan was famous for its oaks (*Isa.* 2:13) and rich pastures (*Micah* 7:14). The humidity and fertility of the soil are due to its volcanic character. In the Roman period the district was called Batanaea, but Bashan, Batanaea, and Hauran are not quite identical terms. Hauran was originally the name of the mountains, which name was later applied to all of Biblical Bashan. It was divided into five provinces in the Greco-Roman period (2nd cent. B.C.E. to 3rd cent. C.E.): Iturea, Gaulanitis, and Batanaea, to the east of these two provinces; Trachonitis and Auranitis. Thus

Batanaea meant both the whole district of Bashan and an individual province in Bashan. After the Roman period, Bashan ceased to have any Jewish interest.

BASHUYSEN, HEINRICH JACOB, *see* HEBRAISTS, CHRISTIAN.

BASHYAZI (more correctly, **BASHYATCHI), ELIJAH BEN MOSES,** Karaite scholar in Constantinople who lived from about 1420 to 1490. His father and grandfather were holders of the office of Hacham in the Karaite community at Adrianople. He was well-versed in Karaite and rabbinical literature, especially the writings of Maimonides, which greatly influenced him, and was acquainted also with astronomy and other branches of knowledge. His authority was so great that the Karaites called him "the last codifier." He wrote *Keli Nehosheth* (Bronze Tool), dealing with astronomy and the astrolabe, which has been lost, and *Melitzath Hamitzvoth* (The Interpretation of the Commandments), an enumeration in verse of the positive and negative commandments of the Torah which are still valid in the Diaspora, an imitation of Ibn Gabirol's *Azharoth* (Precepts) and intended to be read on Shabuoth. All Karaite prayer-books contain this composition of Bashyazi's, as well as his five Piyutim for the Ten Penitential Days and Yom Kippur.

His main work, however, is *Addereth Eliyahu* (The Mantle of Elijah), the best Karaite code of laws in point of system and style; it completely supplanted the *Gan Eden* of Aaron ben Elijah of Nicomedia, and was the "Shulhan Aruch" of the Karaites. It is a summary of the opinions of all the early Karaite authors as well as of those of many rabbinical authorities. In it Bashyazi displayed his thorough philosophic training and broad vision. He praised the Sephardim for interpreting the Torah literally and for being willing to accept the truth, even when it came from their most outspoken opponents. But he reprimanded the German Jews "who eat coarse foods, and go about with long Tzitzith and phylacteries in order to impress the ignorant masses." The *Addereth Eliyahu* was printed three times: Constantinople, 1530-31; Eupatoria, 1835 (together with three shorter writings; some copies are dated 1834); and Odessa, 1870. It is an important literary document, as it contains citations from many early Karaite works, which are now lost.

Lit.: Gottlober, A. B., *Bikkoreth Letoledoth Hakaraim* (1866) 158, 192; Gurland, Jonas, *Ginze Yisrael,* vol. 3 (1866) 66-69; Poznánski, *The Karaite Literary Opponents of Saadia Gaon,* 42.

BASHYAZI (BASHYATCHI), MOSES BEN ELIJAH, Karaite scholar, great-grandson of Elijah ben Moses Bashyazi, b. Constantinople, about 1527; d. 1555. He was said by Karaite writers to possess talents in many directions and unusual linguistic knowledge. He traveled extensively, and gathered and studied the works of earlier Karaites written in Arabic and unknown to his contemporaries. The greater portion of his works was destroyed in a fire at Constantinople. Those preserved are: *Matteh Elohim* (Staff of God), on the differences between the Karaites and the Rabbinites; *Sefer Reuben* (Book of Reuben), on the principles and doctrines of the faith; *Zebah Pesah* (Passover Sacrifice), on the permissibility of slaughtering animals on the holidays; *Sefer Yehudah,* on the degrees of relationship within which one is forbidden to marry. The first three works are available only in manuscript; the fourth was published by Isaac Markon in *Hakedem* (vol. 3, Nos. 1 and 2).

Lit.: Gottlober, *Bikkoreth Letoledoth Hakaraim* (under Bashyazi, Moses ben Elijah); Jost, *Geschichte des Judentums und seiner Sekten,* vol. 2, p. 370.

BASILEA, BASSOLA, BASLA, a family of Jewish savants who originally came from Basel. One branch went to Italy and another to Palestine. Of the Italian branch the following are to be mentioned:

MOSES BEN MORDECAI BASSOLA, rabbi in Ancona (1480-1560), a well-known Talmudist. When Pope Paul IV persecuted the Marranos in Ancona in order to avenge himself on the Spanish government, Moses ben Mordecai Bassola intervened skilfully. At an advanced age he went to Safed and died there shortly after. His son, Azriel, the teacher of Leon da Modena, was an accomplished liturgical poet.

MENAHEM SAMSON BEN SOLOMON BASILEA, d. 1693. He was rabbi both in Alessandria and in Mantua, Italy. He was on friendly terms with Moses Zacuto and composed a work on the Jewish calendar with numerous astronomical notes.

His son, SOLOMON ABIAD SAR SHALOM, who d. 1743, was likewise rabbi in Mantua. He greatly favored the secular sciences, translated Euclid into Hebrew, engaged in correspondence on questions of the Jewish calendar and published a pocket calendar. In addition, he composed several apologetic writings in which Jewish wisdom is defended against the Greek and modern rationalistic philosophy. In his *Emunath Hachamim* (Faith of the Sages) he made the observation that the danger to tradition and faith lay in natural science, with its insistence on regularity of all natural phenomena, and in philology, with its insistence on literal meaning. He thus foreshadowed the modern conflict between science and religion. His son, Raphael Vital (Hayim), edited the Masoretic work, *Minhath Shai,* by Solomon di Norzi (1742).

BASKETBALL, *see* ATHLETICS.

BASNAGE, JACQUES (called Basnage de Beauval), Protestant divine, statesman, and historian, b. Rouen, France, 1653; d. The Hague, The Netherlands, 1723. After the revocation of the Edict of Nantes in 1685, he was forced, as a Protestant, to retire from France. He went to Holland, settling first in Rotterdam, and then became pastor at the Walloon Church in The Hague. He had already demonstrated his brilliance as a diplomat, and was now asked to serve the Duke of Orleans in the capacity of adviser.

Basnage rendered great service to the Jews when he popularized the results of years of painstaking scholarship in his *L'Histoire des juifs depuis Jésus-Christ jusqu'à présent* (History of the Jews from Jesus to the Present Time), published at Rotterdam in 1706. These learned volumes, which immediately attracted widespread attention, were intended to supplement Josephus. They gave currency for the first time to extensive information on the history of the Jewish religion, beginning with the year 70, the period beginning with Herod the Great and his successors, the Jewish sects of

the 1st cent. C.E. (including the Pharisees, Sadducees and Essenes). They also shed new light on the later patriarchs of Judea and on the history of the most eminent rabbis from the year 70 on, including the work of the men of the Talmud and many later writers and scholars, as well as on the history of the Diaspora up to the beginning of the 18th cent., together with a section on Jewish dogmas, rites and ceremonies. The book was even plagiarized. The English translation by Thomas Taylor was published in London (1706-8).

Basnage avows a strict objectivity toward his subject matter: "We have no intention to injure the Jews any more than flatter them." The Protestant divine had consulted the works of Abraham ibn Daud, Ibn Yahya, Ibn Verga and David Gans. Yet his interpretation suffered from a limited mastery of Hebrew and a consequent handicap in the use of first-hand material. Graetz, pointing out that the work is divided into unnatural halves, on the basis of the geographical divisions, East and West, comments: "Of the deep inner springs of the life and deeds of the nation he had no comprehension." In 1716 a new edition of the work appeared (at The Hague) in seven books and fifteen volumes. This issue was preceded by a book on Jewish antiquities, *Antiquités judaiques, ou Remarques Critiques sur la République des Hébreux* (Amsterdam, 1713).

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 195-97; *Jewish Encyclopedia,* vol. 2, pp. 579-82; *Encyclopaedia Britannica,* vol. 3 (14th ed.); Michaud, *Biographie Universelle,* vol. 3, pp. 224-25.

BASQUE PROVINCES, *see* SPAIN.

BASRA (BASSORA), chief port of Iraq, situated about sixty miles from the Persian Gulf; in 1939 it had 166,000 inhabitants, of whom about 11,000 were Jews. It is probable that Jews settled in Basra soon after its foundation in 638; but the first evidence of the community is a letter of inquiry addressed by it in 870 to Gaon Nahman ben Zadok. The community must have been large and prosperous, as it contributed 300 gold dinars annually to the academy of Sura. In the middle of the 10th cent., when the academy of Sura was closed, its head found refuge in Basra. In the same period physicians from the city were practising in Palestine and Egypt. In the next century a Jew of Basra, Israel ben Simhah ben Saadia ben Ephraim, sent the Bible codex of Ben Asher to the Karaite community in Jerusalem.

A letter of the 12th cent., written by Daniel ben Eleazar Hasid, who was head of the schools of Babylonia about 1200, mentions an Ezra synagogue in Basra, located near the reputed grave of Ezra. This tomb is also mentioned by the travelers Benjamin of Tudela and Pethahiah of Regensburg, who further state that in 1139 Moses ben Mordecai and Nissim ben Menahem Gabbai had given a sum to erect a catafalque over the grave.

Nothing more is known about the Jewish community until the 18th cent. The Jews of Basra are reported to have been prosperous, owning extensive property, taking an active part in trade and industry, and sending large sums for the support of institutions in Palestine. In 1824 the community consisted of 300 families, and a Jew was the treasurer of the city. There were four synagogues, and the community was increasing in numbers. In the 40's, however, it was devastated by an epidemic, and Benjamin II reported that only fifty families remained and that the synagogues had fallen into ruin. Appeals were made to Jewish communities, and the Jews of Calcutta undertook the maintenance of the grave of Ezra.

In 1910, when Sassoon visited Basra, the four synagogues were again in use; one of them had an elementary school attended by 320 children. The chief occupations of the Jews of Basra were the importing of indigo, cloths and metals, the export of horses, sheepskins and dates, and the cultivation of large date plantations.

Lit.: Sassoon, D. S., "History of the Jews in Basra," *Jewish Quarterly Review,* New Series, vol. 17, pp. 409-69; Longrigg, S. H., *Four Centuries of Modern Iraq* (1925) 187, 254.

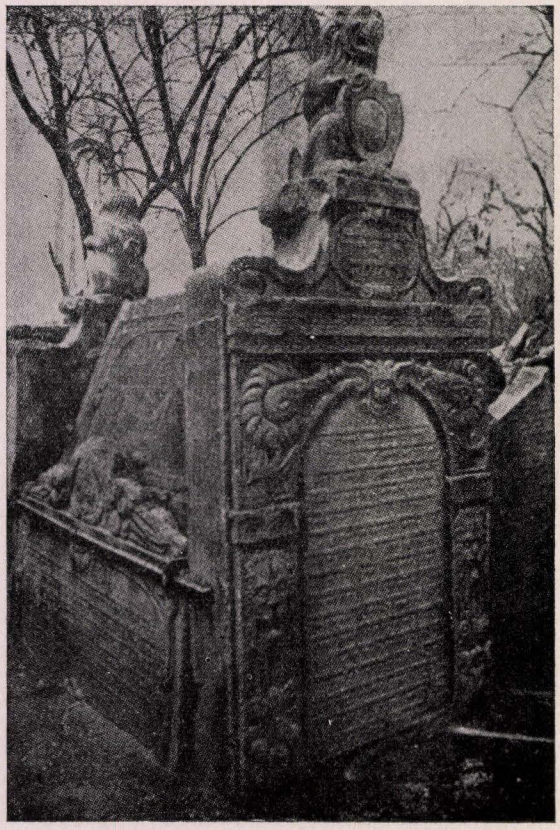
BASS (Bassista), SABBATAI BEN JOSEPH, founder of Hebrew bibliography, b. Kalisch, Posen, 1641; d. Breslau, Germany, 1718; he was buried in Krotoschin. In 1655 he came to Prague, where he pursued Jewish studies and was a choir singer in the synagogue (a bass singer, hence his name). After various wanderings through Poland, Germany and Holland, he settled in Amsterdam and worked as a printer. This work he continued in Dyhernfurth, Silesia. The church authorities assailed him sharply for printing works in Hebrew, which they considered injurious to Christian teachings. At the age of seventy-one he was imprisoned for ten weeks, pending the examination of a trumped-up charge of blasphemy arising out of his printing of Nathan ben Moses Hannover's innocuous *Shaare Tziyyon* (Gates of Zion).

Bass wrote many books of scientific and popular character. One of these was *Massecheth Derech Eretz,* a guide book to Palestine. His chief work was a bibliographical manual *Sifthe Yeshenim* (Lips of the Sleeping). It was first published at Amsterdam (1680), and since then has been frequently reprinted, translated into Latin (1681), and twice into German. It contains an alphabetical list of 2,200 Hebrew books, by far the larger part of which is described from his own knowledge. It reveals vast erudition, accuracy, a sense of system, clarity and perspicacity; it is a basis for Wolf's *Bibliotheca Hebraea* and other books in this field.

Lit.: Bloch, Joshua, in *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (1929) lii; Fürst, Julius, *Bibliotheca Judaica,* part 3 (1863) lxxvi-lxxxiii; Brann, M., "Geschichte und Annalen der Dyhernfurther Druckerei," in *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 40 (1896) 477-80, 515-26, 560-74.

BASS, SAMUEL, Hebrew poet and writer, b. Poutchap, Russia, 1899. When he was six years old his family moved to Palestine, where he has since made his permanent home. Bass received his education at the Hebrew Teachers' College of Jerusalem. During the World War he served as a soldier in the Jewish Legion. On returning to private life he engaged in teaching and writing, contributing poems, essays and articles to magazines and newspapers published in Palestine and abroad.

Works by Bass include: *Adam,* a volume of poems



Tomb of the wife of Jacob Bassevi von Treuenberg in the old Jewish cemetery of Prague



The Bassevi coat of arms adopted after Jacob Bassevi von Treuenberg was knighted by Emperor Rudolph II

(Tel-Aviv, 1927); *Era,* a novel about the Jewish Legion (Tel-Aviv, 1928); *Iddanai* (My Seasons; Tel-Aviv, 1931), a collection of poems dealing with the seasons and the holidays of the year; *Modern Hebrew Poetry* (New York, 1932), an essay; *Ports* (1933), another collection of poems; and *Baladoth Meeber Lanoar* (Ballads of Adolescence; Tel-Aviv, 1938). As a poet Bass is at his best in descriptions of nature. He is one of the editors of the bimonthly *Pesioth* (Steps) published since 1926 in Tel-Aviv by the Histadruth Hamorim Beeretz Yisrael.

BASSANI, HEZEKIAH MORDECAI BEN SAMUEL, rabbi and head of the Talmudical academy at Verona, Italy, in the 17th cent.; d. 1703. He was the teacher of Isaiah Bassani. He is author of the following works: *Sefer Bikkurim,* a general guidebook of the pious fraternities which watch over the last moments of the dying; *Michtab Lehizkiyahu,* on the regulations of divorce; *Maamar Mordecai,* on the Levirate marriage. The latter two were published by his great-grandson, Menahem ben Isaac Navarre, in his *Pene Yitzhak* (Mantua, 1744).

BASSANI, ISAIAH BEN ISRAEL HEZEKIAH, Italian rabbi and poet, d. Reggio, Italy, 1739. He studied under Rabbi Judah Briel, lived in Mantua and Cento, and was rabbi in Padua and Reggio, where his great learning and versatility made him influential. He was the teacher and lifelong friend of Moses Hayim Luzzatto, defending him to the end. He placed his library, rich in books on Cabala, at the disposal of that famous pupil. Many of his rabbinical decisions are contained in the writings of his contemporaries, such as the *Pahad Yitzhak* by Isaac Lampronti (letter Alef, p. 33b). A son, Israel Benjamin, published in the second part of his *Todath Shelamim* (Venice, 1741) some of his father's responsa, which had been sent to Venice, Mantua, Verona, Rome, Leghorn, Trieste, Florence, Ancona and other communities. He wrote also Hebrew poems for special occasions. A collection of his responsa, under the title *Egle Dal,* as well as sermons and novellae on the Talmud, are preserved in manuscript.

BASSANI, ISRAEL BENJAMIN BEN ISAIAH, rabbi and poet in Reggio, Italy, b. Padua, 1703; d. Reggio, 1790. He succeeded his father in the rabbinate of Reggio. It was on the occasion of Israel Bassani's marriage that his friend Moses Hayim Luzzatto composed his well-known allegorical drama, *Migdal Oz.* Bassani's main work is *Todath Shelamim* (Venice, 1741), a collection of Halachic writings, the second part of which contains his father's responsa as well as his own. He wrote a number of poems in Hebrew for special occasions (published Venice, 1750 and 1774), one of which described the phenomena of electricity. He also wrote poems in Italian.

BASSEVI VON TREUENBERG, JACOB, son of Abraham Basch, known also as Jacob Schmieles, first Austrian Jew to be ennobled, b. about 1570; d. Jungbunzlau, Bohemia, 1634. Bassevi was appointed court Jew to Emperor Rudolph II in 1599. He became receiver of taxes for the governors of Bohemia and Liechtenstein, supplying gold for the mint. In 1622 Ferdinand II raised him to the nobility for distinguished services. This gave him exemption from taxation, the right to reside in sections otherwise prohibited to Jews, and freedom from the jurisdiction of the ordinary courts. He took an important part in the coining operations of the time, the coins which he produced being known as "Schmieles-talers," apparently a corruption of "Similistaler." He was president of the Jewish community of Prague and a close friend

of Yomtob Lipmann Heller. During the Thirty Years' War (1618-48) he exerted all his influence to protect the Jews from depredations by the mercenary soldiery. After the death of Wallenstein, his friend and protector (1634), he lost all his fortune, dying soon thereafter. His descendants emigrated to Italy and other countries.

Lit.: Porta, L. S., *Chronik der Familie Lowenstein-Porta,* printed as a manuscript (1922); idem, "Die erste Nobilitierung eines deutschen Juden," *Mitteilungen des Vereins für jüdische Familienforschung* (1924) No. 1.

BASSOLA (family), *see* BASILEA.

BASSORA, *see* BASRA.

BASTARD, *see* ILLEGITIMACY.

BASTO, ARTHUR CARLOS DE BARROS, *see* BARROS BASTO, ARTHUR CARLOS DE.

BASURTO, DIEGO ENRIQUEZ, poet, b. Spain, in the 17th cent. His father was the Marrano poet Antonio Enriquez Gomez. Basurto lived with his father for some time in Rouen and later settled in Holland. He wrote a poem consisting of sections in various meters, which he dedicated to Anne of Austria, the mother of Louis XIV of France, *El triumpho de la virtud y paciencia de Job* (Rouen, 1646).

BASY, ALEXANDER, musical impresario, b. Moscow, Russia, 1883; d. Brooklyn, N. Y., 1937. Basy came to the United States in 1906, formed an orchestra of musicians of various nationalities, and later organized a Russian musical revue, directing its orchestra on tours from coast to coast over leading vaudeville circuits. In 1934 he resigned as general manager of the Russian Opera Company, a position which he had held for several years, and in this same year, by commission of the Soviet Organization of Music, presented in Russia a "circus" consisting of a number of typically American acts, a project intended to promote goodwill between Russia and the United States and to relieve unemployment among American vaudeville performers.

Basy was the first to introduce American jazz and syncopated music into Russia, and was instrumental in sending a number of American choirs, orchestras, musical ensembles and circus and vaudeville performers to Russia for entertainment purposes. For years he was the agent in Russia for the Ringling Brothers and Barnum and Bailey circuses.

BATALYUSI, AL-HAFIZ, ABU MOHAMMED ABDALLAH, famous Arabian philologist of Badajoz, Spain, b. about the middle of the 11th cent.; d. Valencia, 1127. Besides the philological works on which his fame rests, he wrote a philosophical book, *Al-Hadaik* (The Orchards). In the Hebrew translation (13th cent.) by Moses ibn Tibbon the title is *Haaguloth Harayoniyoth* (Intellectual Circles), derived from the main idea of the work. It conceives of the world and the different classes of human beings therein as a circle, because the end always returns to the beginning. Although of minor importance and never highly regarded in the Arabic original, this work was cited frequently in Jewish literature after its translation into Hebrew.

Lit.: Kaufmann, David, *Die Spuren Al-Batlajusis in der jüdischen Religionsphilosophie* (1880); Steinschneider, Moritz, *Übersetzungen,* 287.

BATELEM-EN GEB, *see* COLONIES, AGRICULTURAL.

BATH KOL, literally, "daughter of a voice"; originally it probably meant, as it does in Syrian, "sound," "tone," or "echo," an expression for the "heavenly voice," often found in Talmudic writings. It was considered to be the bearer of a knowledge coming directly from God to man and giving the divine authority for a decision in cases where men were in doubt.

The theology of the Talmudic teachers held that inspiration had been given to the prophets only, and ceased when the line of prophets ended; but they believed also that now and then one of the elect might receive enlightenment through the holy spirit. "After the death of the last prophet the holy spirit left Israel; but even now the Divine Word may come through a Bath Kol" (*Yoma* 9b). They even believed that the Bath Kol had been heard in the Biblical period. Thus, when Solomon wanted to make himself the equal of Moses (*Midrash Eccl.* 12:10) a heavenly voice rebuked him (*R.H.* 21b). The same voice prophesied to David that Rehoboam and Jeroboam would divide his kingdom (*Sab.* 56b).

The Bath Kol frequently appears as a hyperbolic expression of a universal sentiment; the divine voice from heaven ratifies the verdict reached by humanity. Thus, in the case of the most famous dispute that was said to have been settled by a Bath Kol, that between the schools of Hillel and Shammai, it was actually the opinion of Gamaliel II that made the final decision (cf. Bacher, *Agada der Tannaiten,* 2nd ed., vol. 1, p. 88). Again, in the case of Jonathan ben Uziel, who translated the prophetical books into Aramaic in the time of Hillel, the Bath Kol which thunders against him is the embodiment of public opinion, which at that time felt that the mysteries of the Bible should be kept for Israel alone (*Meg.* 3a). The story is told that the land of Israel trembled from one end to the other, and a heavenly voice was heard saying: "Who is the one who is betraying My secrets to the children of men?"

The Bath Kol is also the equivalent of ancient prophecy when it comes to predicting future punishment. Bar Kochba, the self-styled Messiah, in the course of his war against Rome was led by an insidious Samaritan to suspect his uncle, the renowned wonder-worker Eleazar, and killed him with a kick. Thereupon a heavenly voice threatened the man of violence and predicted his early death (*Yer. Taan.* iv, 68d, 69a; *Midrash Lam.* to 2:2).

In many cases the Bath Kol is simply the fantastic expression or legendary amplification of more or less important traditions, in which the Bath Kol is a later insertion.

Lit.: Bacher, Wilhelm, *Agada der Tannaiten* (2 vols. 1884-90; 1903); idem, *Agada der palästinensischen Amoräer* (3 vols., 1892-99); Strack, Hermann L., and Billerbeck, Paul, *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 1 (1922) 125-34.

BATH SHLOMO, *see* COLONIES, AGRICULTURAL.



By Lovis Corinth

Bathing: "Susanna Surprised by Two Elders"

BATHING. The heat and dust of the Orient made frequent bathing a generally popular custom and sanitary requirement of long standing among Jews. Besides the ordinary washings for the cleanliness of the body, such as that of the hands (*Job* 9:30), the feet after traveling (*Gen.* 18:4) and before retiring (*Song of Songs* 5:3), bathing played a symbolic part in the ritual. Three kinds of baths are especially ordered by the Bible: (1) after sexual contact, thus after every act of conjugal intercourse (*Lev.* 15:18), after pollution and menstruation (*Lev.* 15:16-18), and after child-birth (*Lev.* 12:2); (2) in worship, such as the bath of the high priest on Yom Kippur, when he had to appear before God (*Lev.* 16:4); from this developed the custom of washing before prayers and the installation of wash-basins in the synagogue; (3) after touching corpses, which made one unclean (*Num.* 19:11). The usual bathing-places were streams, springs, ponds, or basins; bathrooms and public baths appeared in the Hellenistic period.

The Jews of the Talmudic period were especially scrupulous in observing all the ritual bathing ordained in the Bible. A significant passage reads: "One may not live in a city which has no public bath" (*Sanh.* 17b). Hillel calls washing a commandment of God (*Midrash Lev.* 34). In other passages, bathing is regarded as a symbolic act equivalent to purification from sin (*Isa.* 4:4) and virtuous conduct (*Ps.* 26:6); "just as the ritual bath purifies the unclean, so God purifies Israel" (*Yoma* 85b). Certain sects, such as the Essenes in the time of the Second Temple, the followers of Lurian Cabala in the late Middle Ages, and the Hasidim in modern times, laid a special emphasis on bathing.

The community, or ritual bath, generally known as Mikveh, dates back at least as far as the Talmudic period. It was a feature in every place in which Jews lived, and its use was required in the case of all individuals, especially women. Its dimensions could be no less than three square ells, and it had to hold about 800 litres of spring or rain water. In countries where civilization was backward, the Mikveh often was, and still frequently is, the only bathing-place in the locality; in such cases it was used by the non-Jewish population as well.

Remains of such bathing-places have been preserved from the Middle Ages in Andernach, Offenburg, Speyer and Worms, Germany. The one at Speyer, which is of the 14th cent., has a descent of many steps; a half-story serves as a dressing-room, and there was a bench on the wall of the stairs for those who were waiting. The one at Friedberg dates probably from the beginning of the 13th cent.; it is a bold structure with a base twenty feet square, sunk to a depth of ninety feet in a mountain ridge; seventy-seven steps lead down to the surface of the water. After each eleven steps there is a small platform. The inflow and discharge of water are so arranged as to be invisible, and the height and temperature of the water are constant. The bath at Worms dates from the 11th cent. The spring still flows today, about thirty-three feet underground. After descending twenty steps, one reaches the dressing-room; fourteen more steps lead to the water level, and seven more to the bottom of the bath.

These highly developed bathing customs of the Jews, which were to some extent adopted by Mohammedans, are all the more striking since bathing was unpopular during the entire Middle Ages, even among the highest church and secular officials. Simon Stylites and Alfonso Maria de Liguori, Michelangelo, Louis XIV, and the flower of society as late as the 18th cent. rarely, if ever, took complete baths. The church father Jerome allowed only children to bathe; when syphilis broke out in the 16th cent. the bathing establishments, which had begun to flourish under Charlemagne, were closed. The ancient Greeks and Romans were fond of warm baths, but they had no legislation prescribing bathing.

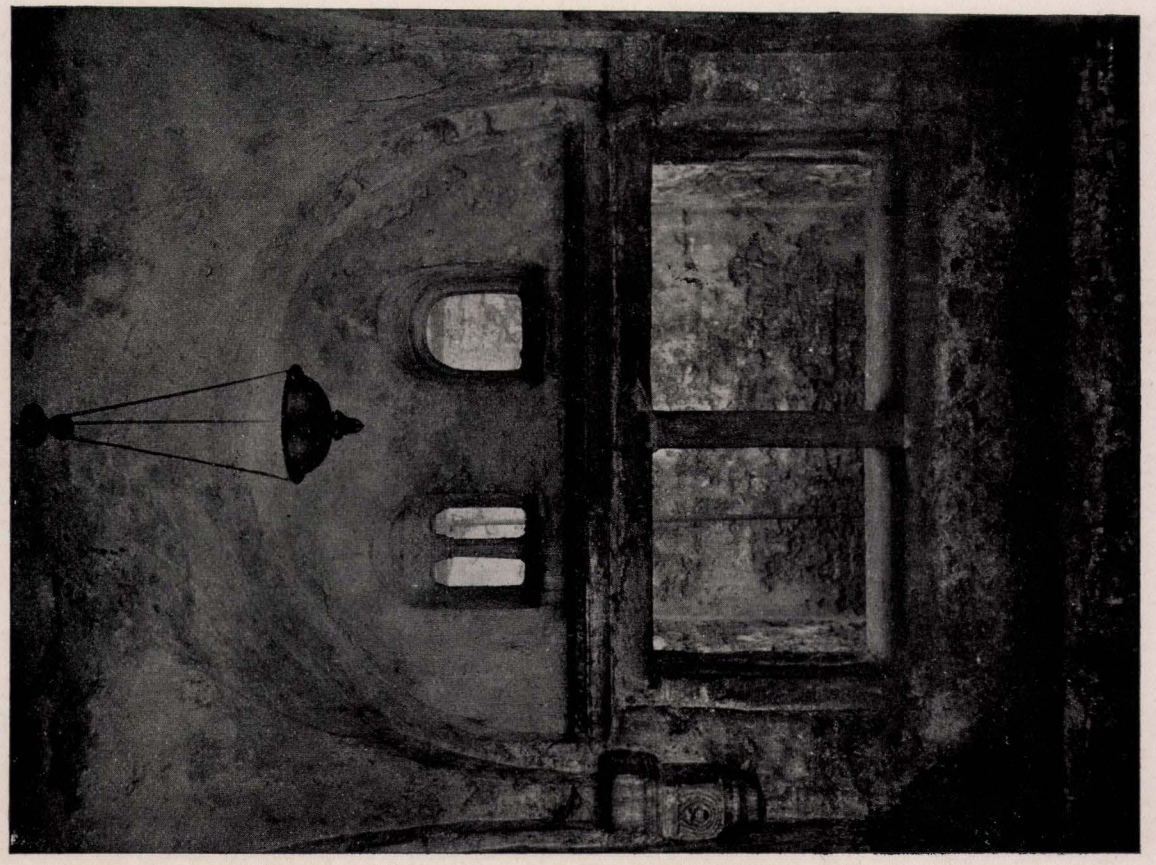
See also: ABLUTIONS; BAPTISM; PURITY, RITUAL.

MAX GRUNWALD.

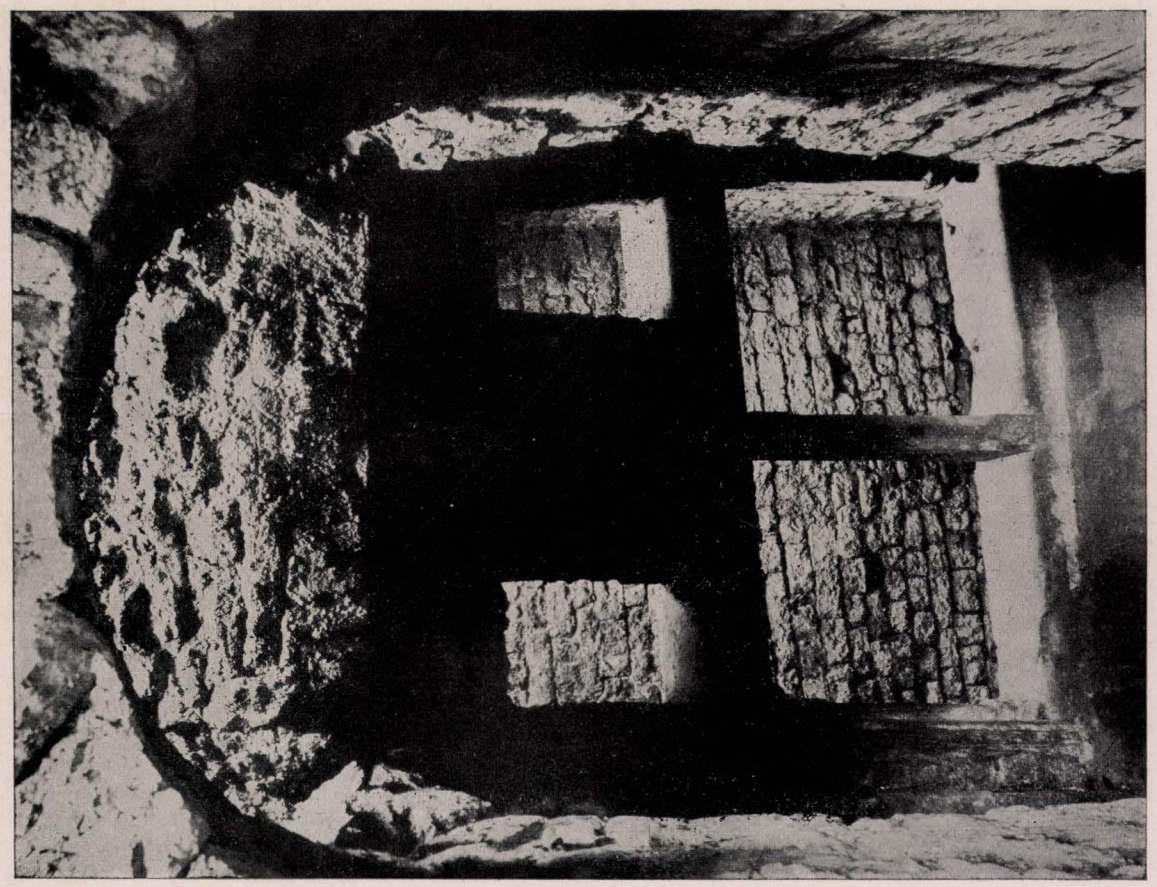
Lit.: Grunwald, M., *Hygiene der Juden;* Krauss, *Jewish Encyclopedia,* vol. 8, p. 588; Abrahams, Israel, *Jewish Life in the Middle Ages* (1896) 73.

BATHORY, STEPHEN, *see* POLAND.

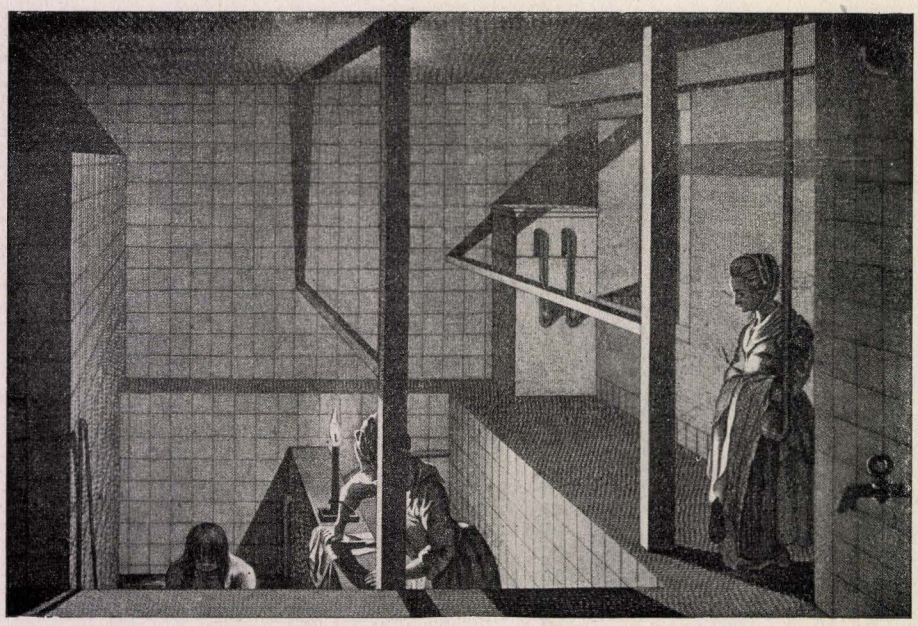
BATH-SHEBA, favorite wife of David and mother of Solomon. The story of her life is told with great vividness and unusual frankness in *II Samuel* 11 and 12 and *I Kings* 1 and 2. She was originally the wife of Uriah the Hittite, an officer in the army of David which was fighting against the Ammonites. David, having accidentally caught sight of Bath-sheba while she was bathing and deeply smitten by her great beauty, had



Subterranean Jewish bath in Worms



Jewish bath in the Cathedral at Speyer



Public bath of German Jews in Amsterdam



Subterranean ritual bath at Friedberg (Hesse)

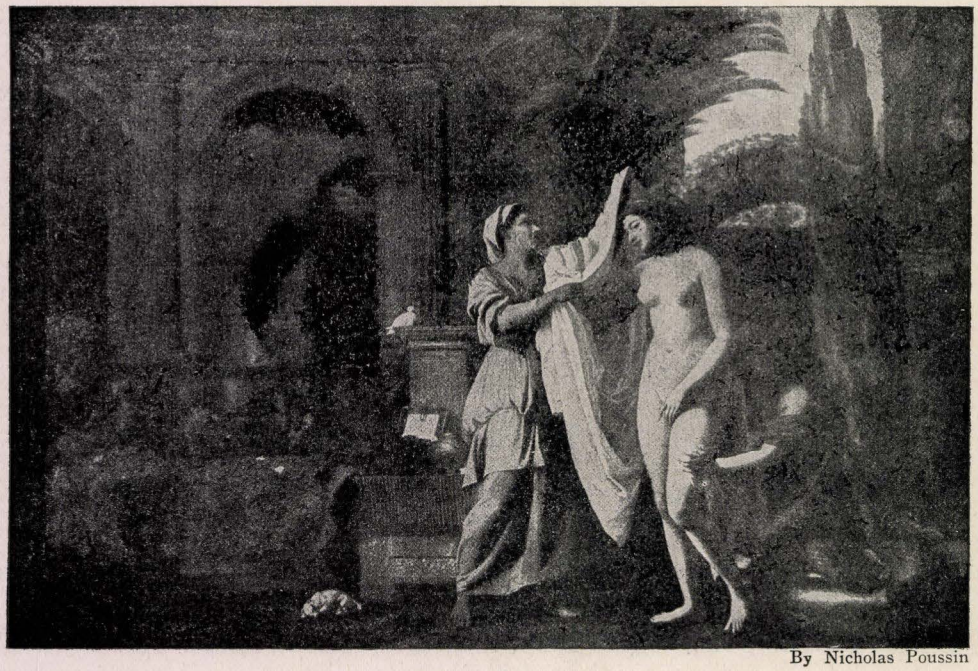


Bodenschatz

The ritual bath (Mikveh) at Bamberg in 1756

her brought to the palace. The results of this affair led David to bring about the death of Uriah and to make Bath-sheba his wife. Nathan the prophet immediately denounced the guilty pair in his famous parable ending with "Thou art the man!" The punishment that befell the king was the death of his son by Bath-sheba, and the humiliations he later suffered when Absalom revolted against him.

Bath-sheba, nevertheless, remained the favorite wife of David, and secured the promise that he would leave the throne to Solomon, a second son born to her and David. When the latter lay upon his death-bed, and Adonijah, the eldest son, was expecting to become king, it was Bath-sheba and Nathan who aroused the dying king to anoint Solomon quickly and thus assure him the throne. Bath-sheba must have enjoyed great



By Nicholas Poussin

Bath-sheba

power, during the reign of Solomon, to the end of her life, but the Bible gives only a single instance of it, that of an intervention in behalf of Adonijah.

The story of David and Bath-sheba has been a favorite subject for painters and writers.

BATHYRA, city and fortress in the district of Batanea (Bashan) founded about 20 B.C.E. by Zamaris, a Babylonian Jew, and maintained for several generations as a military post. Herod promised the city exemption from taxation, and as a result the population quickly increased. Philip, the grandson of Zamaris, was a friend of Agrippa II, and played a prominent part in the siege of Jerusalem (Josephus, *Antiquities,* xvii, 2:3). The city is not mentioned in Talmudic literature, but apparently the several sages whose names contain the element "Bathyra" came from it. The name is preserved in the modern village of Beterre or Bet Eri.

BATHYRA, a family name, possibly the same as that of the fortress Bathyra. In the reign of Herod several members of this family, the Bene Bethera, were heads of the Sanhedrin. Graetz's assumption that Herod favored them because they were Babylonians is difficult to accept, because of their derogatory reference to the Babylonian origin of Hillel preserved in *Yer. Pes.* vi, 33a: "Is there any hope from Babylonia?" Nevertheless, when Hillel's superior attainments and knowledge of the law became evident, they resigned in his favor at once (*Yer. Pes.* vi, 33a; *Pes.* 66a). They are therefore included among "the humble men of Israel" together with Rabbi Simeon ben Gamaliel and Jonathan the son of Saul (*B.M.* 85a). Members of this family are mentioned also seventy or eighty years later as engaged in a dispute with Johanan ben Zakkai in Jabneh (*R. H.* 29b). The most prominent bearers of this name in the Talmudic period are mentioned below:

JOHANAN BEN BATHYRA, who lived in the 1st cent., before the destruction of the Temple. He offered Biblical proof to show that when the Roman legions were besieging the Temple Mount, the priests were permitted to enter the Holy of Holies and there eat the sacred bread and meat (*Zeb.* 63a).

JOSHUA BEN BATHYRA, Tanna of the first generation; four of his traditions have been preserved (*Sab.* 12:5; *Yeb.* 8:4; *Eduy.* 8:1; *Parah* 2:5).

JUDAH BEN BATHYRA, a distinguished Tanna of the first generation who headed a famous school at Nisibis, in Mesopotamia, at the time of the destruction of the Second Temple (*Sanh.* 32b). He is cited seventeen times in the Mishnah, and forty times in the Baraitha.

JUDAH BEN BATHYRA, who lived in Nisibis, apparently a contemporary of Akiba. He was, perhaps, a grandson of the earlier Judah ben Bathyra (*Sanh.* 96a).

SIMON BEN BATHYRA, Tanna of the beginning of the 2nd cent., an older contemporary of Rabbi Akiba. One Halachic saying of his has been preserved, a testimony in *Eduy.* 8:1.

Inasmuch as the three names, Johanan and the two Judahs, are abbreviated in the same way (ריב"ב), some scholars are inclined to admit that the variety of names may be due to an erroneous reading of the abbreviation, and that the reference is often to the same individual. On the other hand, Frankel tried to establish the separate existence of these rabbis on internal grounds.

BATLAN, literally "one who has leisure" (to attend the services of the synagogue), a term used for one of a group of ten men supported by the congregation in order that there may always be the required number (*minyan*) of ten present for each of the services. The Mishnah (*Meg.* 1:3) contains the definition of a city as a place where there are at least ten Batlanim. In this and the subsequent Talmudic period, Batlanim were evidently men who by reason of their wealth or age were not burdened with the obligation to earn a livelihood, hence were free to attend syna-



Harold Bauer

gogue services. Later on (Rashi, in the 11th cent., speaks of the practice as if it were an old usage) it became customary for communities to support the ten Batlanim in order to be sure of a *minyan*. This custom has remained in vogue to the present day. In some communities, as in Baghdad in the 12th cent., the Batlanim not only attended services, but performed such communal duties as giving decisions on ritual matters and deciding disputes between litigants.

BATTERSEA, LADY, *see* ROTHSCHILD (family).

BATURSKY (ZEITLIN), BORIS SOLOMONOVICH, Socialist leader, b. 1879; d. Vitebsk, 1920. After taking a few courses at the University of Moscow, he became an active member of the Bund at Vitebsk and later edited an underground Social Democratic paper at Kremenchug. Having served several prison terms and spent some years in Siberian exile, in 1905 he joined the Menshevik faction of the Social Democratic Party. At its fourth congress he represented the Yekaterinoslav (Dnepzopetrovsk) branch. He graduated from law school in 1911, and thereafter he specialized in workers' insurance, editing a journal on the subject. During the War he swung from the attitude of the Internationalist wing of the Mensheviks to that of the group favoring the defense of the country. In the early days of the revolution he was a member of the executive committee of the Petrograd Soviet. When the Bolsheviks came into power he opposed any cooperation with them and in consequence resigned from the Executive Committee of the Social Democratic Party.

Lit.: *Deyateli revol. dvizheniya v Rossii,* vol. 5 (1931).

BAUDISSIN, WOLF W., COUNT VON, *see* HEBRAISTS, CHRISTIAN.

BAUDOUIN DE COURTENAY, JAN IGNACY, Polish Christian philologist, b. Warsaw, 1845; d. 1929. He studied in Germany and was professor of comparative philology at the universities of Leningrad, Kazan, Dorpat and Cracow. Nominated for the presidency of the Polish republic in 1922 by the minority bloc, he received 25 per cent of the votes of the senate and parliament. He is distinguished as one of the few Poles of importance in the period just after the War who publicly declared his opposition to the oppression of the Jews, as well as of other national minorities. In 1918 he was appointed honorary professor at the University of Warsaw and remained in that capacity until his death.

Lit.: *Polski Stownik Biograficzny,* vol. 1 (1935) 359-62.

BAUER, GYULA (JULIUS), humorist, b. Györssziget, Hungary, 1853. He studied medicine at the University of Vienna, but soon attracted attention as a literary figure. Under the pen name of "Don Spavento," he contributed numerous satirical articles and poems to the Vienna press. In 1879 he became dramatic critic of the *Wiener Extrablatt.* His writings include *Die sieben Schwaben* and *Der arme Jonathan.* As official librettist of the Theater a.d. Wien, he wrote (with Hugo Wittman) the libretti for Millöcker's *Der Hofnarr* and *Das Sontagskind.* He also translated into German several Hungarian classics, notably Mór Jókai's *Aranyember* (Man of Gold).

Lit.: Eisenberg, L. J., *Das geistige Wien; Magyar Zsidó Lexikon.*

BAUER, HAROLD, pianist, b. New Malden, England, 1873. He began to study the violin with his father, and later continued under Adolf Pollitzer, making his first public appearance in London when he was nine years old. Although he was taught the piano as a secondary instrument, it was not until he went to Paris (1892) that, partly on the advice of Paderewski with whom he studied for a short time, he decided to devote himself exclusively to this instrument.

In 1893 Bauer made a successful debut in Paris as pianist, following it by a tour through the leading cities of Europe. His first appearance in the United States was as soloist with the Boston Symphony Orchestra (1900). Since then he has held a place of growing esteem in American musical life, not only as soloist but as an ensemble player of prime artistry. He has participated in concerts of the major orchestras and chamber-music organizations in Europe, South America and the United States.

In 1919 Bauer was instrumental in forming the Beethoven Association, one of the most important organizations for the performance of chamber-music in America, of which he was president until 1939. While partial to Schumann, Brahms, Debussy and Franck, his repertoire is replete with the masterpieces of all composers of eminence. As teacher he has influenced many artists of the younger generation, and he has edited and revised important publications of piano music.

Lit.: *The Musical World,* Feb., 1901; Cook, J. F., *Great Pianists and Piano Playing* (1917); *Artists in Music of Today* (1933).

BAUER, JACOB, cantor, b. Szenice, Hungary, 1852; d. Vienna, 1926. He studied at the Realschule in Vienna; his musical training began under Professors Pirkl and Vogl. He was also coached by the Polish cantor, Feinsinger. In 1881 he became cantor of the

Turkish-Israelite Temple in Vienna. There, in collaboration with the choir-master, J. Lowit, he arranged music for the Sephardic ritual. The result of their efforts appeared in the book of synagogal music, *Shir Hakabod* (Song of Glory), which was sympathetically received in Sephardic congregations. Bauer was the founder of the *Österreichisch-Ungarische Cantoren Zeitung,* and in the last years of his life was president of the cantors' association in Austria-Hungary which trained many gifted cantors, and which he had founded (1883) together with Singer and Sulzer.

BAUER-LANDAUER, IGNACIO, publisher, jurist and welfare worker, b. 1891. He was a corresponding member of the Madrid Academy of History and first president of the Jewish community established in the latterday Spanish capital. Related to the most aristocratic Spanish families, he was active as the leader of the pro-Sephardic movement in Spain during the last years of the monarchy and a personal friend and advisor to King Alfonso. He established the largest publishing house in the country. As an author, he published many volumes in Spanish and French, notably: *Mis Primeros Articulos* (Madrid, 1920); *Bibliografia de Marruecos* (Madrid, 1922); and *Conséquences Civiles de la Seduction* (1911-12), for which he was awarded a prize by the Academy of Jurisprudence. He presented a choice collection of 5,000 volumes, from the library of the historian Amador de los Rios, to the Hebrew University. In 1935 he was a delegate of the Spanish League of Nations Society to the International Union of League of Nations Societies.

BAUER, MARIE-BERNARD, chaplain at the Tuileries Palace in France, b. Budapest, Hungary, 1829; d. 1903. Converted to Catholicism in his youth, he joined the Carmelite Order and became famous as a preacher in Germany and Austria. In 1866 he was invited to conduct Lenten services at the court of Napoleon III of France, and so impressed Empress Eugenie that she invited him to become chaplain at the Tuileries, a charge which included among its duties that of being her father-confessor. Bauer gave the dedicatory address at the opening of the Suez Canal in 1869. After the fall of the Empire of Napoleon III in 1871, he ended his priestly career (1873), married, and became a race-horse fancier. His addresses and sermons were published in book form, as *Le judaisme comme preuve du christianisme* (1866); he wrote also *Le but de la vie* (1869); *Napoleon III et l'Europe en 1867* (brochure).

BAUER, MARION EUGENIE, composer, b. Walla Walla, Wash., 1887. At the age of eighteen she went to New York to study music, after studying abroad under Andre Gedalge, Raoul Pugno, Nadia Boulanger, Campbell-Tipton and Paul Ertel.

Since 1926 she has been in turn faculty member, assistant professor of music and associate professor of music at New York University. In 1926 she also became New York editor and critic of the *Musical Leader* of Chicago.

A versatile composer, her works in the various branches of the musical art have won her the respect of musicians and critics. In 1912 seven songs gained her musical recognition, among them *Light, Star Trysts* (lyrics by her sister), *The Red Man's Requiem* and



Ignacio Bauer-Landauer

Coyote Song. Her *Four Poems,* opus 18 (1925), is considered an important contribution to American song literature. Miss Bauer's songs are generally marked by fine workmanship and a sensitive feeling for beauty.

She has also written various selections for violin and piano, several choral works, sonatas, a string quartet, a suite for chamber music, a suite for oboe and clarinet, songs, an orchestral tone-poem, *Sun-Splendor* (1936), and a choreographic sketch, *Pan* (1937). In such larger works, her style has virility and strength, and is full of independent harmonic and rhythmic combinations.

A critic and writer on musical subjects, Miss Bauer has contributed to musical publications both in the United States and Europe. She has been active in various music associations and societies, serving as secretary of the League of Composers since 1926 and as an executive board member of the United States section of the International Society for Contemporary Music since 1927. She is a member of the American Musicological Society, the American Society for Comparative Musicology, and the National Association for American Composers and Conductors.

In collaboration with Ethel Peyser she wrote *How Music Grew* (New York, 1925) and *Music Through the Ages* (New York, 1932). Other books written by Miss Bauer are *Twentieth Century Music* (New York, 1933) and an *Outline of Twentieth Century Music* (New York, 1935).

Lit.: Cowell, Henry, *American Composers on American Music* (1933); Ewen, David, *Composers Of Today,* Revised Edition (1936); Howard, John Tasker, *Our American Music* (1931).

BAUER, OTTO, Socialist leader and theorist, b. Vienna, 1881; d. Paris, 1938. At the end of the World War he became the outstanding leader of the Austrian Social Democratic Party, but even long before that time, as a very young man, he had gained a reputation as the actual author of speeches delivered in the Austrian Reichsrat by various deputies of his party.

Captured by the Russians during the World War,

he returned to his country in 1918, where he became minister of foreign affairs after the Austrian Revolution. During the subsequent years until 1934 he was chief spokesman of the powerful Social Democrat Party in the Austrian parliament.

During the uprising of the Socialist workers in Vienna (February, 1934) against the attempt of the Dollfuss regime to inaugurate an Austrian brand of Fascism, Otto Bauer took a leading part in the armed struggle. After the suppression of the revolt, he fled to Czechoslovakia, where he remained until 1938, when he was again forced to flee to France. During his stay in Czechoslovakia, Bauer was editor of the Socialist monthly, *Der Kampf,* a publication which he later continued in Paris as *Der sozialistische Kampf.*

Bauer was the author of a large number of books and pamphlets on Socialist theory, political and economic problems, and foreign affairs. The best known of these is *Bolschewismus oder Sozialdemokratie* (Vienna, 1920), in which he takes the position that while a revolution of the Bolshevik style is possible in a backward agrarian country such as Russia, it has no chance of success in Central or Western Europe, where the economic fabric is much more sensitive, where property is more diffused, and the entire process of production depends on imports of important raw materials from overseas. For this reason, according to Bauer, the change of the political and economic system in the West would have to be effected gradually, by democratic methods and through compensation of the owners of the nationalized enterprises, for otherwise "we would be starved to death during the process of destruction." In 1923 Bauer published *Die österreichische Revolution.* In 1931 appeared the first part of what was to be his *magnum opus* in four volumes, *Kapitalismus und Sozialismus nach dem Weltkrieg.* The materials, outlines, drafts and manuscripts of the later volumes were seized by the Vienna police in 1934. In 1936 Bauer published a sort of condensation, in 355 pages, of the proposed three remaining volumes, *Zwischen zwei Weltkriegen?* (Bratislava, Czechoslovakia), with the subtitle, "the crisis of world economy, of democracy, and of Socialism," indicative of the contents of the book.



Marion Eugenie Bauer

Bauer's last book, published posthumously, was *Die illegale Partei* (Paris, 1939). It deals with the problems of revolutionary underground activities under Fascism and 19th cent. absolutism.

Within the Socialist International, in which he was one of the outstanding figures, Bauer represented the Marxist left wing. He differed from many traditional representatives of international Socialism in his appreciation of the Bolshevik Revolution. While condemning its methods and rejecting them for the rest of the world, he believed that Bolshevism nevertheless played a progressive role in Russia and represented a step towards the realization of Socialism in that country.

MAX NOMAD.

Lit.: *Der Sozialistische Kampf,* 1938, Nos. 4 and 5; *New Leader,* July 23, 1938 (article by Adolf Sturmthal); Kautsky, Karl, in *Zeitschrift für Sozialismus,* 1935, Nos. 26-27, pp. 825-38; *American Labor Who's Who* (1925) 265.

BAUM, OSKAR, author and music critic, b. Pilsen, 1863. He became blind through an accident in 1894 but turned his affliction to good account in his subsequent literary work. He studied music and was active in Prague as organist and music instructor, and, since 1921, as music critic and author.

Introspection into his own predicament influences his novels, especially *Uferdasein* (1908) which depicts the life of the blind, and the personal but unsentimental *Das Leben im Dunkeln* (1909).

Baum tried his hand at drama (*Das Wunder,* 1920), and is well known as a daring essayist and critic. He is also an adroit portrayer in dramatic form of Jewish life in the small towns of Bohemia. In 1926 he was awarded a prize for his novel *G.F., der Abenteurer.* His most important recent novel is *Die Schrift, die nicht log* (Berlin, 1931). Another, *Zwei Deutsche* (Antwerp, 1934), strikingly contrasts patriotism and nationalism.

BAUM, VICKI, novelist, b. Vienna, 1888. She made her debut as a harpist at the age of eleven, and for several years played in various theatre orchestras in Vienna. She then left for Germany, where she continued at the harp, and taught. While playing with the Darmstadt orchestra (1916) she became the wife of Richard Lert, the conductor.

Vicki Baum's first story was published under a pseudonym when she was fourteen. Her first full-length novel was *Der Tanz der Ina Ray* (Berlin, 1921). In 1926 she moved to Berlin, where she became associated with the publishing house of Ullstein, which, in its illustrated weeklies, serialized a number of her novels. Eventually she became one of the most widely read authors in Europe. She was at the same time editor of *Die Dame,* also issued by the Ullstein pub-



Vicki Baum

lishing house, a fashion journal akin to *Vogue* in the United States.

With the publication and dramatization of the novel *Menschen im Hotel,* better known in English-speaking countries as *Grand Hotel,* Vicki Baum became internationally famous. As a play it was first produced by Max Reinhardt (Berlin, 1929-30); this was followed by productions in numerous other cities of Europe and America. It was staged by the Theatre Guild (New York, 1930) and published as a novel in English (trans. Basil Creighton, 1931). Its success was even greater as a motion picture (1935), with a notable cast of stars, by Metro-Goldwyn-Mayer.

In 1931 Vicki Baum visited the United States, but decided to stay and become a citizen. Since then she has divided her time between New York and Hollywood, Cal., where she writes for the screen. Her novel, *And Life Goes On* (trans. Margaret Goldsmith, 1931), was dramatized by John Golden as *A Divine Drudge* and produced on the stage (1933). This was followed by *Secret Sentence* (trans. Eric Sutton, New York, 1932) and *Helene* (trans. Ida Zeitlin, New York, 1933).

Vicki Baum's works were banned in Germany upon the advent of the Third Reich regime in 1933. Her subsequent novels have been published in Amsterdam, Holland, and several have been translated into English. These include *Tale of Bali* (trans. Basil Creighton, 1937) and *Shanghai '37* (trans. Basil Creighton), which was hailed by some critics as even greater than *Grand Hotel.* A play, *Summer Night,* written in conjunction with Benjamin Glazer, was staged at New York in 1939.

Vicki Baum's technique as a novelist has won her acclaim. She projects intense, emotional characterizations upon a glamorous and swiftly moving kaleidoscope, and often succeeds in making her characters more real than actual living human beings.

SHERRY MCKENZIE.

Lit.: Wilson, H. W., *Authors, Today and Yesterday,* 48-49.

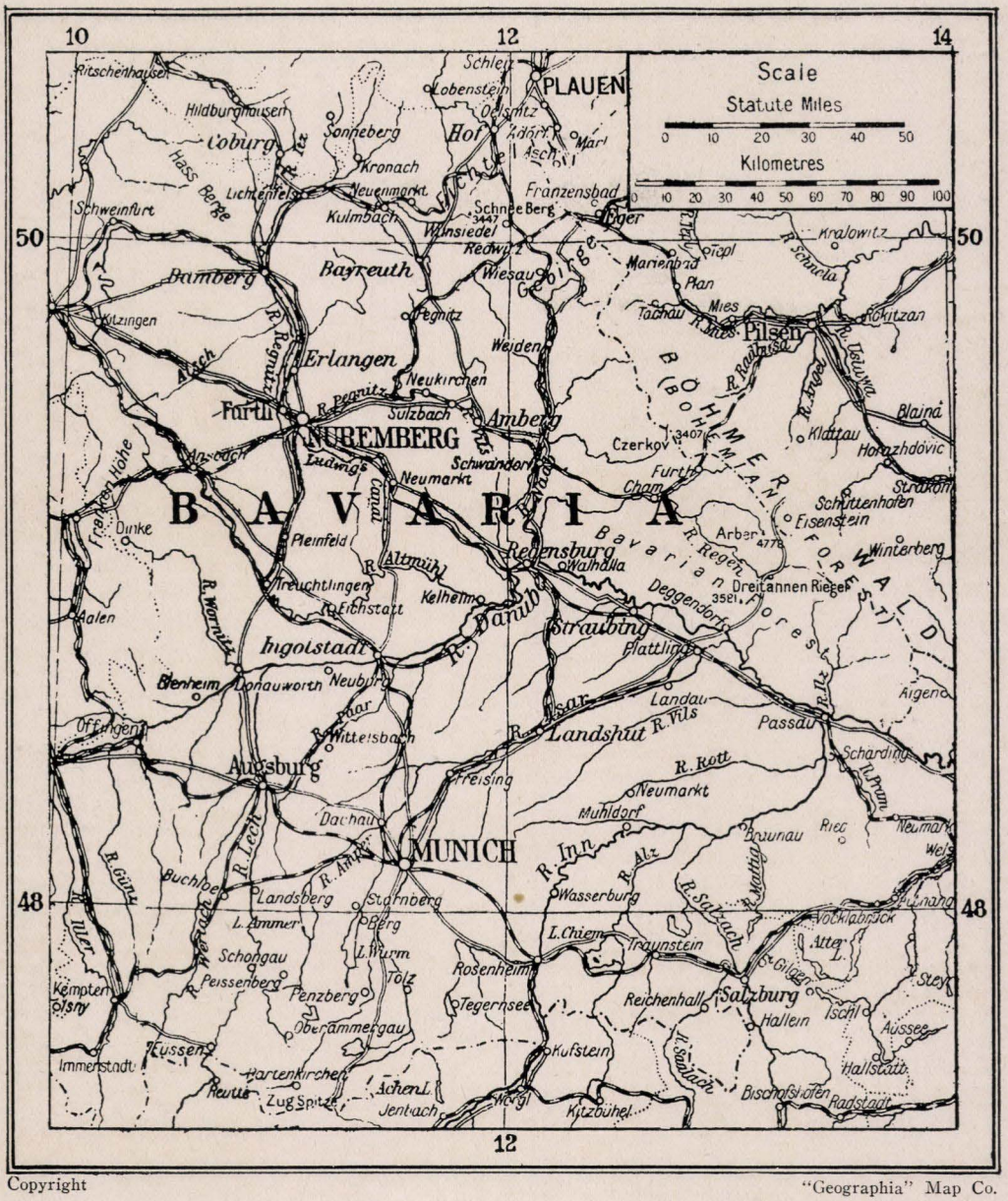
BAUMGARTEN, EMANUEL MENDEL, author and communal leader, b. Kremsier, Moravia, 1828; d. Vienna, 1908. He was a contributor to Jewish and German periodicals, and editor of *Der Fortschritt,* a periodical devoted to political economy, and of the Hebrew magazine *Beth Hamidrash.* He was a member of the board of the Vienna Jewish community, and helped found the Israelitische Allianz and the Beth Hamidrash. Besides editing the works of other writers, such as the *Yeshuath Israel* of Israel Fränkel (1898), he wrote a Hebrew poem on the occasion of the escape of Francis Joseph II from assassination (1853), a German translation of Bahya's *Hoboth Halebaboth* (1854), a Hebrew lyric on the story of Ruth (Vienna, 1865), and *Zur Geschichte der Juden in der Steiermark* (1905).

BAUMHORN, LIPÓT, architect, b. Komárom, Hungary, 1860. Educated at Budapest, Vienna and Rome, he designed and erected numerous public buildings, including the Supreme Court building at Györ (1890), the high school at Temesvár, leading banks at Szeged and Csongrád (1903), the stock exchange at Temesvár (1910-12), and the glass factory at Salgótarjan. He also built twenty-two principal synagogues throughout Austro-Hungary, among them the following that have attracted wide praise for their architectural excellence: at Esztergom (1888), at Budapest, Szolnok, Eger, Fiume, Losonc, Cegléd and Brassó (1890), and at Szeged (1903). He has been relatively inactive since the World War.

BAVARIA, former kingdom in southern Germany, now a part of the German Reich. Its boundaries, as constituted in 1815, made it adjacent to Austria and Bohemia to the south and east, and to Thuringia, Hesse and Württemberg to the north and west. Prior to this time, however, its boundaries fluctuated with the fortunes of its rulers, some of whom became German emperors; at times considerable sections were independent of the central authority. The former divisions of Bavaria were Upper and Lower Bavaria, the Rhenish Palatinate, the Upper Palatinate, various free cities such as Regensburg, Nuremberg and Augsburg, and bishoprics such as Bamberg, Passau, Eichstädt, and Freising. The history of the Jews varies widely in these different sections of the country.

The time when Jews first settled in Bavaria can not be definitely established. The communities of Augsburg and Regensburg even claimed to date back to Roman and pre-Christian times, but this can not be regarded as authentic. The first document mentioning Jews in Bavaria is the Raffelstedt ordinance of 906, regulating the tolls on the bridge at Passau. There is proof that there were Jews in Regensburg as early as 981, in Passau and Munich in the 13th cent., and in Landshuth, the ducal capital, from its founding in 1204. It is probable, however, that they had settled in these and other cities at a much earlier period.

The situation of the Jews in Bavaria during the Mid-


10
12
14
50
48
Scale
Statute Miles
0 10 20 30 40 50
Kilometres
0 10 20 30 40 50 60 70 80 90 100
PLAUEN
Hof
Coburg
Bayreuth
Bamberg
Erlangen
NUREMBERG
Fürth
Amberg
Regensburg
Straubing
Ingolstadt
Landshut
Passau
Augsburg
MUNICH
Landsberg
Starnberg
Rosenheim
Salzburg
Pilsen
Marienbad
Franzensbad
Karlsbad
Aschaffenburg
Würzburg
Schweinfurt
Ansbach
Neumarkt
Kelheim
Deggendorf
Dreitannen
Arber
Wasserburg
Traunstein
Reichenhall
Berchtesgaden
Kufstein
Tegernsee
Oberammergau
Garmisch
Füssen
Kempten
Memmingen
Ulm
Donauwörth
Neuburg
Freising
Dachau
Mühldorf
Braunau
Wels
Linz
Steyr
Hallein
Aussee
Hallstatt
Bischofshofen
Radstadt
Zell
Kitzbühel
Schliersee
Tegernsee
Chiemsee
Ammersee
Starnberger See
Walchensee
Eibsee
Zugspitze
Bohemian Forest
Böhmerwald
Bavarian Forest
Rhine
Danube
Main
Inn
Lech
Isar
Regen
Naab
Altmühl
Franconian Jura
Fichtelgebirge
Thüringer Wald
Rhön
Spessart
Odenwald
Taunus
Eifel
Hunsrück
Moselle
Saar
Nahe
Lahn
Sieg
Ruhr
Wupper
Lippe
Ems
Weser
Aller
Leine
Werra
Fulda
Eder
Lahn
Kassel
Göttingen
Hannover
Braunschweig
Magdeburg
Halle
Leipzig
Dresden
Chemnitz
Zwickau
Plauen
Hof
Bayreuth
Coburg
Meiningen
Suhl
Gotha
Erfurt
Weimar
Jena
Naumburg
Zeitz
Altenburg
Gera
Greiz
Reichenbach
Plauen
Auerbach
Schneeberg
Annaberg
Aue
Zwickau
Crimmitschau
Glauchau
Meerane
Werdau
Reichenbach
Oelsnitz
Adorf
Markneukirchen
Klingenthal
Asch
Eger
Franzensbad
Karlsbad
Marienbad
Tepl
Plan
Mies
Tachau
Pilsen
Rokitzan
Klattau
Blaina
Horazdovic
Strakonitz
Schuttenhofen
Eisenstein
Winterberg
Furth
Cham
Czerkov
Schwandorf
Amberg
Sulzbach
Neukirchen
Weiden
Tirschenreuth
Waldsassen
Wunsiedel
Redwitz
Wiesau
Tirschenreuth
Kronach
Neuenmarkt
Kulmbach
Lichtenfels
Sonneberg
Hildburghausen
Ritschenhausen
Meiningen
Suhl
Ilmenau
Arnstadt
Sondershausen
Nordhausen
Mühlhausen
Eisenach



Bavarian book of records kept by the community of Sulzbach in 1829

mainder of the century there were no further persecutions or expulsions, although there were occasions when the debts owed to Jews by Christians were canceled or reduced. Thus in 1390 Emperor Wenceslaus of the Holy Roman Empire issued a decree to Duke Frederick, whereby "all counts, knights, masters, servants and other subjects" had the privilege of a reduction in their debts that they owed to the Jews.

New persecutions began in the middle of the 15th cent. Sometime before 1442 the Jews were expelled from Upper Bavaria, the refugees finding shelter in that part of the country around Landshuth. There followed an expulsion from Eichstädt (1477), a persecution in Passau (1478) and expulsions from Nuremberg (1498) and Regensburg (1519). In 1551 Duke Albrecht V banished all the Jews from Upper and Lower Bavaria, bringing to an end the first period of their settlement in the country.

The condition of the Jews of Bavaria prior to the expulsion of 1551 was similar to that elsewhere in Germany. They were not allowed to own land, and were for the most part petty traders or money-lenders, though some became noted as physicians. Jewish scholarship did not flourish in Bavaria to the same degree that it did in Northern Germany. Instead, more attention was paid to Pilpul, or the dialectical discussion of the Talmud. Among the famous teachers who lived in Bavaria during this period were Samuel of Babenberg, Judah Hehasid of Regensburg, author of *Sefer Hasidim,* Israel Bruna, Moses Minz, Jacob Weil, Elijah Levita and Samuel Meseritz.

After 1551 Jews were only allowed in Bavaria proper as travelers, and had to be provided with a passport allowing them to stay in different places even temporarily. However, there were certain cities where they still remained, under the protection of the local authorities, especially the bishoprics of Bamberg and Würzburg, as well as in Anspach-Bayreuth and parts of the Palatinate and Swabia. In the 17th and 18th centuries the number of Jews in the city of Fürth, in Swabia and in Franconia increased materially. Sulzbach was in particular hospitable to Jews, and in course of time became noteworthy for the number of Hebrew books printed there, including a beautiful edition of the *Zohar,* which was published in 1684 at the expense of Duke Christian August.

When Bavaria was occupied by Austria in the War of the Spanish Succession (1701-14) many Austrian Jews came to Bavaria, where they engaged in extensive financial transactions. After the war they were expelled, despite the protest of the municipal authorities; but some of them were soon back again in Munich. In 1750 the edict of expulsion was relaxed in favor of the court factors and of those Jews who had special passports. During the 18th cent. these court factors and Jewish army contractors played an important part in the building up of the economy and finances of the country. Among them were Noe Samuel Isaac, I. Wertheimer, and A. E. Seligmann, who was made a baron in 1814.

As a result of the more liberal spirit which prevailed in Europe and the new economic views, the position of the Jews gradually became better in the 19th cent. In 1801 Maximilian Joseph IV, the first king of Bavaria, after having granted toleration to the Protestants, gave careful consideration to the status of the Jews and issued a proclamation to the effect that "this unfortunate human class can not be banished from the realm without cruelty and injustice; therefore they must be given a status, by which they can be educated into becoming useful citizens of the commonwealth." The Jews of Würzburg made the first attempt to secure equal rights; this was unsuccessful, but it called attention to their situation. In 1804 Jews were allowed to attend the public schools, and one year later they were permitted to join the militia; the poll tax on Jews was abrogated in 1808. The constitution of 1808 laid down the principle of religious freedom, but in no way improved the legal status of the Jews. The edict of 1813 made them citizens as far as duties were concerned, but did not grant them full civic rights.

Two sections of the edict were especially injurious to the Jews. The number of Jewish families "might not as a rule be increased in the places where they were, but should rather be gradually decreased, if it was too large." Jews could settle in larger numbers than these, or in places where they had not been permitted before, only if they were manufacturers, artisans or agriculturists. The letter of protection was replaced by a register, kept by the local authorities and containing the names of the Jewish families which had settled there by 1813. The right of residence descended to the eldest son; the other sons could not found a family until there was a vacancy on the register, caused either by death or emigration, and even then they had to pay a large sum of money for the privilege.

The communities, headed by that of Fürth, fought against these regulations for half a century. The constitution of 1818 did not grant equality to the Jews, and they were excluded from representation in the legislature. In Fürth, the community, which formerly had

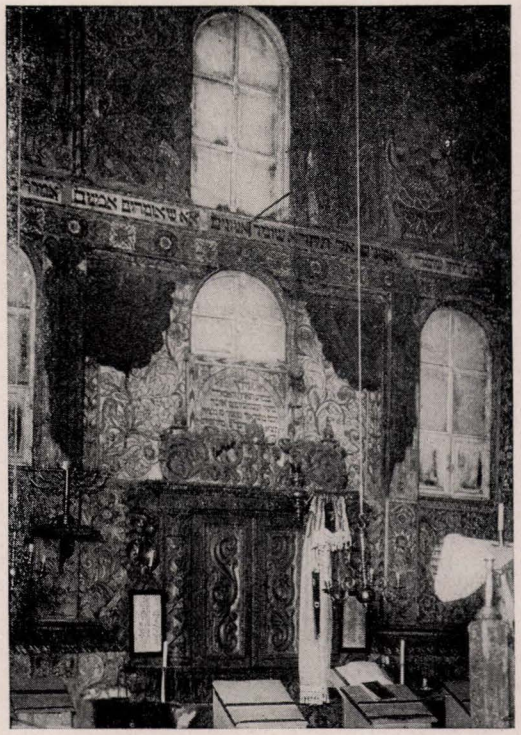
two representatives in the city council, lost them in the election of 1818, but were later accorded one by royal decree. In 1819 an assembly of prominent Jews at Munich addressed a petition to the Bavarian legislature, and a memorial, drawn up by Rabbi S. W. Rosenfeld of Bamberg, in which they asked for equal rights; in the same year the legislature decided to recommend a revision of the edict of 1813. Two weeks later, the "Hep! Hep!" outbreaks took place. Mobs attacked the Jews in various places, and the revision was postponed. Another attempt to procure a revision in 1821 was futile, the government deeming the proposal untimely.

In 1831 the communities of Anspach, Fürth, and Würzburg presented a new petition; on November 5th of the same year, the legislative assembly decided on a comprehensive revision, in which the government concurred. The government, however, after a preliminary survey of three years, desired to unite the Jewish communities in one body and to place them under the supervision of a supreme ecclesiastical authority. A meeting of the district synods, held at the request of the government in 1836, revealed incompatible religious differences among the Jews themselves, and brought about another postponement. The government took this occasion to express its disapproval of "rationalistic criticism and enlightenment that had degenerated into destructive neologism and religious indifference." It was not until 1846 that some of the restrictions were removed. As a result of the unsatisfactory situation of the Bavarian Jews in the first half of the 19th cent., many emigrated to America, where they usually prospered.

The government unsuccessfully tried to wean the Jews away from trade by granting equality to agriculturists, artisans and industrialists. In 1822, of the 53,402 Jews in Bavaria, there were 252 families of peasants, and 169 of artisans; in 1844 there were 1,216 peasants and 4,813 artisans. Even after the revolution of 1848, the legal status of the Jews improved but very gradually. The royal proclamation of March 6, 1848, which had foreshadowed such an improvement, had no practical consequences. The Diet favored granting the Jews equal rights, but the upper chamber vetoed the proposition. The time of the reaction was totally unsuited for the satisfactory solution of the problem, and in 1851 the continuance of the oppressive provisions of the edict of 1813 was expressly confirmed. This was followed by another large emigration to America.

In 1861 the law requiring registration was repealed, but it was not until 1872, through the constitution of the newly formed German Reich, that full equality was given, and, theoretically at least, there were no longer to be distinctions between Jews and non-Jews.

Bavaria was affected by the anti-Semitic movement of the 1880's to some extent. Two Jews had been elected to the first legislature; but after that Jewish legislators were a rarity, and the successful Jewish candidates were all of the Social Democratic party. At times the number of Jews allowed to hold public office was limited, though some Jewish judges received promotions. In the army, Jews received only subordinate commissions in active service, but fared better in the reserve. At the beginning of the 20th cent. the growing wealth of the Jews and the fact that they owned many department stores furnished a plausible excuse for an



Interior of the historic barn synagogue at Bechofen, Bavaria

outbreak of latent anti-Semitism. An influx of immigrants in 1906 led to attacks on the Jews coming from Eastern Europe. However, on the whole, the general position of the Jews was favorable, particularly in the professions and in trade.

A considerable turn for the worse came after the close of the World War, as the result of the revolutionary ministry headed by Kurt Eisner (1918-19) and especially after the establishment of a Soviet republic at Munich. The resulting reaction led to an increased anti-Semitism in Bavaria, more powerful, more violent, and more dangerous than anywhere else in Germany. The country became fertile soil for the seeds of hatred sown by Ludendorff and Hitler. By 1923 there was a virtual reign of terror against the Jews of Munich, and in the same year many of the Jews from Eastern Europe were expelled.

Conditions improved after the failure of the first National Socialist uprising, but grew worse again with the growing wave of anti-Semitism after 1930. In 1931 a law was passed forbidding ritual slaughtering (Shehitah); there were excesses in universities in this and the following years. After the rise of the Nazis to power in 1933, the Jews of Bavaria suffered in the same manner as those in the rest of Germany, but to a greater degree, since Munich was the center of the National Socialist party and Nuremberg the headquarters of the arch-anti-Semite, Julius Streicher. The concentration camp at Dachau, in Bavaria, was notorious for its brutality. As a result of this persecution, the Jewish population of Bavaria, which had been 41,939 in 1933, declined as much as 40% (against 20% in the rest of Germany) in the following five years. Part of the decrease, however, was due to the fact that since the Bavarian Jews had large families and many of

these had migrated, it was easier for the Jews of the country to find relatives abroad who would aid their emigration and provide them a home.

The first synagogues destroyed in Germany proper were in Bavaria, at Munich and Nuremberg, months before the synagogue pogrom of November, 1938, which brought about the demolition of practically all the Jewish synagogues in the country. At the same time the entire Jewish population of Munich was arrested and ordered to leave within forty-eight hours, but the order was later rescinded. During 1939 a large number of Jews left Bavaria; the number remaining there in 1940 can not be exactly determined, but is probably not more than 18,000. FRITZ LEOPOLD STEINTHAL.

Lit.: Marcus, Jacob R., *The Rise and Destiny of the German Jew* (1934); idem, *The Jew in the Medieval World* (1938) 155-58; Lowenthal, Marvin, *The Jews of Germany* (1936); Taussig, *Geschichte der Juden in Bayern* (1803); *Germania Judaica,* vol. 1, part 1, pp. 22-34 (with additional literature); Eckstein, *Der Kampf der Juden um ihre Emanzipation in Bayern* (1905); Sundheimer, Paul, in *Menorah,* vol. 6 (Vienna, 1928) 651-56; Baerwald, Leo, *ibid.,* 660-64; Graetz, H., *History of the Jews,* vol. 6 (1927); Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vols. 5, 6, 8, 9; Weinberg, *Geschichte der Juden in der Oberpfalz* (1927); Löwenstein, *Geschichte der Juden in der Kurpfalz* (1895); Herz, Reinhold, *Die Juden in der Pfalz* (1937); *Strauss, R., Regensburg and Augsburg* (1939).

BAVLI, HILLEL, Hebrew poet, b. Pilvishki, Lithuania, 1893. His interest in medieval and modern Hebrew literature began when young, and prior to his coming to America he had already made contributions to the Hebrew press. He arrived in New York in 1912 and shortly thereafter settled in Buffalo, N. Y., where he taught Hebrew and attended Canisius College (B.S., 1917). Upon his return to New York he pursued postgraduate studies at Columbia University (M.A., 1918) and became instructor (and since 1937 professor) of Bible and Hebrew at the Teachers Institute of the Jewish Theological Seminary of America.

Bavli has made distinguished contributions to Hebrew literature, mostly in the field of poetry and literary criticism. He is one of the few contemporary poets who are responsible for the introduction in Hebrew poetry of themes decidedly American. A volume of his collected poems appeared in Tel-Aviv in 1938. His Hebrew translation of *Oliver Twist* by Charles Dickens appeared in Warsaw in 1924. In addition, he has edited *Nimim* (1923), *Masad* (2 vols. 1933-36), a volume of poems by Saul Tchernichovski (1937), a collection of essays by David Frishman (1937), the posthumous writings of Morris D. Levine (1937) and other books.

BAYES, NORA (maiden name, **Dora Goldberg**), actress, b. Joliet, Ill., 1880; d. Brooklyn, N. Y., 1928. In 1898 she went to Chicago where she was at first an amateur singer of Negro ("coon") songs. Soon she gained a reputation as a singer of sentimental ballads, and sang at the Chicago Opera House, later in California and others of the Western States (1900-1). In 1901 she came to New York city, making her first appearance in a play called *The Roger Brothers in Washington,* at the Knickerbocker Theatre. Her New York vaudeville debut was made at Tony Pastor's Theatre, and she was an instant hit, playing in vaudeville houses in New York and other Eastern cities from 1901 to 1905, and becoming noted for her infectious liveliness, her skill in the art of caricature, her expertness in the rhymed quip, and her ability to popularize songs through her sense of humor and personality.

Miss Bayes went to Europe (1905), and played at the Empire Theatre, London, and the Alhambra, Paris. She studied dramatic art, elocution and music for a short time in Paris under Mme. Sarah Robinson-Duff, teacher of Mary Garden, and later appeared with Yvette Guilbert at the Salle de Femina on the Champs-Élysées in Paris and at the Palace of Varieties in London. Upon her return to the United States (1907), she played in vaudeville at Hammerstein's Theatre, New York, and other vaudeville houses in the Eastern states, and then in the *Ziegfeld Follies* of 1907 to 1909. She collaborated with her husband, Jack Norworth, on a number of popular songs, such as *Shine On, Harvest Moon* (1907), *When Jack Comes Sailing Home Again* (1908), *I Wonder If They Are All True to Me* (1909), *Parlor Games* (1911), and *When It's Apple Blossom Time in Normandy* (1913), Norworth writing the lyrics and Miss Bayes arranging the music.

She played important roles in the following musical comedies or plays in the course of a crowded career: *Nearly a Hero* (1908); *The Jolly Bachelors* (as Astarita Vandergould; 1910); *Little Miss Fix-It* (1911); *The Sun-Dodgers* (1913); *Maid in America* (1915); *Two Hours of Song* (her own production, at the Eltinge Theatre, New York city, 1917). During the World War (1917-18), she appeared in a series of forty concerts for the benefit of the soldiers of the United States Army, refusing all salary for her services. She was selected by George M. Cohan, noted actor and song-composer, to introduce his World War song-hit *Over There.*

After the armistice, she appeared in *The Cohan Revue* (a musical review by George M. Cohan and Irving Berlin); *Ladies First* (1918), which was transferred early in 1919 to the Nora Bayes Theatre, in New York, which was named in her honor; *Her Family Tree* (1920-21); *Snapshots of 1921* (1921); and *Queen O'Hearts* (1922). She then returned to vaudeville from 1922 to 1925, playing in a number of American cities and also in London in 1924; her last public appearance was at the Alhambra Theatre, London, in June, 1927.

She was a generous contributor to Jewish charities, and for many years gave amply of her services and funds to various Jewish and non-Jewish institutions, especially for the care of children in the United States and abroad. ABRAHAM I. SHINEDLING.

Lit.: Locke, Robinson, *The Robinson Collection of Dramatic Scrapbooks* (1920) vols. 46-47; *Souvenir Book of Nora Bayes and Jack Norworth* (1910); *New York Times,* March 20, 1928, p. 27.

BAYLINSON, ABRAHAM S., painter, b. Moscow, 1882. Brought to the United States at the age of eight, he studied art under Robert Henri and Homer Boss. His earlier work displayed spontaneity. In 1913, he came under the influence of Picasso and the radical art tendencies exemplified by cubism and expressionism. After a fire, in 1930, destroyed about 250 of his canvases representing twenty years of work, Baylinson's technique became more finished and conventional.

Although for years an annual exhibitor at the Society of Independent Artists, of which he was secretary, it was not until 1929, when he exhibited at the

57th Street Galleries, New York city, that his paintings won for him wide recognition. He was also an instructor at the Art Students' League in New York from 1931 to 1933, and in 1936. Subsequently the Works Progress Administration (WPA) employed him as supervisor of a New York city art project.

BAYONNE (in ancient times Lapurdum, and later Baione), a commercial town in southwestern France, seat of a Jewish consistory. In the latter part of the 15th cent. Jewish refugees from Navarre and Portugal settled in the suburb called Saint-Esprit. These refugees, who had previously been forced to accept baptism, were compelled to keep up a semblance of the official religion although they secretly preserved their Judaism. New waves of Jewish settlers came from Portugal after 1580; a group from Bordeaux settled in 1597.

The Jews' patent of privileges was issued by Henry II in 1550 and confirmed a number of times by the later kings. Nevertheless, the Bayonne authorities, spurred on by the leading merchants, insisted that the Jews be confined to their quarter and be forbidden to acquire property outside or to engage in other than wholesale trade. The result was friction practically until the French Revolution. After the 17th cent. the Jews could practise their faith openly, however, and in 1789 they received full emancipation along with the Jews of Bordeaux and Avignon. Many settled and acquired property in Bayonne proper, although the majority continued in Saint-Esprit.

The Jewish community took an energetic part in the French Revolution, which it actively supported; during the period of the Terror the local Committee of Safety was composed mainly of Jews. There were three representatives from Saint-Esprit at the Assembly of Notables of 1806: Rabbi Abraham Andrade, Henry Castro and a man referred to in the minutes of the assembly simply as Patto, junior. A merchant, Marg Foy, and a shipowner, the younger Furtado (possibly a brother of Abraham Furtado), represented the department of Basses Pyrenées, in which Bayonne proper is located. Andrade was particularly active in the affairs of the assembly; later he and Foy served in the Napoleonic Sanhedrin.

The Jewish community of Bayonne established religious and philanthropic institutions for students, orphans, and working men. The earliest cemetery in Saint-Esprit was purchased in 1623; when this was taken over by the state another, Saint-Étienne, was acquired (1680). This is still in use (1940). During the period when the Jews practised in secrecy they met in private homes. The community was organized in 1752, however, after which came the building of a Yeshiva and finally, in 1835, the erection of the present imposing synagogue. Saint-Esprit, with a flourishing Jewish community of 700 as far back as the beginning of the 18th cent., was made a consistory in 1844, but in 1857 it was merged with Bayonne.

At Bidache and Peyrehorade, near Bayonne, the vestiges may still be seen of small Jewish communities which have disappeared. The present-day Jewish cemetery at La Bastide-Clairance is, strange to relate, reached only by passing through the Catholic cemetery. There is a room in the Basqui Museum, reserved by the city of Bayonne for Jewish relics.

The Jewish population of Bayonne numbered 1,000 when the congregation was organized. It increased to almost 1,300 by the middle of the 19th cent. Since then, however, it has diminished, chiefly because of economic disturbances. In 1926 the Bayonne congregation included forty-five Jewish families. Rabbi Ginsberger is in charge of the congregation; A. Gommès is president (1936).

Among the famous rabbis and men who lived in Bayonne are: Hayim de Mercado, Isaac Avila, Isaac de Mercado, Israel A. Baiz, early rabbis; Isaac de Costa (d. 1729), author of *Via de Salvacion;* Raphael ben Eleazar Meldola (1685-1748; lived in Bayonne 1730-42) and his son David; Israel Raphael Abravanel de Souza (d. 1748); Abraham David Léon, author of a book of sermons, *Instrucciones Sagradas y Morales* (1765); Daniel Alvires Pereyre and Jacob Athias (d. 1791). NICHOLAS SARGOLOGOS.

Lit.: Léon, H., *Histoire des Juifs de Bayonne* (1893); Bédarride, I., *Les Juifs en France, en Italie, et en Espagne* (1860) 367-69, 388; Malvezin, T., *Histoire des Juifs de Bordeaux* (1875); *Revue des études juives,* vol. 64, pp. 254-61; *ibid.,* vol. 74, pp. 127-47; Gross, H., *Gallia Judaica* (1897) 92-93.

BAYONNE, industrial city in Hudson County, New Jersey. Its Jewish population of 12,900 is sixteen per cent of the city's 79,000 (1939) inhabitants, and is largely of Russian origin. The first Jewish settler was Louis Lazarus, about 1880.

The first congregation in Bayonne, Beth Abraham (Orthodox), was founded in 1885; Aaron R. Charney has been its rabbi since 1924. Other Orthodox congregations, established since the turn of the century, include Anshe Sfard (1901), Talmud Torah (1903), Agudas Achim (1918-19), the Hungarian Congregation (1912), and the Uptown Congregation (1923). Temple Emanuel is the Reform congregation; in 1940 its rabbi was Samuel Perlman.

Bayonne Jewry was organized in 1938 into the Jewish Community Council, which considers every adult Jew a member, and raises funds for a number of non-local organizations and charities. The council conducts the annual drive of the United Jewish Appeal; in 1938 it raised $27,000 for this purpose. Forty-two Jewish clubs, organizations and synagogues in Bayonne send two of their members as representatives to the executive committee of the council. An important work of the council consists in regularly circularizing leading non-Jews in the community, in order to combat anti-Semitic propaganda.

The Jewish community maintains four Hebrew schools, three of them in connection with the Emanuel, Talmud Torah and Uptown congregations, and one conducted by the Workmen's Circle. The Isaac and Rose Gluckman Home for the Aged, founded in 1921, has thirty-two inmates. Bayonne Jewry likewise supports active sections or chapters of the National Council of Jewish Women, the National Council of Jewish Juniors, the Zionist Organization of America, and Hadassah. Two of the largest Jewish fraternal organizations in the city are the Bayonne Hebrew Benevolent Association (founded in 1910), with a membership of 800, and the Bayonne Aid Progressive Association (organized in 1900), with 500 members. The local

branch of the Workmen's Circle, organized in 1910, has 150 members.

Among the Bayonne Jews active in public life are Rabbi Nathan E. Barasch, a chaplain in the United States Army, and Aaron A. Melniker, judge of the district court.

BAYREUTH, city in Upper Franconia, Bavaria, until 1810 the capital of the burgraviate of the same name; in 1940 it had a population of about 35,000. The exact time when Jews first settled in the burgraviate is uncertain. In 1218 seventy-one Jews were slain in an attack at Neustadt; in the same year there were massacres at Markt-Erlbach and in the city of Bayreuth. A report found in the responsa of Meir of Rothenburg states that Jews were living in the city in the first half of the 13th cent.; another account states that Burgrave Frederick III, in 1248, admitted a number of Jews into the city and granted them his protection.

During the period of the Black Death (1348-49) many Jews were killed by the mob, but Burgrave Johann dispersed the rioters. In 1372 Rabbi Meir of Bayreuth was made chief rabbi of that district and of Ansbach; at that time the most important communities were Bayreuth, Kulmbach and Hof, each one of which had a special charter which permitted the Jews to travel freely in the country and to submit disputes between themselves and Christians to a mixed tribunal. There was a community in Neustadt, again, as early as the beginning of the 15th cent.

In 1422 all the Jews of the margraviate were arrested in a single day, forced to cancel the debts owed to them, and urged to leave the country; this measure, and the Hussite wars which followed soon after, practically wiped out the Jewish community, and it was not until 1441 that six Jews again settled in Bayreuth and a Jewish ghetto was established. Margrave Albert Achilles (1440-86) was kindly disposed toward the Jews; in 1475-76 a number of Jews from Bamberg were admitted into his domain, settling in Pegnitz, Steinach, Baiersdorf, Erlangen, Culm and Neustadt. Albert Achilles had a court Jew, Piman, and two Jewish personal physicians, Michel and Hirsch. In 1488, after the death of Albert Achilles, a new series of threatened expulsions began. Some were merely for the purpose of compelling the Jews to renounce debts owed them, as in 1488, when Anna, the widow of Albert Achilles, protected the Jews; in others, as in 1515, the Jews were all driven out, only to return a few years later. In 1610 another expulsion was averted by the intervention of Maria, the wife of the margrave, and in 1680 it was the Jewish court banker, Aaron Beer Oppenheim, who averted the decree.

In 1709 the Jews for the first time in two centuries received a liberal privilege, and from that time on the community in the margraviate steadily grew from 346 in 1709 to 2,276 in 1805. The city of Bayreuth, however, had no Jewish community from 1515, when the first expulsion had been put into effect, to 1759, when the court banker Mose Seckel was permitted to erect a synagogue, and ten Jewish families, enough for a service, were granted rights of residence. In 1810, Bayreuth was joined to Bavaria, after which the history of the Jews is the same as that in the larger country.

Before 1933 there were about 300 Jews in Bayreuth, but the community had practically disappeared by 1940, as a result of the Nazi regime.

Lit.: *Germania Judaica,* vol. 1 (1917) 24-25; vol. 2 (1934) and the literature cited there.

BE ABIDAN ("house of Abidan"), an obscure term that occurs three times in the Talmud (*Sab.* 116a; 152a; *A.Z.* 17b); in the last two passages the statement is made that the Jews were compelled to attend the Be Abidan during the Hadrianic persecutions. The term seems to denote a religious academy or house of worship, dedicated to some non-Jewish doctrine. According to L. Löw (*Hehalutz,* vol. 2), it was a Jewish Christian institution; on the other hand, S. I. Rapoport (*Erech Millin,* under "Be Abidan," and *Hashahar,* vol. 1) relegates its origin to the Persian period. Jastrow assumes that Abidan is a cacophonous expression for the Aramaic *be va'ada,* "house of meeting," while Kohut considers the term a Semitic transcription of Ophitai, a Gnostic sect. Perhaps Be Abidan is best taken in the meaning "house of destruction," from the root *'abad,* "to be destroyed," inasmuch as it is applied to a heretical or idolatrous house of worship. A similar use is that of *beth tiflah,* "house of nothingness," instead of *beth tefillah,* "house of prayer."

BE RAB ("house of the master"), a term used for a rabbinical school in Tannaitic and Amoraic times. It occurs in two forms: with the name of a scholar, as *debe Rab Ishmael,* "of the school of Ishmael," and with certain books of the Halachic Midrashim, such as the *Sifra* and the *Sifre.* The exact meaning of the phrase in the latter connection is disputed. Menahem ben Zerah suggested that it referred to the Amora Rab (Abba Aricha; about 175-247), and this view was accepted by I. H. Weiss. David Hoffmann disputed this, and held that the phrase referred to the school of Akiba (about 50-135). Louis Ginzberg, however, notes that the term is applied to texts coming from the school of Akiba's rival and contemporary, Ishmael, and therefore concludes that the term means simply "academy, rabbinical school."

Lit.: Ginzberg, L., *Jewish Encyclopedia,* vol. 2, pp. 610-11; Strack, Hermann L., *Introduction to the Talmud and Midrash* (1931) 106.

BEACONSFIELD, LORD, *see* DISRAELI, BENJAMIN.

BEAR, ALEXANDER, mayor and legislator, b. Marion, Va., 1841; d. Richmond, Va., 1924. After receiving his degree as doctor of medicine from the University of Maryland in 1860, he enlisted at the outbreak of the Civil War in the Fourth Virginian Infantry, and was made a lieutenant in Company D. After one year's service he was taken from the combatant forces to become an army surgeon, in which capacity he served until the end of the war in 1865. In 1866 he moved to Nebraska, settling the next year in Fremont; in 1869 he went to West Point, in the same state, and in 1872 to Norfolk.

In 1874 Bear was elected, as a Democrat, to the Nebraska State Senate, and in 1876 to the lower house. A Republican legislature elected him regent of the University of Nebraska in 1875. In 1888 he became mayor of the town of Norfolk; during the same period he was the first president of the Elkhorn Valley Medical Society and vice-president of the Norfolk Bank.



Beards worn by Jews in the days of Rembrandt. The immortal Dutch artist painted these portraits (and the one below) of Jewish types between the years 1643 and 1654. The originals are at (l. to r.) the Hermitage, Petrograd; Louvre, Paris; Moritz Kann, Paris

In 1909 he returned to Richmond, Va., where he spent the remaining years of his life.

BEAR, HARRY, dean of the School of Dentistry, Medical College of Virginia, b. Richmond, Va., 1890. In 1913 he received his D.D.S. degree from the Medical College of Virginia after having studied at Richmond College. He entered practice, specializing in exodontia (extraction) in 1916. Named instructor in metallurgy at the School of Dentistry in 1913, he became an associate in chemistry in 1915 and professor in 1916. In 1929 he was elected dean of the college.

He has been executive committee member and vice-president of the American Association of Dental Schools, and has served as officer of a number of other professional organizations. A member of the Virginia State Dental Association, he was secretary from 1919 to 1923 and president in 1926. Bear has contributed scientific papers to medical and dental journals.

BEARD (Hebrew *zaḳan,* related to *zaḳen,* "elder"). The practice of wearing a beard has undergone all the vicissitudes of fashion among the peoples of the earth. Nevertheless, it may be said that, on the whole, the Semitic races have been its most faithful devotees. On Egyptian and Assyrian monuments, Semitic captives are always depicted with beards of all descriptions, pointed or rounded, long or short. The Semites looked upon the beard as the glory and pride of man, and in this respect the Hebrews were no exception. Any mutilation or insult to the beard was considered a mortal disgrace (*II Sam.* 10:4; *Isa.* 7:20; 50:6). This attitude was not restricted to the Semites; in 1185 King John of England gave deadly offense to the chiefs of Ireland by plucking at their lordly beards.

During times of mourning or general affliction, it was customary, in Biblical times, to pluck the beard (*Isa.* 15:2; *Jer.* 48:37) or shave it (*Jer.* 41:5). Lepers, upon being restored to health, were commanded to shave off their beards (*Lev.* 14:9), probably for sanitary reasons. Otherwise, however, the destroying or shaving of "the end of the beard" was prohibited (*Lev.* 19:27; 21:5).

Medieval Jewish commentators, like Bahya and Abravanel, found the reason for this prohibition in the law against a man's appearing in the garb of a woman (*Deut.* 22:5). It is, however, worthy of note that Ibn Ezra, in his comment on *Lev.* 19:26, quotes the view that the prohibition against shaving applied only to its use as a mourning rite, like the cuttings of the flesh or the printing of marks, mentioned in the following verse (see also the order in the Mishnah, *Maḳ.* 3:5). Luzzatto, in the 19th cent., held that the Biblical prohibition was intended only for priests. Generally speaking, however, the regulation in *Leviticus* mirrored the general attitude toward the beard among the Hebrews.

In Talmudic times, the traditional standpoint, "The



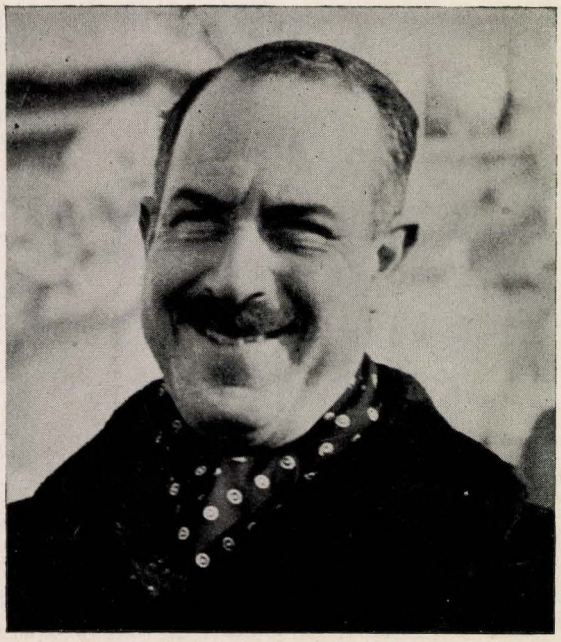
glory of the face is the beard" (*Sab.* 152a; cf. *B.M.* 84a), was translated into law, and five negative commandments on this subject were deduced by the rabbis. On the exact method of computing them, the authorities differed (*Asheri* on *Mak.* 3:5). Nevertheless, as the Jews came into contact with the clean-shaven Greeks and Romans, their attitude underwent practical modification. The Pentateuchal provisions forbidding the removal of the beard were restricted only to shaving with a razor, and that, too, only when close to the skin (*Sifra, Kedoshim,* par. 3, chap. 6; *Mak.* 3:5; *Yoreh Deah* 181:9). Pagan fashions in hair-dressing were expressly permitted to all those who had intercourse with the government (*B.K.* 83a). From a rather unusual passage, it would seem that shaving was regularly practised in Palestine (*Yer. R.H.* 57b). Indeed, Jewish and Christian sources tell us of heretical sects who removed their beards (*Tos. Ber.* 1:4; Epiphanius, *Adversus Haereses,* 70:7).

With the increasing dispersion of the Jews in medieval times, they tended to follow the custom of the countries in which they lived. In Mohammedan lands, where the beard was greatly revered, the Talmudic injunction encountered little opposition, various reasons being advanced for the practice, as mentioned above. Ibn Ezra based the law upon the undoubted beauty of the beard, but this appeal to esthetics did not satisfy the Jews in Christian countries, where fashion was veering away from beards. Notwithstanding the strictures of many rabbis, beards were carefully removed by scissors throughout the Middle Ages (*Tosafoth Sab.* 2b, gloss; *Kimhi* on *II Sam.* 10:5). About the second half of the 17th cent., pumice stone and chemicals came into vogue, methods still used by Orthodox Jews who do not wish to wear a beard.

The Cabalists, however, succeeded in restoring the beard to its former dignity. In this practice, as in so many others, the Hasidim followed their example, and this reinforced the practice of wearing a beard among Eastern European Jews.

In Western Europe, the beard, which had undergone several revivals, notably during the Crusades and the Elizabethan Age, began to lose its hold definitely with the last quarter of the 17th cent. In the 19th cent., it was so uncommon that the English artist, James Ward, felt compelled to defend his beard in a pamphlet containing eighteen arguments (1859). The beard played a role in the early history of Reform Judaism. In 1839, Isaac Samuel Reggio wrote a casuistic work to prove that the removal of the beard on the intermediate days of the festivals was permitted. He called his work *Maamar Hatiglahath* (Essay on Clipping). This evoked several replies, including one from his father, Abraham Hai Reggio, entitled *Tiglahath Hamaamar* (Clipping of the Essay).

In modern times, the tendency among Jews has been to follow the same customs in regard to retaining or removing the beard as the peoples among whom they live. Among the older groups of the Orthodox, in America and Western Europe, beards are fairly frequent; with the younger groups of Orthodox and with the Conservatives, the tendency is to be clean-shaven, though many wear a mustache and goatee. The invention of the electric shaver has provided an additional means of removing facial hair without transgressing against the prohibition of the use of a razor. Reform Jews universally reject the validity of the traditional laws as to shaving, and each individual follows his own preference. ROBERT GORDIS.



Viscount (Marcus Samuel) Bearsted

Lit.: Benzinger, I., *Hebräische Archäologie,* pp. 94, 134; *Encyclopaedia Britannica,* vol. 3, pp. 258-59; *Otzar Yisrael,* vol. 4 (1910) 237; Vaerting, *Männerstaat und Frauenstaat* (1921).

BEARSTED, VISCOUNT (Marcus Samuel), oil magnate, Lord Mayor of London, b. London, 1853; d. London, 1927. He first became known through his activities in the oil industry. He exploited large petroleum fields in the Far East, and pioneered in transporting petroleum in large quantities through the Suez Canal. During the World War he was the head of the Shell Transport and Trading Company, and played a prominent part in supplying the English fleet with oil.

He was a sheriff (1894-95) and Lord Mayor of London (1902-3), and thereafter a member of the city council for many years. During the Russo-Japanese War he was instrumental in bringing about the Anglo-Japanese Alliance.

A liberal in his religious views, he was actively interested in Jewish affairs. He was a member of the board of trustees of Jews' College of London and vice-president of the League of British Jews. He contributed generously to funds for Jewish educational and philanthropic purposes. When he became Lord Mayor he openly refused to invite the Roumanian ambassador to his inauguration banquet, because of the persecution of Jews in Roumania at that time. He was knighted in 1898 and elevated to the peerage as Lord Bearsted in 1921 for his distinguished public and state services; in 1925 he was created viscount. He was made commander of the Legion of Honor, and was decorated by the Japanese government with the Order of the Rising Sun for his efforts to rally the English people for the Japanese cause.

His son, WALTER HORACE SAMUEL, the second Vis-

count Bearsted (b. 1882), is the chairman of the Shell Transport and Trading Company. President of the Home and Hospital for Jewish Incurables, he is active in philanthropic affairs and is a trustee (1939) of the National and Tate Galleries in London. He was a member of the Conference on Palestine in 1939, and at the same time a leading figure in connection with the German Jewish refugee problem.

BEAUCAIRE, French town situated on the right bank of the Rhone, opposite Tarascon; in 1940 it had a population of about 10,000. During the Middle Ages its annual fair was famous. There was a Jewish community in the town as early as the 12th cent., when it enjoyed the favor of Raimund V of Toulouse, who treated the Jews on terms of equality and made some of them public officials. Many Jews attended the fair, and the street where they lodged acquired the name of Rue de la juiverie. About 1195, after the death of Raimund, the Jews were persecuted and forced to live in a ghetto; but they recovered their former equal status and retained it up to the time when Lower Languedoc was joined to France (1271). In 1294 they suffered under the persecutions of King Philip IV, who forced them to live in a separate quarter, and a year later confiscated the property of many of the richest Jews. The community was driven out in the general expulsion of 1306, but returned with the other Jews in 1315. The importance of the community can be gathered from the fact that its members paid 20,500 out of the levy of 150,000 pounds imposed by King Charles IV upon all the Jews of France. In 1348 there was another expulsion, in 1354 another return, and in 1394 they were expelled with all the Jews of the kingdom, most of them migrating to Provence and Venaissin.

The most prominent of the Jews who lived in Beaucaire were the Nasi, Kalonymus Judah ben Nathanael; the poet Isaac, who wrote liturgical poems that were incorporated into the prayer-books of Avignon and Carpentras; Judah Harizi; Samuel ben Moses of Marseille, one of the translators of Averroes; and Tanhum ben Moses of Beaucaire, who translated the *Prognostics* of Hippocrates.

Lit.: Gross, H., *Gallia Judaica* (1897) 119-21; Kahn, S., *Les juifs de la sénéchaussée de Beaucaire* (1913).

BEAUMONT, TEXAS, *see* TEXAS.

BEAUNE, city in eastern France, about twenty-three miles south-southwest of Dijon; in 1940 it had a population of about 12,000. Jews lived in the city before the time of the Crusades (end of the 11th cent.); they were tax-collectors, enjoyed the protection of the authorities, and were noted for their prosperity. During the Crusades the Jews of Beaune were saved from attack through the efforts of Bernhard of Clairvaux. A street named after them, La rue des juifs, is still in existence; in 1274 they possessed a synagogue and a cemetery. At the beginning of the 14th cent. there were new arrivals, refugees from the expulsions ordered by Philip IV of France. In 1347, at the outbreak of the pestilence, the Jews were charged with causing it in order to help the Mohammedans by hindering the crusade; many were killed as a result of this false accusation. There were mass arrests in 1387, and the community can not have been in existence much longer, as the last reports about it come from about 1400.

Lit.: Gerson, *Essai sur les juifs de Bourgogne au moyen âge* (1893) 20, 36, 58.

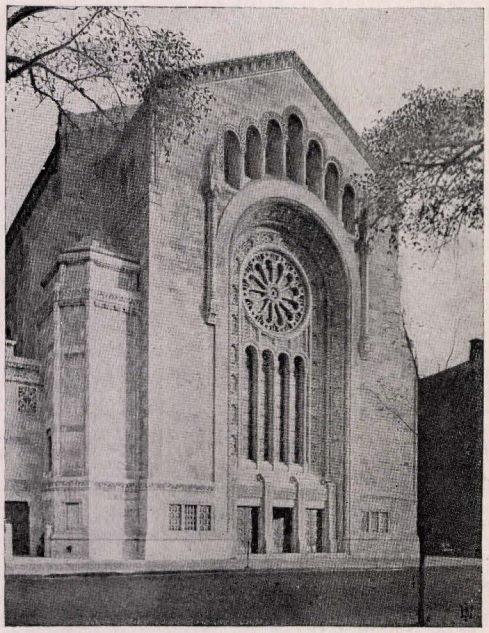
BEAUTY. It is commonly believed that one of the main points of contrast between Hebraism and Hellenism is that Hellenism laid great emphasis on the beauty of the physical world, while Hebraism underemphasized the role of beauty. On the contrary, Hebraism was as fully cognizant and appreciative of the manifold manifestations of physical beauty in the world as was Hellenism.

Hebraism was first to chart and explore beauty in the realm of spirituality and holiness, a sphere almost wholly neglected by Hellenism. The reason why Hebraic literature, unlike Hellenic literature, does not abound in appreciations of physical beauty per se, is that Judaism considered beauty as a manifestation of God's divine bounty, while to the Greeks beauty was something to be worshipped for itself. The Hebrew noted "the beauty of holiness," the Greek, "the holiness of beauty."

The many descriptions in the Bible of the beauties of nature have become the common literary heritage of mankind, and have exerted profound influence on sculptors, painters, musicians, dramatists and authors. The Bible dwells on the beauty of its heroes and heroines, such as Sarah, Rachel, Joseph, David, Tamar, Bath-sheba, Absalom, Abishag and Esther. The average Jew of later centuries had as keen an eye as the average Greek for physical beauty. "A beautiful wife—blessed is her husband, the number of her days is doubled" (*Sirach* 26:1). This sentiment is echoed in the Talmud (*Sanh.* 100b), which adds elsewhere that a beautiful wife is one of the three things which gratify a man's desire for the beautiful, give him rest, and sweeten his disposition (*Ber.* 57b). More than one instance is recorded of men who were ready to divorce their wives who were ugly. Akiba wept at the sight of a handsome heathen woman, giving as the reason for his tears the thought that so much beauty would some day molder in the grave (*A.Z.* 20a). It is a Jewish principle that a man who remains married to a woman he does not love transgresses the commandment, "Thou shalt love thy neighbour as thyself" (*Lev.* 19:18; *Kid.* 41a). Accordingly, Maimonides bids one carefully consider the beauty of a woman before marrying her (commentary on *Sanh.* 7:1 and on *Kid.* 2:1).

The rabbis insisted that women dress well and adorn themselves to prevent their husbands from being tempted to seek beauty elsewhere. The man who discovers certain secret blemishes in his wife after marriage may divorce her; the enumeration and description of the blemishes listed as grounds for divorce shows that the rabbis were not unacquainted with the beauties of the human form. One who sees a beautiful person is commanded to utter a blessing to God for having made such a wondrous creation (*A.Z.* 20a).

The Talmud does not overlook the signs of beauty in man, listing the characteristics of a greater than average height, curly hair, a fair complexion, regular features, strong white teeth, and well-developed muscles (*Nazir* 4b). The beauty of a certain rabbi was compared to "a cup of pure silver, filled with red



Beauty in architecture: Temple Emanu-El of New York

pomegranate seeds, and placed between the sun and the shade." There were 140 physical deformities which disqualified a member of the priestly family from officiating at the altar, and the high priest had to be of more commanding appearance than his brethren.

As it is forbidden to derive any enjoyment without blessing God, the Source of all enjoyments, there are about twenty special benedictions to be recited on seeing various beautiful sights, such as plants and trees in bloom, the rainbow, lightning, comets, and other wonders of nature; smelling pleasant odors, hearing beautiful sounds and eating savory foods. The benedictions thank God for having created these for men to enjoy. Thus the Jew's appreciation of beauty was based on his realization of its spiritual effect, as well as its manifestation of the Divine Providence.

The Talmud (*Ber.* 57b) and Maimonides (*Eight Chapters,* trans. Gorfinkle, chap. 5, pp. 70-72) advise one to relax after heavy mental work by observing the beauties of nature, listening to music, enjoying sweet scents, and viewing works of art. God has always been considered the Supreme Artist, and the creation of the world as a continuous process of the unfolding of beauty. As the *Shulhan Aruch* (*Orah Hayim* 231) summed it up, the higher purpose of the enjoyment of beauty is to gain relaxation and strength, and to understand and follow the wisdom of the Creator.

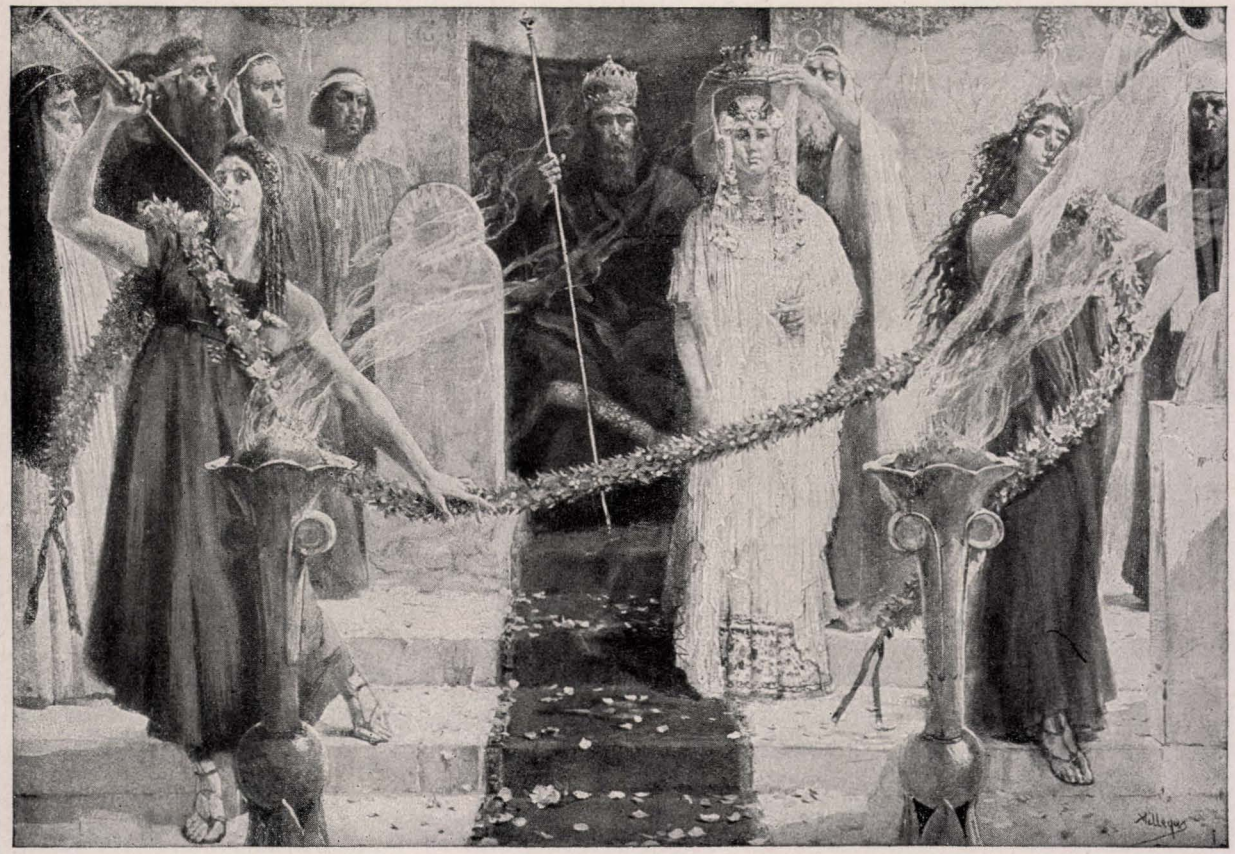
During the Middle Ages Jews were denied access to the schools of art, drama and music, and this may explain the paucity of their contribution to these fields until modern times. Since the beginning of the 18th cent., however, many Jews have won prominence in the arts. Hasidism, with its emphasis on joyous communion with God, was in part a reaction against the confining restraints of the ghetto. But the higher interpretation of beauty was always present. The founder of Hasidism, Israel Baalshem Tob, remarked in his will (Abrahams, I., *Jewish Ethical Wills,* vol. 2, p. 297), "Similarly, if the vision of a beautiful woman comes suddenly to a man's eye, or if he perceives any other fair and lovely thing, he should unhesitatingly ask himself: Whence comes this beauty if not from the divine force which permeates the world. Consequently the origin of beauty is divine. But why should I be attracted by the part? Better for me to be drawn after The All, the Source of every partial beauty."

A passage in the Mishnah (*Aboth* 3:9), "If one is walking and interrupts his study to say: How beautiful is that tree . . . , the Scriptures consider him as one who has forfeited his life," is often quoted as proof that the Jews deprecated beauty. The Mishnah refers here to the recital of long chapters of the law, which had to be learned by heart; since a single mistake could change the entire meaning of a passage, it was unwise to interrupt such memorizations. The fact that the Mishnah found it necessary to warn the student against such nature-loving interruptions shows that Jews were (as they still are) appreciative of the beauties of nature.

While Jews during the Middle Ages did not participate in the plastic arts for secular purposes, they sedulously created beautiful objects in connection with their religion. Besides the Biblical accounts of the work



Bible beauty in sculpture: "Jephthah's daughter," by Enrico Glicenstein



Beauty in the Bible: "The Crowning of Esther". From a 19th-century painting by Jose Villegas

in the Tabernacle and Temple, and the discoveries of the beauties of ancient synagogues now uncovered by archeologists, there are numerous art objects from the Middle Ages which show the love of the Jew for beauty in his religious services. On the Sabbath and the holidays, the table was bedecked with special dishes and silverware. The Talmudic injunction to use beautiful objects for the observance of a commandment (*Sab.* 133b) and to spend even up to an extra third for a specially beautiful article, was generally observed. Jews would vie with one another in buying the most perfect Ethrog and Lulab, erecting the most beautifully decorated Sukkah, and in purchasing gold and silver (often delicately filigreed) Hanukah Menorahs, Mezuzahs, Megillah scroll-holders, Seder plates, Torah ornaments, Habdalah spice-boxes, Ethrog boxes, and other religious articles.

The daily life of the Jew was thus filled with beauty and with thoughts of beauty, as he blessed God, Who had created the beauties of the world for him to enjoy; in return he used the most beautiful of objects he could obtain for the purpose of worshipping God.

See also: ART; BENEDICTIONS; HANDICRAFTS; MUSEUMS.

HIRSCHEL REVEL.

Lit.: Herschberg, A. S., "Yofyah Vehisyapusah Shel Haishah Bizeman Hatalmud," *Heathid,* vol. 4, pp. 1-53.

BECHHOLD, HEINRICH, chemist, b. Frankfort, 1868. He was educated at the Universities of Freiburg, Strasbourg and Berlin. He abandoned researches in pure chemistry to devote himself to physical and physiological chemistry. He was director of the institute for colloid research at Frankfort, and has written treatises on ultra-filtration and other branches of colloid chemistry. One of the best text-books in colloid chemistry is his *Die Kolloide in Biologie und Medizin* (5th ed., Dresden, 1929; *Colloids in Biology and Medicine,* trans. from 2nd German ed. by G. M. Bullowa, 1919).

BECHOROTH ("first-born", in Biblical Hebrew *bechorim*), the fourth tractate of the division Kodashim in the Mishnah. The law on primogeniture is frequently repeated in the Pentateuch: *Ex.* 13:2, 12-15; 34:19-20; *Lev.* 27:26-27; *Num.* 8:16-19; 18:15-18; *Deut.* 15:19-23. The first-born child, if male, must be redeemed by the payment of five shekels of silver to the priest. The first-born of clean animals, that is, such as might be sacrificed, was delivered to the priest, who offered it up as a sacrifice, if it was without blemish; if, however, it had a blemish it was slaughtered. The first-born of unclean animals, such as the ass, was either redeemed by a lamb or killed.

The tractate Bechoroth consists of nine chapters. Seven of these deal with the law of the first-born, as follows: 1. The first-born of an ass. 2. The first-born of a clean animal; exemption from the obligation of giving the first-born of animals, arising from the association of an Israelite with a non-Israelite; cases where more than one was born at the same time. 3. Cases where there is doubt as to whether the animal is a first-born or not; the hair of the first-born of cattle, and the wool of the first-born of sheep. 4. The first-born

that has a blemish; who is competent to judge such a case; regulations concerning payment for the services of a veterinary surgeon. 5. Cases where the first-born was intentionally maimed by the owner. 6. Blemishes that make an animal unfit for an offering. 7. Blemishes that make a man unfit for the priestly service. 8. Inheritance rights of the first-born. 9. The tithe of cattle, based on *Lev.* 27:32.

The Tosefta is also the fourth tractate of the division, but contains only seven chapters. It differs widely from the Mishnah in the enumeration of the defects that debar a man from the priestly service. The Palestinian Talmud has no Gemara to this Mishnah.

In the Babylonian Talmud Bechoroth is the third (or fourth) tractate in the division Kodashim. It gives a complete discussion of the precepts of the Mishnah. Highly interesting is the dispute between Rabbi Johanan and Resh Lakish as to whether the Israelites observed the law of the first-born during their sojourn in the desert (*Bech.* 4b-5a). The Mishnah lays down the law that no one is to receive compensation for religious services, and the Gemara (*Bech.* 29a) derives it from the example of God, Who freely taught His people the Torah and instructed Israel to do likewise (*Deut.* 4:5). The regulations governing the admission of Jews into the ranks of the Haberim (*Bech.* 30b; the Haberim were members of a union or association of some of the Pharisees who joined together for the purpose of scrupulously fulfilling the regulations regarding what was clean and unclean) are historically important.

Three commandments about the first-born are not mentioned in this tractate: 1. the blessing recited at the redemption of a first-born son (*Pes.* 121b); 2. the fast of the first-born on the day before Passover (*Yer. Pes.* x, 37b); 3. if the first-born has two heads, the priest receives ten shekels of silver (*Men.* 37a).

SCHULIM ABI TODOS.

Lit.: *Otzar Yisrael,* vol. 3 (1909) 78ab; Strack, H. L., *Introduction to the Talmud and Midrash* (5th ed., 1931) 56-57.

BECK, ADOLF, associate professor of physiology at the University of Lwow (Lemberg), Poland, b. Cracow, Poland, 1863. He began the study of science at the University of Cracow in 1884; from 1886 to 1893 he studied and did research at the Physiological Institute of this university under Professor Cybulski. In 1889 he received the degree of Doctor of Medical Science. During this period he wrote his first three scientific works, two of which were awarded a prize by the medical faculty of the University of Cracow; one of these, *The Determination of Localization in the Brain by Means of an Inquiry into Electrical Phenomena* (Polish), was regarded as an important contribution to physiological literature.

After publishing several other treatises, Beck continued his research at the Vienna Pathological Institute by means of a traveling fellowship granted to him in 1893 by the Austrian minister of education. In 1894 he was appointed instructor in physiology at the University of Cracow; in 1895 he was appointed assistant professor in physiology at the University of Lwow, and in 1897 associate professor. He served also as director of its Physiological Institute. In 1903 to 1904 and 1917 to 1918 Beck was dean of the medical faculty, and in 1912 to 1913, by unanimous election, he was rector of the University of Lwow, the first instance of a Jew's appointment to the rectorship of an Austrian university. In 1913 to 1914 he acted as vice-rector of the university.

After the outbreak of the World War and the capture of Lwow by the Russian army, Beck provoked the displeasure of the occupying force through his tireless efforts to protect the personnel, professors and student body of the university from harm; for this reason he was imprisoned for some time by the Russians. When peace was declared the Russian authorities recognized him as rector. When the Russian army was compelled to leave, Beck was one of the many hostages taken to Kiev, and was sent back a year and a half later as a result of an exchange of hostages effected through the intervention of scientific institutes in Austria, Stockholm and Leningrad.

Beck, a noted member of the Polish Academy of Science in Cracow, has published over eighty works dealing mainly with the subject of the physiology of the nervous system.

BECK, HUGO (de Madaras), jurist, b. Baja, Hungary, 1843; d. Budapest, 1928. Following a successful career as barrister, he was named Supreme Court Justice (1892) after embracing Christianity. Previously, as co-president of the National Bar Association, he had won high esteem for his humane interpretation of the law.

In 1908 Beck was elevated to the chairmanship of the Supreme Court Council. His published works, revealing a profound grasp of the human elements underlying legislation, deal mainly with social security and insurance reforms. In 1891 he was commissioned by the ministry of justice to draft the "Act Relating to Private Insurance Companies." He was a cousin of Karl Beck, noted German poet.

BECK, KARL, poet, b. Baja, Hungary, 1817; d. Vienna, 1879. His first collection of poems, *Nächte, gepanzerte Lieder* (1838), made an immediate impression because of their thoroughly Hungarian spirit. Gutzkow hailed Beck as the German Byron, while Kuhne likened his temperament and ideals to those of Börne. His poems aspire to emancipate the Jews and vigorously denounce their oppressions in Eastern Europe. Yet he became a convert to Christianity in 1843. Beck reached the height of his poetic powers in a novel entitled *Janko, der ungarische Rosshirt* (1841). His *Lieder vom armen Mann* (1848) created a tremendous stir; its preface is addressed to the Rothschild family. *Gedichte* (1846) brought him into conflict with the Prussian government. For a time, from 1855 on, he lived in Pest, where he edited a literary review, *Frische Quellen.* His poems have been recited frequently, especially those that criticize social injustice, and others (in Hungarian) that extol the Hungarian revolt against Austria. After the failure of this movement, Beck had to abandon his revolutionary ideas. Nevertheless, he is still regarded as the poet of the proletariat and of persecuted Jewry.

Lit.: Nellen, H., *Aus Karl Becks dichterischer Frühzeit* (1908); Fechtner, *Karl Beck* (1912).

BECKER, ABRAHAM G., banker and philanthropist, b. Warsaw, Ohio, 1857; d. Chicago, 1925. In 1878 he became a junior partner in the financial firm of Herman Schaffner and Company, in Chicago. When this firm failed in 1893, as a result of the financial depression of that year and the failure of a number of other banks, Becker's fortune was wiped out, but with scrupulous honesty he used his small personal means to repay some of his creditors. Several months after the failure, still in the year 1893, Becker organized his own banking firm in Chicago, under the firm name of A. G. Becker and Company; in the course of the next few years he repaid to the creditors of the old firm every dollar of the principal and interest owed to them, and in the latter years of his life he succeeded in regaining a position of importance in the banking and financial world.

Despite his many and rigorous duties as head of this firm and as a director of numerous leading financial enterprises, Becker gave unstintingly of both his time and his means to religious and philanthropic activities. As one of the founders of the Jewish Charities of Chicago, he served in every important position on its board of officers, and was its president for eight years. He was a trustee of the Hebrew Union College of Cincinnati, Chicago Art Institute, Chicago Orchestral Association, Chicago Joint Relief Committee (from 1914 on, and later when it merged its work with that of the Joint Distribution Committee), and of Sinai Temple, Chicago. In his will, he left substantial sums for the Chicago Art Institute and the Chicago Jewish Charities.

BECKER, BENNO, painter, b. Memel, 1860. He received instruction in art at the University of Munich, and was also taught by Fröhlicher. In 1886 he journeyed to Italy, evidence of which is apparent in his later paintings. Exclusively a landscape artist, he was influenced subsequently by Corot and Böcklin. His canvases reveal a uniform delicacy, without striking contrasts. He was one of the original members of the Berlin Secession, gaining a reputation especially through his Munich exhibits.

BECKER, JAMES H., communal worker, b. Chicago, 1893. As a twenty-one-year old Cornell University student he was one of those who called together the original Jewish War Relief Conference in Chicago in 1914. He served overseas with the United States Army shortly after his graduation from Cornell University in 1917.

Throughout the post-War regions of Russia, Poland and Roumania, from 1918 to 1921, Becker did effective work as a first lieutenant of the American Relief Association under Herbert Hoover. During that period he served also as acting-director-general of the Joint Distribution Committee in Europe, as vice-chairman of the Agro-Joint, and as director of the American Society for Jewish Farm Settlement in Russia.

After his return to the United States in 1921, Becker participated in the Chicago Conference on Relief which was held that year and in the subsequent campaign of that conference which succeeded in raising $17,000,000 for the relief of Russian Jewry. In the course of this campaign, he made a nation-wide tour in the interests of the Joint Distribution Committee. From 1921 to 1925 he was active in the banking and commercial interests of his father, Abraham G. Becker, in Chicago. In 1925, after his father's death, he took over all the business interests of his father, as well as his philanthropic endeavors and activities, and has since continued to devote himself to these two branches of activity. Since his appointment in 1929, he has held membership as a non-Zionist in the Council of the Jewish Agency for Palestine.

Lit.: Bregstone, P., *Chicago and Its Jews* (1933) 286-88; *History of the Jews of Chicago,* edit. Hyman L. Meites (1924) 311, 316, 800-7.

BECKER, MORITZ, founder of the East Prussian amber industry, b. Danzig, 1830; d. 1901. He invented machines for processing amber and its by-products in the factories which he established. After his death the Prussian government purchased the industry as well as Becker's unique museum of amber.

BECKER, SAMUEL P., organizer of the Federation of Jewish Farmers in America, b. Zed, Russia, 1882; d. Hartford, Conn., 1910. He was brought to the United States by his parents at the age of ten, and attended the Baron de Hirsch Agricultural School. In 1904, shortly after his graduation, he bought a farm near Hartford, where he settled with his mother and brother; the next year he began buying farms in Connecticut for Jewish families who had fled from the pogroms in Russia. He gave these settlers instruction in farming, devised credit plans, and even loaned them his own money. In 1907 he organized the Association of Jewish Farmers, at Ellington, Conn. This first organization was not entirely successful, and two years later Becker organized the Association of Jewish Farmers in America, of which he was president at the time of his death.

BÉDARRIDE, ISAÏE, jurist, b. Pezenas, France, 1799; d. Montpellier, France, 1869. The greater part of his life was spent in Montpellier, where he was one of the first Jewish lawyers in France after the emancipation of the Jews. In 1823 he wrote an essay on the status of the Jews in the Middle Ages, for a prize contest inaugurated by the Institut de France; this appeared, in greatly expanded form, as *Les Juifs en France, en Italie et en Espagne* (1859). He later wrote a study on Maimonides' *Guide to the Perplexed* and a dissertation on the Talmud. A number of his writings dealing with problems of law were published in *Revue Judiciaire du Midi.* His son, after Bédabride's death, published his *Du prosélytisme et de la liberté religieuse ou le judaïsme au milieu des cultes chrétiens dans l'état actuel de la civilisation* (1875).

BEDARESI, ABRAHAM BEN ISAAC, Hebrew poet and lexicographer, b. Béziers, Provence, France (hence his name Bedaresi), about 1230; d. about 1300. He lived a long time at Perpignan, where he was instructed by the poet Joseph Ezobi. In 1285 he went to Narbonne.

Bedaresi compiled a dictionary of Hebrew synonyms, *Hotham Tochnith,* which remains unique to the present day by virtue of its exhaustive treatment of the subject. Other works of his are: a long poem of 210 verses, *Hereb Hamithhapecheth* (The Revolving Sword), in which he moralizes on the vicissitudes of

life, bewails the decline of poetry in his day and speaks of the greatness of the poets of former days; an elegy on the confiscation of Hebrew books, probably written on the occasion of the confiscation of Hebrew writings at Avignon in 1264; a penitential hymn of 412 words, *Beth El,* in which only the letters from Aleph to Lamed appear; and a panegyric on the Spanish Jewish statesman Todros Abulafia, in the form of a parody on the Passover Haggadah. The dictionary of synonyms and the long poem were edited by Gabriel Polak and published in Amsterdam, in 1865.

Bedaresi was a prolific poet, but his verses are often recondite and obscure. Most of his poems, collected in a Diwan by his son Jedaiah, are still in manuscript, in several libraries; the British Museum possesses the most complete manuscript of these poems.

Lit.: Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 10-11, 62; Davidson, I., *The Parody in Jewish Literature* (1907) 16; idem, in *Jewish Quarterly Review* (New Series) vol. 24, p. 349; Gross, H., *Gallia Judaica* (1897) 100-1.

BEDARESI, JEDAIAH BEN ABRAHAM, called Don Bonet Profiat, poet, physician and moralist, b. either at Béziers, Provence, France, or Perpignan, 1280; d. about 1340. He is known also by his poetical pseudonym Penini (Dispenser of Pearls). Following the example of his father, he composed, at the age of fifteen, a didactic hymn of 1,000 words, each beginning with the letter Mem, called *Baḳashath Hamemim* (The Seeking of the Mems). At seventeen he produced an ethical work, *Sefer Hapardes* (The Book of the Garden), containing chapters on religion, grammar, astronomy, rhetoric and poetry. At eighteen he published a work in rhymed prose in defense of women, *Oheb Nashim* (Woman-Lover); this was in reply to Judah ibn Sabbatai's satirical romance *Sone Hanashim* (Woman-Hater). He also wrote a commentary on some striking Haggadoth (legends) of the Talmud, and a hymn, *Elef Alfim* (One Thousand Alefs), of 1,000 words, each beginning with the letter Alef.

In the controversy that raged about the writings of Maimonides, he vigorously defended the free study of philosophy and science. "We can not give up science, it is the breath of our nostrils," he wrote in 1306 in his *Iggereth Hithnatzeluth* (Letter of Vindication) to Solomon ibn Adret, the famous rabbi of Barcelona.

The best-known and most widely circulated of his writings is his ethical treatise *Behinath Olam* (Examination of the World), composed after 1306, the year when 100,000 Jews were banished from France. Here the poet is moved to gloomy reflections on the fate that can change rich men to beggars and expose them to bitter privation. In elegant Hebrew, with a wealth of rich imagery, he paints the trouble and pain of life, man's helplessness and nothingness, and exalts the religio-ethical ideal. This small book was published more than seventy times, with many commentaries; it was translated into Latin and numerous other European languages; the English translation by Tobias Goodman was published at London, in 1806.

JOSEPH MARCUS.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 42-45; Chotzner, J., "Yedaya Bedaresi," in *Jewish Quarterly Review,* vol. 8 (1896) 414-25; Davidson, I., *The Parody in Jewish Literature* (1907) 8-9.

BÉDARRIDES, GUSTAVE-EMMANUEL, magistrate, b. Aix, France, 1817; d. Paris, 1899. He graduated from the University of Paris, became a magistrate in 1840 and later president of the Chambre des Requêtes. He served as prosecutor at Bastia, Corsica, but resigned and became a barrister in the court of cassation, of which he was a president from 1877 until his death. In 1863 he was made a knight and in 1879 a commander of the Legion of Honor. Bédarrides represented the Jewish community of Marseille in the Central Consistory of France, and when Adolphe Franck retired in 1872 he became vice-president of this consistory, a post he held until his death. He wrote *Éloge de Fr. Decormis* and *Du Périer et le droit provençal.*

BEDDINGTON, MAURICE, communal worker, philanthropist, justice of the peace and county magistrate, b. 1821; d. Carshalton, England, 1898. With his brothers, Alfred H. and Edward Henry, he was an active life-long worker and leader in many of the Jewish communal institutions of London, one of the founders and charter members of the Jewish Board of Guardians of London, established in 1859. Beddington remained a member of this organization until his death, and often personally supplemented contributions which it made to deserving Jewish persons.

A life member of the Council of the United Synagogue (founded in 1870), and co-founder, with his two brothers, of the Central Synagogue in London in 1870, he served as a vice-president of the Jews' Hospital and Orphan Asylum, for several years as a member of the Council of the Anglo-Jewish Association (from 1872 on, succeeding his brother Edward Henry Beddington), and as an active member of the committees of several Jewish philanthropic and educational associations of London. For many years he generously donated the use of a house, on his estate at Carshalton, as a holiday home for poor boys and girls from the Jewish schools of London; here each of his young guests was provided with a two-week vacation. In addition, Jewish adults in humble circumstances were regularly invited to spend a day in this house.

Beddington served for some years as a justice of the peace in courts in Surrey and London counties. He was also a resident and visiting county magistrate. A liberal in his political convictions, he founded the City Liberal Club in London.

BEDFORD, capital of Bedfordshire, England, where a small Jewish community existed from the earliest Norman days in the 11th cent. to the expulsion of the Jews from England in 1290. The Jews lived in High Street, where probably the synagogue stood. Solomon, Jacob (1185), Aaron son of Jacob (1191) and Simon and Isaac (1192) are the earliest Bedford Jews mentioned in the Pipe Rolls (records of the exchequer).

In 1194 six local residents contributed the sum of one pound, six shillings of medieval English money (equivalent to about £57 in modern value) out of the £1,803 (equivalent to £54,000 of modern currency) which all the Jews of England contributed in a special gift (*donum*) for the ransom of Richard I. The names of these six are given as Isaac the son of Moses, Fleur de Lis, Peter Blund, Peter the son of Moses, Ursell of Bedford, and Isaac of Hitchin. In 1202 a local Jew, Bonenfant, was brought to trial on a charge of "ementu-

lation," probably attempted conversion, of a Christian, but was acquitted. About the same period an archa was set up in Bedford; this was a record of public documents in which Jews figured, and which had to be preserved carefully there.

In 1221 the community contributed nothing towards the aid to marry Princess Joan; in 1223, nothing towards a general tax levy (tallage) of 3,000 marks, and in 1226 only Bonenfant, son of Deulacress, could give eleven shillings of medieval money (equivalent to about sixteen pounds today) towards a tallage of 4,000 marks. (A medieval mark was worth thirteen shillings and fourpence of medieval English money, equal to twenty pounds today.) Bedford was thus one of the smallest Jewish centers. It sent but three instead of six representatives to the Worcester Parliament in 1241: Manser son of Benedict, probably the chirographer (public notary) mentioned below; Abraham son of Benedict; and Ursell son of Isaac Bonenfant.

In 1231 the two most prominent Jews of Bedford were Bonenfant (called also Fauntekin) and Benedict. Manser of Huntington became chirographer, or keeper of the royal archa, but he appears to have been on unfriendly terms with Peitavin (Pictavin, "the man from Poitou"), the son of Isaac, who in 1244 complained that Manser had refused to place three of the parchment documents in the chest where they were usually kept. Peitavin further alleged that Manser was generally hostile to him because of a dispute about a debt. This led to Manser's dismissal from office.

Peitavin and Bonenfant now became the heads of the local community, becoming sureties for a royal tallage in 1255. By 1261 Peitavin was dead and his widow Bella (Belia) paid the large sum of 735 marks (about £15,000 in modern value) to obtain her husband's estate. Bella, aided by her sons Jacob and Benedict, became one of the leading financiers of Bedford, as her husband had been. Shortly after, she was engaged in a dispute with her principal rivals, Isaac and his brother Bonenfant, as a result of which a royal order was issued expelling them with their families for a period.

During the rebellion of Earl Simon de Montfort in 1266, the Bedford Jewry was attacked and the archa destroyed. A number of bonds belonging to Bella and ten other local money-lenders disappeared. By 1274 Bella's elder son, Jacob, and Cresse the son of Bonenfant were regarded as the chief men of the Jewry.

Jacob and his brother Benedict inherited two houses from their father Peitavin. Benedict was compelled to undergo baptism in the Island of Ely, and Jacob held the property until his death in 1285, when he was hanged for felony. The charge leveled against him in 1283, together with his brother Benno (Benedict) and Jose Batecock, was that he had attempted to sell plates fused of coin-clippings to foreign merchants, whom at the same time they defrauded. Jacob pleaded guilty, and one of his houses, after his execution, was given to the prior and convent of Newnham, with whom he had previously had transactions in house property.

The records of Bedford at the time of the expulsion of the Jews in 1290 mention only three houses belonging to Bedford Jewry in High Street. The first was the property of Cok (Isaac) son of Benedict; the two others, of Pictavin the son of Isaac. The list of bonds has been lost.

At the end of the 18th cent. a few Jewish families settled in Bedford, and opened a synagogue in the old George Yard. The principal family was that of Levy, from whom were descended the well-known London families of Stern (the Reverend Joseph F. Stern, Commander of the Order of the British Empire, minister of the East London Synagogue for forty years), Jacob M. Lissack, president of the London Board of Schechita, and Norman Bentwich. MICHAEL ADLER.

Lit.: Source material: *Close Rolls; Patent Rolls;* Riggs, James, *Select Pleas* (1902); idem, *Plea Rolls* (1905); see also the publications of the Jewish Historical Society of England; Tovey, D'Bloissiers, *Anglia Judaica* (1738) 66; Jacobs, Joseph, *The Jews of Angevin England* (1893) 316-20; Henriques, Henry S., *The Jews and the English Law,* vol. 3 (1908).

BEDIKATH HAMETZ, *see* LEAVEN, REMOVAL OF.

BEDJARANO, HAYIM, chief rabbi of Turkey, b. Eski Zagara, Bulgaria (at that time Turkey), 1846; d. Constantinople, 1931. The Bedjarano family came from the city of Béjar, situated south of the city of Salamanca, Spain; it is not known when this family emigrated to Turkey. Bedjarano's father, Moise, was a merchant.

Bedjarano completed his first studies in Hebrew, including grammar, Turkish and Talmud at the Talmud Torah school of Eski Zagara. In 1873 he went to Ruschuk (Rustchuk), Bulgaria (then Turkey), where he became assistant teacher and minister of the community. After Ruschuk had been bombarded in the Russian-Turkish war of 1877 to 1878, Bedjarano left the city and took refuge in Choumla (now Bulgaria), and then proceeded to Bucharest, Roumania, where he was appointed Hazan of the Jewish community and teacher at the Sephardic school. Later he served as rabbi and director of the school of this same Sephardic congregation.

He remained in Bucharest for thirty years, perfecting his knowledge of German, French, English, and Roumanian, learned still more secular studies, and even taught Hebrew to many Roumanian clergymen closely associated with the scientific circles of the country. He was a friend of Queen Elizabeth of Roumania, and a frequent visitor at her palace.

After the proclamation of the Turkish constitution of 1908, Bedjarano served as chief rabbi of Adrianople for a period of ten years. After that he was called to the post of chief rabbi of Turkey, which position he held until his death in 1931.

Bedjarano was famed far and wide for his knowledge of the Talmud. He wrote a classical Biblical Hebrew, and even composed Biblical Hebrew verses. He collaborated on the Hebrew journals *Hamaggid, Habatzeleth, Hameasseſ, Hamitzpeh,* and *Ibri;* on the Roumanian periodicals *Egalitue, Revista Israelita,* and *Adverus;* on the Parisian periodicals *Archives Israélites* and *L'Univers Israélite;* on the Judeo-Spanish publications *El Tiempo* and *El Telegrafo;* and on the journal *Menora,* organ of the Oriental district of the B'nai B'rith. He was a corresponding member of the Royal Academy of Madrid, of the Dante Association of Palermo, and of the Academy of International Geography of Paris. He wrote, in Castilian, a great collection of Judeo-Spanish proverbs (more than 4,000), with commentaries, which was published by the Spanish

Academy of Sciences. At his death he left seven Hebrew manuscripts, one of which is a commentary on the Palestinian Talmud, and another a collection of poetry. He was decorated by the Turkish government on several occasions in recognition of his patriotic services in behalf of his native land, especially during the Balkan War of 1912, at the time of the siege of Adrianople by the Bulgarians. ABRAHAM GALANTÉ.

BEDOUINS, *see* ARABS; ARABIA.

BÉDY-SCHWIMMER, ROZSIKA, *see* SCHWIMMER, ROZSIKA.

BEELZEBUB (or **BEELZEBUL**), chief of the demons in popular Jewish belief about the time of the New Testament (*Matt.* 12:24-27; *Mark* 3:22; *Luke* 11:15-18). The name seems to be derived from Baal-zebub, the local deity of Ekron, in the country of the Philistines, who is mentioned in *II Kings* 1:2-16. It was a frequent idea among both Jews and Christians of the period of the Second Temple that the heathen deities were in reality demons, and hence they readily made such deities as were mentioned in the Bible leaders of the demons.

The name of Baal-zebub has been variously explained. It may be literally "god of flies," the fly being the sacred scarabeus or dunghill fly; or else it may be the god who drives away flies. A more probable interpretation is that the original name was Baal-zebul, "lord of the heavenly mansion," and that the form Baal-zebub was a derisory substitute.

The term Beelzebub does not occur in the Talmud or the later Jewish literature.

BEER OF BOLECHOW (surnamed Birkenthal after 1772), merchant and communal leader, b. Bolechow, Galicia, Poland, 1723; d. Bolechow, 1805. He was instructed in Talmud by Rabbi Ukel Segal Hurwit, and was taught Polish and Latin by a Christian teacher. That a Jew should have had a Christian teacher was an unusual occurrence for that time.

Beer's occupation of vintner often took him to upper Hungary, whence he transported the better grades of wines to Bolechow and Lemberg. He was a member of the provincial Jewish assembly and the spokesman of the Jewish community of Bolechow. Because he knew Polish, he acted as interpreter for the chief rabbi of Lemberg, Hayim Rapaport, in the disputation with the Frankists in 1759. Beer's *Dibre Binah* (Words of Understanding) is a report of this disputation. His memoirs were elaborated by Mark Vishnitzer in Yiddish, English and Hebrew (*Ber Bolechovers Zichronos,* Berlin, 1922; *The Memoirs of Ber of Bolechow,* London, 1922; *Zichronoth Rab Dob Mibolechow,* Berlin, 1922) on the basis of the manuscript at Jews' College, London. They furnish a valuable insight into the economic and cultural conditions of the Jews of Poland.

Although Orthodox in his convictions, Beer favored enlightenment. It was largely due to his efforts that even before the rise of the Haskalah movement, modern Hebrew literature flourished at Tysmienica, then an important center of eastern Galicia.

Lit.: Vishnitzer, Mark, "A Jewish Diarist of the XVIIIth Century," in *Jewish Quarterly Review,* New Series (1921) vol. 12, no. 1; idem, *The Memoirs of Ber of Bolechow* (1922).

BEER TOVYA, BEER YAAKOV, *see* COLONIES, AGRICULTURAL.

BEER, AMALIE (née Wulf), philanthropist, b. 1767; d. Berlin, 1854. Her great-grandfather was Wolf Tausk of Vienna; her father was the "Berlin Croesus" Liebmann Mayer Wulf. She married the Berlin banker, Jakob Liebmann Beer, and her sons were the composer Giacomo Meyerbeer, the astronomer Wilhelm Beer, and the poet Michael Beer. Her house was one of the salons of Berlin and was visited by the highest society, even by the king. After the War of Liberation (1813) she received the Order of Queen Louise for her efforts in behalf of the wounded soldiers; she was the first Jewess to be so honored. Since, however, she was so pious that she would not think of wearing a cross, the king permitted her to wear the decoration of the order in the form of a medallion.

BEER, AUGUST, mathematician and physicist, b. Trèves, Germany, 1825; d. Bonn, Germany, 1863. He was appointed assistant professor at the University of Bonn in 1855 and associate professor in 1857. Optics was his specialty, and he wrote *Einleitung in die höhere Optik.* His contribution consisted of organizing into a coherent science the then fragmentary material on the subject. He proposed to do the same for mathematical physics, but did not live to finish this work.

BEER, BENJAMIN BEN ELIJAH HAROFE, Italian Jew who lived at Ferrara and Rome in the 15th and possibly the beginning of the 16th cent. He is known chiefly through a medal found in Lyon in 1576, bearing a portrait and a Hebrew inscription, with the Latin and Greek words for "humility" on one side, and a Latin inscription and date on the other. The portrait at first was thought to be that of King Louis le Débonnaire of France (814-40), and the medal to have been struck by the Jews in gratitude for permission to build a synagogue. In 1836 Gerson Levi pointed out that this explanation could not be correct, because there was no medal for any French king earlier than the 15th cent. In 1840 Zunz discovered that the initials of the first thirty-two words of the inscription spelled out the name of Benjamin ben Elijah Rofe, together with a pious wish, this identified Beer as its creator.

The Hebrew inscription runs: "By the decree of the Ruler, blessed be He! through the will of the eternal, at the time when all justice ceased, and the image was removed, I behold Thy light at the time when the end (of the world) shall come. And I regard it as the providence of my God that the Romans left a trace of them (i.e. the Jews). I exult in Thy salvation. I hope, O God, Almighty, great and forgiving." The remaining Hebrew letters are a cryptic abbreviation which has been variously interpreted. L. Loewe believes that they refer to the pseudo-Messiah Asher Lämmlein, who lived at this period; others regard it simply as Beer's expression of his hope in the coming of the end of the world and the Day of Judgment.

The Latin inscription on the reverse reads "After the darkness I hope for light" (*Job* 17:12 in the Vulgate) "of happiness, O Judge of the Last Day." The date, D III M, can be variously read as 1497 or 1503.

Lit.: Zunz, L., *Gesammelte Schriften,* vol. 3, pp. 87-97; Loewe, L., *Numismatic Chronicle,* vol. 19 (1857) 237-70; Geiger, A., in *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 12, pp. 680-93.

BEER, BERNHARD, author, b. Dresden, Germany, 1801; d. Dresden, 1861. Wishing to make the younger generation of Dresden familiar with the Bible and Jewish literature, he founded a young people's union in 1824 and a Mendelssohn association in 1829. His festival addresses were the first German sermons ever preached in the Dresden synagogue. He also sought, though with little success, to have Jews take up handicrafts. In 1833 he introduced a petition in the Saxon Parliament for equal civil rights for Jews. He aided Zacharias Frankel in organizing the Jewish community of Dresden and founded a Jewish school. His writings include: *Religiös-moralische Reden* (1833); *Die freie christliche Kirche und das Judentum* (1848); *Das Leben Abrahams* (1859). The University of Leipzig gave him an honorary doctor's degree.

BEER, EDWIN, urologist and surgeon, b. New York city, 1876; d. New York city, 1938. After being graduated from the College of Physicians and Surgeons, Columbia University, in 1899, he continued medical study in Berlin, Vienna, and Prague. Five years later he returned to the United States to become a staff member of the Neurological Institute and attending physician at several New York hospitals. He was later appointed attending surgeon of Mt. Sinai Hospital, New York, in 1912, and in 1916 undertook similar additional duties at Bellevue Hospital. Beer served with the American Expeditionary Force's base hospital number three (1917-19), and was afterward discharged with a lieutenant-colonel's commission.

He pioneered in improving diagnostic and therapeutic methods in urology; to his credit are many contributions dealing with diseases of the urinary tract and associated glands. For the most important contribution in the treatment of bladder tumors without resorting to surgical operation, he was awarded the first gold medal by the International Urological Congress at Brussels, 1927. About ten years later the American Society of Physical Therapy awarded him a golden key for his work on bladder tumors.

Beer was for many years president of the Mt. Sinai Hospital medical board and was also a member of numerous international scientific societies. He was the author of *Collected Papers* (1931), an extensive medical study in urology. In 1933 he became treasurer of a group of New York physicians formed to aid their persecuted colleagues in Germany. On his sixty-second birthday, in 1937, he was presented with a memorial volume of papers by leading physicians of the United States.

Lit.: *National Cyclopedia of American Biography,* vol. c, p. 495; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 226-27; *New York Times,* Aug. 15, 1938, p. 15.

BEER, GEORGE LOUIS, historian and publicist, b. Staten Island, New York, 1872; d. New York city, 1920. He was graduated in 1892 from Columbia University, where he came into contact with Burgess, Osgood, Seligman and others who were building the reputation of the Columbia Faculty of Political Science. A year later, as a thesis for his master's degree, he wrote a paper on *The Commercial Policy of England Towards the American Colonies.* Although successfully engaged in the tobacco business for the next ten years, he interspersed his commercial duties with that of prize lecturer (1894) and lecturer on European history (1897-98) at Columbia University.

In 1903, retiring from business, he spent a year examining unpublished documents on the British colonial policy in the London record office. As a result of this and other extensive studies on the subject, he wrote three treatises: *British Colonial Policy, 1754-65* (1907), *The Origins of the British Colonial System, 1578-1660* (1908), and *The Old Colonial System* (2 vols., 1912), all of which were published as installments of a projected work on the economic aspects of British colonial policy in the 17th and 18th centuries. During the World War, he devoted much time to the promotion of a sympathetic understanding between the United States and Great Britain, urging, in his work *The English Speaking Peoples* (1917), the formation of an intimate alliance between these two countries.

In 1917, he was appointed one of a group of investigators known as "The Inquiry," formed by Colonel House at President Wilson's request for a study of questions likely to come before a peace conference. He was chosen chief of the colonial division of the American Commission to Negotiate Peace (1918); the most important of his reports, *African Questions at the Paris Peace Conference* (1923), was published posthumously. In his report on Mesopotamia (January, 1918) occurs the term "mandate," used probably for the first time in its present significance. His views, expressed as a member of the Mandates Commission of the League of Nations, counted largely in the colonial settlement for which the treaty provided.

Beer was one of the originators of the plan for an international institute which would act as a bureau of exchange between institutes of foreign affairs in each country, and prepare a history of the peace conference and an annual survey thereafter of foreign affairs. To this plan was due the formation of the British Institute of Foreign Affairs. Shortly before his death, he was decorated by King Albert of Belgium in recognition of his services in connection with the peace treaty.

WALTER HART BLUMENTHAL.

Lit.: *George Louis Beer, A Tribute to His Life and Work in the Making of History and the Moulding of Public Opinion* (1924); *Intimate Papers of Colonel House,* vol. 4, pp. 283-84; Schuyler, R. L., *Dictionary of American Biography,* vol. 2 (1929) 137-38; *The National Cyclopedia of American Biography* (1926) 167.

BEER, JACOB LIEBMANN, *see* MEYERBEER, GIACOMO.

BEER, MAX (sometimes **MOSES**), Socialist historian and journalist, b. district of Tarnobrzeg, Galicia, 1864. In 1889, Beer obtained employment in Germany as a journeyman compositor and printer, rising to the position of assistant editor of the Magdeburg Social Democratic daily, *Volksstimme* (Voice of the People). An article written in 1893 brought fourteen months' imprisonment and a threat of official expulsion; accordingly, Beer left Germany.

He established his home in London in 1894, remaining till 1915 except for brief interludes in Paris and New York. He was one of the earliest students at the London School of Economics (1895-96), and earned

his livelihood by teaching languages, lecturing, and doing occasional correspondence for the Munich *Post* and the New York Jewish *Arbeiter-Zeitung*. The latter paper invited him to come to the United States as a permanent contributor, after his journalistic coup of interviewing Émile Zola during that author's trial (1898) for activities in Dreyfus' defense.

Beer remained in New York from 1899 to 1901, working on the staff of the *Jewish Encyclopedia*. Returning to London, he became correspondent for German Social Democratic papers, the *Vorwärts,* a daily, and the *Neue Zeit,* a weekly, meanwhile embarking on a study of British socialism, politics, and foreign affairs. In 1912 he resigned his newspaper post because of political differences with the editors. He spent the next three years conducting research for the historical series which he was planning, and worked as occasional correspondent and author. Branded as an "enemy alien" in London during the World War, he returned to Germany where he was commissioned by a German publisher to write his history of British Socialism. He also served as a reviewer of economics and history books for the *Times Literary Supplement,* and edited *Die Glocke* (1919-21). In 1927 he went to Moscow to serve as English librarian of the Marx-Engels Institute, at the invitation of the director, David Ryazanov, remaining until 1929. The next five years were spent in Germany again, part of the time at the Institute of Social Research of Frankfort University.

Beer, naturalized as a German citizen in 1920, was compelled to leave the Reich when his citizenship was revoked by the National Socialist government in 1934. At the same time he was separated from his non-Jewish wife. Impoverished, he returned to London, and with the aid of the British Central Fund for German Jewry in London, continued his writing.

The author's experiences in five countries, and his personal acquaintance with most of the Socialist leaders since Engels, including Lenin, give him a sound background for his works on socialism. The historian, G. D. H. Cole, describes Beer as having an unrivalled knowledge of British and international socialism.

Beer's two-volume work, the *History of British Socialism,* is widely recognized as the standard work on the subject (published 1919-20, based on the 1912 German edition *Geschichte des Sozialismus in England*). On the occasion of Karl Marx's centenary in 1918, he was commissioned to write *The Life and Teachings of Karl Marx* (English translation, 1921). His five-volume series entitled *General History of Socialism and Social Struggles* (1922-26) was published in many languages.

Other well-known works are *Die Reise nach Genf* (Berlin, 1932; translated as *The League on Trial, A Journey to Geneva,* Boston, 1933); *Foreign Politics of the Third Reich* (1934); the semi-autobiographical *Fifty Years of International Socialism* (London, 1935); *Early British Economics from the Thirteenth to the Middle of the Eighteenth Century* (London, 1938).

RUTH HEINEFLING.

Lit.: Beer, Max, Preface to *History of British Socialism* (1919-20); idem, *Fifty Years of International Socialism* (1935).

BEER, MICHAEL, dramatist and poet, b. Berlin, 1800; d. Munich, 1833. He was a brother of the composer Giacomo Meyerbeer and of the astronomer Wil-



Michael Beer

liam Beer. At eighteen he wrote the drama *Klytämnestra,* which was presented in the court theatre at Berlin in 1819. While traveling through Italy he wrote his second tragedy, *Die Bräute von Aragonien.* In 1823 his highly idealistic one-act play, *Der Paria,* was presented in Berlin and won the acclaim of Heine for its treatment of Jewish problems. In 1826 he was decorated by Louis I of Bavaria, to whom he dedicated his masterpiece, *Struensee;* his brother Giacomo Meyerbeer wrote the music for it. Beer traveled extensively during the remainder of his life. He wrote also poems and the story *Raphaels Schatten.*

BEER, PETER (PEREZ; pseudonym, Theophile Nicodemus), educator, b. Neubydzow, Bohemia, 1758; d. Prague, 1838. He studied at the Yeshiva of Ezekiel Landau at Prague, then at the Talmudical academy of Meir Barby at Pressburg. When Joseph II ordered the Jews of Austria to establish German schools after the pattern of the normal schools, Beer, who was an ardent advocate of reform in religion and Jewish education, attended courses in pedagogy at the University of Vienna. In 1783 he became a teacher at the newly founded German school at Mattersdorf, Hungary. In 1785 he wrote a Biblical history in Hebrew, based on the instructions he had given to his son. The first part was published under the title *Toledoth Yisrael* (History of Israel; Prague, 1796). The first Biblical history to be written in Hebrew, it attained several editions and was translated into French, Russian and Polish, becoming, as Beer himself relates, a text-book even for the Orthodox rabbis. The second part, which carried the history up to his own times, and was written in Hebrew and German, appeared in 1831.

In 1802 Beer wrote *Kos Yeshuoth* (Cup of Salvation). In 1811 the government appointed him teacher in the Prague Jewish Academy, and in 1813 he was the

first Jewish teacher of religion in an Austrian state Gymnasium.

Beer's autobiography was published by Maurice Herrmann in 1839. His other writings include: *Dath Yisrael* (Judaism; 2 vols., Vienna, 1809-10), a presentation of the essential beliefs, ethics and ceremonies; *Emeth Veemunah* (Prague, 1810, 1832), a text-book on beliefs and duties; *Geschichte, Lehre und Meinungen aller bestandenen und noch bestehender religiösen Sekten der Juden und der Geheimlehre oder Kabbalah* (2 vols., Brünn, 1822), containing Joseph Perl's chapter on Hasidism; *Skizze einer Geschichte der Erziehung und des Unterrichts bei den Israeliten von der frühesten Zeit bis auf die Gegenwart* (Prague, 1832).

Lit.: Jost, I. M., *Geschichte der Israeliten,* vol. 9, pp. 102, 143, 151; *Peter Beers Lebensgeschichte* (autobiography; 1839); Philippson, M., *Neueste Geschichte der Juden,* vol. 1, p. 173.

BEER, SAMUEL FRIEDRICH, sculptor, b. Brünn, Czechoslovakia, 1846; d. Florence, Italy, 1912. He attended the Vienna Academy, and in 1870 received a scholarship to study at Rome. In 1875 he moved to Paris, where he modeled many hundreds of busts and heads of women and children. His statues of *Albrecht Dürer as a Boy* and *Luther with Book in Hand Begging for Bread* were placed in the National Gallery at Berlin. Beer's bust of Washington Irving is in the Washington Irving High School at New York city. Other works of his have been acquired by museums in New York city, including a relief sculpture of Michelangelo at the Metropolitan Museum of Art, and in Budapest, Hungary. In the Paris Exposition of 1889 Beer was declared *hors de concours* (above competition) and named a member of the Austrian Jury and the Jury Superior. In 1890, at the international exposition at Munich, he was awarded the gold medal.

Beer took great interest in the problems of Jewish youth. His friendship with Theodor Herzl inspired him to create a number of unique works representing a synthesis of Hellenism and the Jewish world of ideas. He designed the medal for the First Zionist Congress at Basel. The groups *Shema Yisrael, In the Sweat of Thy Brow* and *Promise* symbolize strikingly the thousand-year-long fate of the Jewish people. Beer spent the last years of his life in Florence.

Lit.: Zlocisti, Theodor, in *Ost und West* (1905) 85-94.

BEER, WILHELM, astronomer, b. Berlin, 1797; d. Berlin, 1850. He was the brother of Giacomo Meyerbeer. He made valuable observations of Mars and, with Mädler, many pictures of the moon's surface. These were published in *Mappa Selenographica* (1834-36), the first complete representation of the moon. The work was awarded a prize by the Paris Academy, and for a long time it was the standard study on selenography. His larger works were: *Physische Beobachtungen des Mars in der Erdnähe* (1830); *Der Mond nach seinen kosmischen und individuellen Verhältnissen oder allgemeine vergleichende Selenographie.* In 1846 he was elected a member of the Prussian Diet.

BEER-BING, ISAIAH, writer, b. Metz, 1759; d. Paris, 1805. He was one of the first followers of Moses Mendelssohn in Alsace, and translated the latter's *Phaedon* into French and Hebrew. In 1787 he wrote an open letter opposing attacks against the Jews on the part of Aubert-Dubayet; in this letter he demanded the emancipation of the Jews as a "natural right." He thereby won the attention of Mirabeau, Lafayette, Roiderer and Abbé Grégoire. In fact, it was at the suggestion of Beer-Bing that Grégoire wrote his well-known *Essai sur la regénération physique, morale et politique des Juifs* (1788), in which he often quoted the opinions of Beer-Bing, as well as translations which the latter had made from Hebrew literature. In 1787 Beer-Bing was made a member of the commission appointed by Malesherbes to consider ways of ameliorating the condition of the Jews; for this he wrote *Mémoire particulier pour la communauté des Juifs* (1789).

BEERBOHM, MAX, caricaturist, writer and satirist, b. London, 1872. He is a half-brother of Sir Herbert Beerbohm Tree, the actor. He attracted public notice by the appearance of his first published drawings in *The Strand Magazine* in 1892, and two years later, as an Oxford student, by the publication of his first essays in *The Yellow Book.*

He succeeded G. B. Shaw as dramatic critic of *The Saturday Review* in 1898, retaining that post until 1910, at which time he established residence in Rapallo, Italy. He returned to England in 1938.

He is unique among the masters of satiric prose because of a twin talent for caricature. His expressions, in word or graphically, portray complete impressions of given subjects. Beerbohm's work is noteworthy particularly because of his interpretations of the social, political, and literary characters of his time.

Beerbohm provoked widespread comment when, apparently ignoring his previous satirical thrusts against social seekers, he accepted knighthood in 1939.

Among his collected writings are *A Christmas Garland* (1912); *The Works of Max Beerbohm* (1896); *The Happy Hypocrite* (1897); *More* (1899); *Zuleika Dobson* (1911); *Seven Men* (1919); *And Even Now* (1920); *Variety of Things* (1928); and *Around Theatres* (1930).

His collected caricatures include: *Caricatures of Twenty-five Gentlemen* (1896); *The Poet's Corner* (1904); *Fifty Caricatures* (1913); *Seven Men* (1919); *A Survey* (1921); *Rossetti and His Circle* (1922); *Observations* (1925); and *Heroes and Heroines of Bitter Sweet* (1931).

He edited and contributed to *Herbert Beerbohm Tree,* a group of essays in tribute to his half-brother.

Lit.: Cross, W., "The Humor of Max Beerbohm," *Yale Review,* vol. 13 (1924) 209-27; Bohun, Lynch, *Max Beerbohm in Perspective* (1929); Rothenstein, John, *A Pot of Paint* (1929).

BEER-HOFMANN, RICHARD, lyric poet and dramatist, b. Vienna, 1866. As a master of poetic form he has few rivals in German literature. Always hesitant to publish, he has as yet permitted only five of his larger works to appear: a book of stories, *Die Verlassene* (1893); *Der Tod Georgs* (1900); the dramas *Der Graf von Charolais* (1905) and *Jakobs Traum* (1908); and the first part of a trilogy on King David, *Der junge David* (1933), the preface to which appeared in 1918. Two short stories, *Das Kind* and *Kamelias,* were published in 1893.

Beer-Hofmann is author of two of the most ex-



Richard Beer-Hofmann

pressive poems in modern German literature, *Altern* and *Schlaflied für Mirjam*. The latter gives a tender and spiritual expression of the union of all Jews, by a common blood and in a common purpose, and is a splendid example of the use of Jewish themes in modern literature. *Der Graf von Charolais* has a Jewish character, Red Isaac, who voices the protest of the persecuted and downtrodden Jewish people in a stirring scene, and is an interesting parallel and contrast to the *Shylock* of Shakespeare. *Jakobs Traum* has been presented on many German stages and was given by the Habima in Hebrew on the New York stage in English (*Jacob's Dream*). The theme of the play is the justification of Israel as the chosen people with a cosmic mission.

When the Nazi party came to power in Germany, Beer-Hofmann's books were publicly burned. When Vienna, the poet's life-long home, was taken by Germany in 1938 he escaped to Zurich, Switzerland. Toward the end of 1939, he came to the United States to settle permanently.

In 1936, on the occasion of Beer-Hofmann's 70th birthday, Solomon Liptzin published in New York an appreciation of the poet's work.

Lit.: Baum, Oscar, in *Juden in der deutschen Literatur* (1922) 198-205; Reik, Theodore, *Richard Beer-Hofmann* (1919).

BEER-SHEBA ("Well of Seven" or "Well of an Oath"), a city in southern Palestine. *Gen.* 26:33 says that this name was given to it because of the discovery there of a seventh well; this explanation, however, is grammatically untenable. The grammatical difficulty is removed in *Gen.* 21:30 by the implication that the name means "Well of Seven (ewe-lambs)." But a better explanation is offered in *Gen.* 26:31, where the name is brought into connection with the idea of an oath, and in *Gen.* 21:31, where it is said directly to mean "Well of a Swearing" or "Well of an Oath." There was doubtless some relation in the mind of the early Semites between the idea of taking an oath and the number seven, because etymologically the verb "to swear," *nishba,* seems to mean "to apply the number seven to oneself." This connection was preserved by Arab tradition, and possibly was known in ancient Babylonia. Whether the number seven refers to seven demons, to a seven-fold god (cf. the Pleiades), or to something else is not yet clear. But that a reminiscence of the relation between swearing and seven is contained in the legends of Beer-sheba is evident.

Beer-sheba dates back to very early times and was a holy place. The existence of several, and, according to medieval tradition, actually seven wells there may have contributed to its reputation for holiness. It appears in the traditions of all the patriarchs. Abraham is said to have planted a tree and to have worshipped there (*Gen.* 21:33); there Isaac and Jacob built altars and received revelations (*Gen.* 26:23-25; 46:1-5); it was a shrine in the days of Amos to which it was customary to make pilgrimages (*Amos* 5:5; 8:14).

In the account of the division of the land among the tribes it is assigned to Simeon (*Josh.* 19:2). At the time of the judges and kings Beer-sheba was the southernmost boundary of the Israelite possessions, while Dan near the sources of the Jordan was the northernmost boundary (hence the common phrase "from Dan even to Beer-sheba," *Judges* 20:1; *II Sam.* 3:10 and elsewhere, to indicate the entire Israelite territory). The city was inhabited by Jews at the beginning of the second Jewish State. In the Byzantine period Beer-sheba was the capital of "Palestina Tertia." In the 19th and 20th centuries a new settlement arose near Bir-es-seba with about 2,000 inhabitants. In 1940 only two or three Jewish families lived there.

SHELDON H. BLANK.

Lit.: Buhl, F., *Geographie des alten Palästina; Cambridge Ancient History,* vol. 2 (1926); Smith, G. A., *Geography* (1901) 284-85.

BEEZRATH HASHEM, *see* PHRASES, POPULAR.

BeGaDKeFaTH, *see* DAGESH.

BEGGAR, BEGGING, *see* MENDICANCY; SCHNORRER; SOCIAL LEGISLATION.

BÉGIN, LOUIS JACQUES, surgeon and medical author, b. Liége, Belgium, 1793; d. Gorniquen, Brittany, France, 1859. Bégin studied medicine at Metz and Paris, and then served as an assistant surgeon in the Napoleonic campaigns of 1812 to 1814. He continued at Val-de-Grâce, obtained his doctorate at Strasbourg in 1823 and became a medical lecturer there in 1832. Even at this early date he had gained a wide reputation through his numerous contributions to sanitary and medical periodicals and his many medical books. In 1835 at Paris he attained the highest degree in civil and military service.

He was a member of many learned societies, and held many public offices, among them surgeon-in-chief and head professor at the Val-de-Grâce Hospital; member of the French Medical Academy from its founding in 1823, and its president in 1847; member of the Sanitary Council of the French armies from 1842 on, and its president from 1850 to 1857; a commander of the Legion of Honor in 1851. He was an adherent and brilliant defender of the theories of François Broussais.

BEHAK, JUDAH, writer and scholar, b. Vilna, 1820; d. Kherson, Russia, 1900. He was one of the leading spirits of a Jewish cultural group formed in Vilna to revive Biblical Hebrew and stimulate the enlightenment of the Jewish masses. Behak held the position of instructor of Talmud in the advanced classes at the rabbinical school of Vilna from 1848 until 1856, when he retired to private life.

Behak's articles on philological research published

in *Pirhe Tzafon* and *Hakarmel* attracted considerable attention. In addition, he published notes on the commentaries to the Pentateuch by the exegetes; *Etz Yehudah* (Judah's Tree); a treatise on *Samuel;* and a treatise on the twenty-four passages in the Bible where the priests are called also Levites (1848).

BEHALAH ("panic"), term used to denote certain occasions of mass hysteria among the Jews of Poland and Lithuania, resulting in the premature marrying off of children to save them from some evil that was thought to be imminent.

The first known Behalah occurred in 1764, in consequence of rumors that the government was going to issue a decree forbidding Jewish girls to marry before the age of thirty, and boys before twenty-five. Afterwards, the question of the validity of these marriages arose; accordingly, an inquiry was made of one of the contemporary authorities, Rabbi Raphael Cohen, who replied with a responsum upholding the validity of these child marriages.

Another series of Behalahs occurred shortly before 1835, when the Russian government issued a new set of regulations about Jews. Rumors that these would include a prohibition of marriage, as well as hopes that married boys would be exempt from the dreaded Cantonist regime, in which they were compelled to serve for twenty-five years as soldiers and were cut off from all Jewish life in order to urge them to become converts, seem to have brought about the epidemic of early marriages. There were a few other local Behalahs between 1843 and 1848, after which they no longer occurred.

BEHAR, NISSIM ABRAHAM, educator, b. Jerusalem, 1848; d. New York city, 1931. His father, Rabbi Eliezer Behar, who had emigrated to Palestine from Roumania, was his first teacher. In the Constantinople Ecole Camondo, where Nissim was enrolled after his family was forced to leave Jerusalem, the lad attracted the attention of a noted visitor, Adolphe Crémieux, who sent him to Paris to study at the Ecole Orientale in 1867.

Returning to the East after his studies were finished, Behar, with the financial aid of the Alliance Israélite Universelle, organized elementary schools at Aleppo (1869); Samacoff, Bulgaria (1874), and Galata, a suburb of Constantinople (1875). In 1882, he founded the first Technical School of Jerusalem, where he served as headmaster for fifteen years. Retired on a pension in 1897, he began a tour of Western Europe and America two years later, propagandizing in behalf of the Alliance Israélite Universelle.

Finally settling in the United States in 1901, he devoted himself to the American passport question, Americanization and immigration. In 1906, he founded the National Liberal Immigration League, serving as its managing director until 1924. Presidents Roosevelt and Taft presented Behar, in recognition of his services, the pens with which they signed bills on immigration legislation furthered by the League. A gift of $100,000 was forwarded to the Alliance Israélite Universelle by an anonymous donor in celebration of Behar's eightieth birthday. He is author of *Adolf Cremieux,* a biography written in Judeo-Spanish.

BEHEMAH, *see* PHRASES, POPULAR.

BEHEMOTH, an animal of enormous size described in *Job* 40:15-24, and usually identified with the Hippopotamus Amphibius. It was found only in Egypt, but the author of the Biblical passage may have seen it there and used some of its features in his description, with the addition of mythical elements. The name appears to be an intensive plural of *behemah,* "beast."

See also: ANIMALS, FABULOUS; FAUNA OF PALESTINE; LEVIATHAN.

BEHREND, JAKOB FRIEDRICH, German jurist, b. Berlin, 1833; d. Berlin, 1907. In 1873 he became associate professor of law at the University of Greifswald, and in 1884 at the University of Breslau. In 1887 he was named associate justice of the German Supreme Court in Leipzig; in 1900 he retired. He was one of the few Jews in Germany so highly honored. His books deal mostly with the editing of the older sources of the law: *Magdeburger Fragen* (1865); *Stendaler Urteilsbuch* (1866); *Lex Salica* (1874); *Anevang und Erbengewere* (1885). A text-book on commercial law, on a large scale, was left uncompleted; the one volume published is still valuable for theoretical research.

BEHREND, JEANNE, pianist and composer, b. Philadelphia, 1911. Between 1920 and 1925 she studied with Mauritz and Julius Leefson, making her public debut with the Philadelphia Symphony Orchestra in 1922. After 1925, she studied at the Curtis Institute with Josef Hofmann, Abram Chasins and Rosario Scalero. During her period of study in Philadelphia, she appeared frequently in recitals and as a soloist with such major orchestras as the Philadelphia, Curtis and Baltimore. In 1937, she made her New York concert debut, and in 1939 she featured a series of three recitals in Philadelphia and New York devoted exclusively to American music. She was married, in 1934, to Alexander Kelberine, also a concert pianist, and has often appeared with him in recitals of two-piano music. With her husband, she introduced into America the two-piano concertos of Poulenc and MacDonald. Since 1936 she has been a member of the piano faculty of the Curtis Institute.

Jeanne Behrend has composed many works, including pieces for the piano, for the organ, two piano suites, an orchestral suite, a string quartet and a song cycle based on Sara Teasdale's lyrics. Her music has been featured by many leading pianists, and at a special concert of the League of Composers in New York.

BEHRENS, JACOB, industrialist, b. Pyrmont, Germany, 1806; d. Torquay, England, 1889. After working for his father, a merchant in Hamburg, he came to Leeds, England, in 1834, to enter business. In 1838 he settled in Bradford, where he established himself in the worsted trade. The firm of Jacob Behrens and Sons eventually became one of the largest textile houses in England, with offices in Bradford, Manchester, Glasgow, London and Calcutta.

An authority on tariffs and commercial treaties, Behrens was knighted in 1882 for his service in connection with a treaty with France. He was active in the municipal life of Bradford, the founder of the

town's chamber of commerce, and a liberal philanthropist.

His son, CHARLES BEHRENS (b. Bradford, 1838; d. Cheshire, 1925), was active in Manchester's local industry as well as in the family textile business. He served as Lord Mayor of Manchester from 1909 to 1911, and was knighted the following year.

BEHRMAN, MARTIN, former mayor of New Orleans, La., and public official, b. New York city, 1864; d. New Orleans, 1926. He was brought to New Orleans by his parents when he was one year old. He was left an orphan at the age of twelve, and attended the public schools of New Orleans under trying conditions. At the age of nineteen he became a traveling salesman for a large grocery concern, but soon developed a marked interest in politics, being appointed deputy assessor of the fifth district of New Orleans. After four years in this position, he was elected president of the Board of Assessors. He was appointed a member of the New Orleans Board of Education, serving in this capacity from 1892 to 1906. For eight years he was chairman of the Congressional Democratic Central Committee of the First Congressional District of Louisiana. He served as delegate-at-large from Louisiana to the National Democratic conventions of 1908 and 1912, being chairman of his State delegation in 1908.

Behrman was president of the Louisiana State Board of Assessors, and a member of the Louisiana Constitutional Conventions of 1898 and 1921. While state auditor in 1904, he was elected mayor of New Orleans on the Democratic ticket, holding that office for a period of sixteen years, and being re-elected in 1908, in 1912 and in 1916; in 1920 he was defeated by Andrew McShane. Behrman was the last mayor of New Orleans to be elected under the old "Convention plan" and the first to be elected under the primary system.

From 1917 to 1918 Behrman was president of the League of American Municipalities. He was a member of many civic and Jewish communal organizations.

BEHRMAN, SAMUEL NATHANIEL, playwright, b. Worcester, Massachusetts, 1893. After a brief theatrical career in a vaudeville skit he had written, he attended Clark College from 1912 to 1914, when he entered Harvard University for a course in drama under George Pierce Baker. Graduating with the A.B. degree in 1916, he received the M.A. degree two years later. He then became associate editor of the *New York Times Book Review,* in which capacity he served until 1920, and also acted as a theatrical press agent.

Although for a long period a frequent contributor to such magazines as the *New Republic, Masses, Smart Set, Freeman, New Yorker* and *The Seven Arts,* he waited eleven years to find a producer for his first play, *The Second Man.* When, however, it was finally shown to the public in 1927, it proved one of the season's biggest hits and Behrman was summoned to the moving picture studios in Hollywood, where he has spent a considerable part of his time writing scenarios.

A noted protagonist of light, sophisticated comedies, Behrman's plays, most of them issued also in book form, include: *Bedside Manners* (in collaboration with J. Kenyon Nicholson, 1923); *The Man Who Forgot* (in collaboration with Owen Davis, 1926); *Love Is*



S. N. Behrman

Like That (in collaboration with J. Kenyon Nicholson, 1927); *Serena Blandish* (in collaboration with Ruth Gordon, 1928); *Meteor* (1929); *Brief Moment* (in collaboration with Alexander Woollcott, 1931); *Biography* (in collaboration with Ina Claire, 1932); *Rain from Heaven* (1934); *End of Summer* (1935); *Wine of Choice* (1937); and *No Time for Comedy* (1939). He has written one-act plays for such stage luminaries as Marie Cahill, Beryl Mercer and Fay Bainter, among many others. His screen adaptations include: *Queen Christina* and *A Tale of Two Cities.*

Lit.: Kunitz, St. J., *Authors Today and Yesterday,* 56; *American Mercury,* June, 1927; *The Nation,* July 19, 1933; *Theatre Arts Monthly,* Dec. 28, 1933; Mantle, B., *Contemporary American Playwrights,* 108-15; Mersand, J., *Traditions in American Literature,* 51-67.

BEILIN, ASHER, Hebrew and Yiddish writer, b. Kiev, Russia, 1881. For a short time he served as secretary for Sholom Alechem. Subsequently he studied philosophy in Switzerland and Freiburg. His first story, "Hateudah Hayerukah" (The Green Passport), was published in *Hatzofeh* (Warsaw, 1904). Some of his stories were translated into Russian and Yiddish. He was active as a journalist for the *Heint, Lemberger Togeblatt* and *Der Tog.* For a short time he served as editor of the *Jewish Morning Journal* and of the *Jewish Express,* using as pseudonyms Immanuel, Alef-Bet, Ben-Menahem, and B. Asher. Beilin migrated to Palestine.

His drama *Passporten* (Passports) was presented by the Jewish Pavillion Theater at London in 1917. His story *Belimah,* which was translated into Yiddish under the title *In der Fremd* (In a Strange Land, 1919), was published in book-form. Other noteworthy works of Beilin are: *Der Blutiger Yom-Tov* (a play, London, 1911); *In die Shwarze Teg* (a play, London, 1907);

and *Abraham Linkoln* (Berlin, 1923), a translation from English into Hebrew of Mary Agnes Hamilton's work on Abraham Lincoln.

BEILIN, SOLOMON KHAIMOVICH, folklorist, b. Novogrudok, Russia, 1857. He received a religious as well as a secular education, and taught school in his youth. In 1891 he entered the rabbinate, going first to Rogachev, White Russia, and then to Irkutsk, Siberia. Upon retiring in 1921, he became a pensioner of the Irkutsk Kehillah.

A lifelong student and collector of Yiddish folklore, he published his studies in Russian and German. A volume of folk-tales recorded by him appeared in Odessa in 1897, another one the following year in Vilna. In 1907 he published a work (*Stranstvuyushchie ili vsemirnye povesti i skazaniya v drevneravvinskoi pismennosti*) in which he attempted to trace the role of the Talmud and the Midrash in the diffusion of familiar folk-tales and legends. To *Mitteilungen zur jüdischen Volkskunde* and the Russian review *Yevreiskaya starina* (Jewish Past) he contributed proverbs, riddles, children's songs, witticisms, and other such folklore material. He also published in book form a collection of the adages and sayings of the Siberian Jews (1912). He is known to have compiled several similar collections which have remained unpublished.

BEILINSON, MOSES, Hebrew journalist and physician, b. Russia, 1890; d. Petah Tikvah, Palestine, 1936. He was educated at the universities of Moscow, Freiburg and Basel, and received the M.D. degree in 1913. From 1917 to 1924 he lived in Italy, where he was active on behalf of the World Zionist Organization and contributed articles to various periodicals in Hebrew, German and Italian. In collaboration with Dante A. Lattes, Beilinson edited a work, in Italian, dealing with Zionism and the views of its leaders, including Herzl, Nordau, Sokolow and Weizmann (Florence, 1925).

In 1925, shortly after he had removed to Palestine, Beilinson became one of the editors of *Davar,* the official daily of the Federation of Workers, published at Tel-Aviv; he held this position until his death.

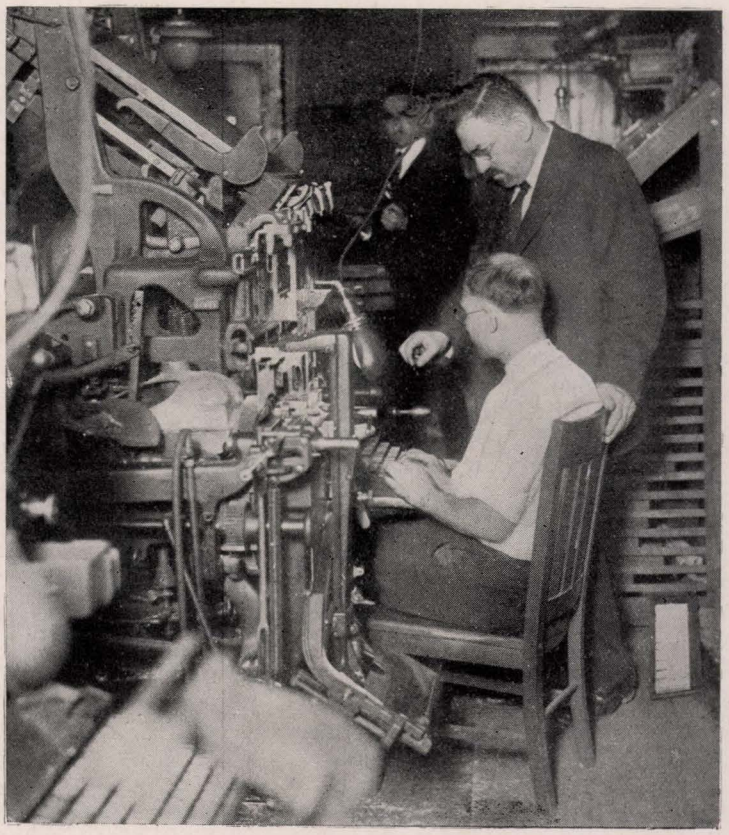
He was the author of the following: *Bime Massah* (In the Days of Trial; Tel-Aviv, 1930; translated into German); *Bime Tehiyyath Italiah* (In the Days of the Italian Renaissance; Tel-Aviv, 1930); *Zum jüdischarabischen Problem* (essays; Tel-Aviv, 1930). In addition, he translated into Italian some of the works of the Hebrew writers Isaac Loeb Perez and Sholom Asch, as well as Joseph Klausner's *Toledoth Hasifruth Haibrith Hahadashah* (together with Lattes; Rome, 1926).

On the occasion of the first anniversary of his death, the *Davar* published a supplement, *Tziyyun Lemosheh Beilinson, Darco Ufoolo* (with its issue of October 11, 1937). In 1940, a street in Kfar Saka was named after him.

BEILIS CASE, a celebrated ritual murder trial, noteworthy as the first attempt of the Czarist government of Russia to fasten the blood libel upon the Jewish people. This attempt ended in complete failure.

On March 25, 1911, the mutilated body of a twelve-year-old boy, Andrei Yushinsky, was found in a small cave outside of Kiev. His hands were tied behind his back, and the body had forty-seven knife wounds. At the first autopsy, made in the presence of the examining judge, it was ascertained that the clothes, the surface and inner organs of the victim's body were saturated with blood. Nevertheless, some days before the discovery of the body, there were rumors that the boy had been murdered by the Jews and, under the influence of these allegations, a second autopsy took place, at which it was claimed that the blood had been completely drained from the body.

On the eve of the Russian Easter a St. Petersburg (Leningrad) newspaper of the extreme reactionaries claimed that a ritual murder had been committed by the Jewish sect of Hasidim. Soon afterwards the same group made an interpellation in the Duma, openly charging ritual murder. The chief of the Kiev Secret Investigation Police, Mistchuk, made an investigation and came to the conclusion that the boy had been killed by a notorious band of local criminals, who had tortured him to make him confess that he had tattled tales about their activities to the police. The Russian



Mendel Beilis finally settled in the United States where (as shown at right, standing) he operated a printing shop. He consistently refused to exploit his notoriety

government, however, disregarded this report and decided to prosecute the case as a ritual murder.

About a month previously, beginning February 9, 1911, the Duma had under consideration a bill to abolish the Jewish Pale of Settlement and granting to the Jews the right to reside anywhere in Russia. To offset this movement, the reactionaries kept up the ritual murder agitation, and launched a new attack against the Jewish people as a whole. Finally, a victim upon whom to fasten the alleged ritual murder was found in the person of Mendel Beilis, superintendent of a brick-kiln at Zaitev, on the outskirts of Kiev. Beilis was arrested on testimony of two habitual drunkards, a lantern-tender and his wife. These deposed that the boy had been abducted by a "man with a black beard," and they later identified Beilis as that man. Mistchuk, chief of the Kiev Secret Police, who resigned after the arrest, advanced proof for the innocence of Beilis, and was himself arrested for "fabricating evidence." After two trials, Mistchuk was sentenced to a year's imprisonment. Similarly, Colonel A. Shredel, Chief of the Kiev Provincial Gendarme Administration, in reports to the police department and in testimony at the trial, in February, 1912, and thereafter, testified that the criminal gang headed by Vera Cheberiak was suspected of the Yushinsky murder, and that the evidence against Beilis was not sufficient to convict him.

During the ensuing months the government collected opinions as to the truth of the ritual murder accusation against the Jews. The archimandrite Ambrosius declared himself convinced that Jews used the blood of Christians in the preparation of the Passover Matzoth (unleavened bread), thereby symbolizing their mastery over the Gentiles. I. A. Sicorski, professor of psychiatry at the University of Kiev, gave it as his opinion that the crime had been committed by one who was used to killing animals, and gave as a "psychological reason" the "race vendetta of Jacob's sons." Justin Pranaitis, a Roman Catholic priest of Tashkent, declared that for Jews the annihilation of non-Jews was meritorious and would hasten the Messiah's coming.

On the other hand, Glagolov, professor at the Ecclesiastical Academy at Kiev, argued against the blood charges, pointing out that the use of blood was forbidden by Mosaic law, and that the doctrine had not been changed by the Talmud or the rabbis. Similar views were expressed by Professor Troitzki of the Ecclesiastical Academy of St. Petersburg, and by a large number of foreign scholars and churchmen, such as the German Protestant theologian of Berlin, Professor Hermann L. Strack.

The Russian government decided to press the charge, and a second indictment was made against Beilis on April 13, 1913, this time openly charging him with ritual murder. The publication of this accusation called forth a storm of protest from all over the world, branding the accusation as an absurd and vicious lie. Of particular interest was the protest of a number of Russian scientists, authors and other well-known individuals, who pointed out that Emperor Alexander I, as early as 1817, had permanently forbidden investigations based on such charges, and that many popes and ecclesiastics as well as princes had taken a similar stand.

Whole sections of opinion in Russia, including not only the more radical groups, but even those more moderate, such as editors of the *Golos Moskvi,* protested against the trial. In Western Europe and America newspapers and publications attacked the Russian government, meetings of protest were held, and collective representations of intellectual, social and political leaders of all types and classes were sent to the Tsar. Germany's representation was headed by Gerhart Hauptmann and Friedrich Delitzsch; France's, by Anatole France and Henri de Regnier. In April, 1912, a protest was published by English leaders, and this was echoed in other countries in Europe. In October seventy-four distinguished Christian clergymen in the United States, representing all denominations, and headed by David H. Greer, Protestant Episcopal Bishop of New York, William T. Manning, and Cardinal Farley, addressed a petition (see page 141) to the Tsar.

The trial, held in the Kiev Superior Court, began on September 25, 1913, and lasted thirty-four days amid scenes of great excitement. Once a bomb was thrown at Beilis, and on another occasion a street-car in which he was being brought to court was attacked by a mob.

The proceedings themselves soon turned into a farce, for the evidence against Beilis was practically nonexistent. The chief witnesses for the prosecution were Sicorski and Pranaitis, who attempted to bolster up their accusations against the Jews by means of extracts from "ancient books." Some of the assumptions of Sicorski regarding the "guilt" of Beilis were contradicted by policemen, who were promptly thrown into jail as a "reward" for telling the truth. The government witnesses broke down on the stand, retracted their testimony, and revealed the falsity of their charges. Thus all efforts to link Beilis to the murder of Yushinsky were abject failures. The only recourse of the government was to press the charge of ritual murder, and this was contradicted by such medical experts as Pavlov, Kadjan and Bechterev and by the theologians Troitzki, Kovkovzev and Tichomirov, while Rabbi Jacob Masé of Moscow made a brilliant defense of the doctrines of Judaism.

The jury brought in a compromise verdict: that Beilis was not guilty, but that there had been a ritual murder. As a result, the government made no attempt to search for the real criminals, and the adherents of the ritual murder theory could claim a victory. Some time later, however, Vera Cheberiak, leader of a band of criminals suspected by both Mistchuk and Shredel, confessed that she and her gang were guilty.

After the trial, Beilis went to Palestine. He worked for eight years in Jaffa, and then came to the United States. Here he settled in New York city, where he completed his education and supported himself first as the proprietor of a print-shop, and then as an insurance agent. He always resented any attempt to exploit his extraordinary notoriety, declaring that he would not make capital of the sorrows of his people. He died at Saratoga Springs, N. Y., in 1934. ISAAC LEWIN.

Lit.: The Beilis Trial, stenographic report (Russian; 2 vols., 1913); Beilis, Mendel, *The Story of My Sufferings* (translated from the Yiddish by Harrison Goldberg; 1926); Margolin, Arnold D., *The Jews of Eastern Europe* (1926); the press of July 8, 1934; Tager, Alexander, *The Decay of Czarism: The Beilis Trial* (1935); Brasul-Breschkowski, *Die Wahrheit über den Mord Juschtschinskis und der Prozess Beilis* (1913).

TO HIS IMPERIAL MAJESTY, NICHOLAS II, CZAR OF ALL THE RUSSIAS

SIRE:

As the representatives of various Christian denominations of the United States of America, irrespective of creed, we unite, in the name of our sacred faith, in an appeal to you, that the charge of ritual murder against the Jew, Mendel Beilis, now on trial at Kief, be withdrawn, because of the untold evils to the cause of humanity which may follow from its further prosecution.

We are convinced that the blood accusation against the Jews, which has been made sporadically, is as unfounded as was the same accusation which, as history shows, was frequently directed against the early Christians. It has been subjected to the most careful investigation for centuries, and no evidence warranting the slightest credence has ever been discovered, and it has been rejected as unworthy of serious consideration both by Church and by State. Bulls were issued by four Popes—Innocent IV, Paul III, Gregory X and Clement XIV—which formally declared this superstition to be a baseless and wicked invention. The genuineness of these pronouncements has been recently officially certified by Cardinal Merry del Val, the Secretary of the Holy See.

Many Sovereigns have in the past forbidden the attribution of religious significance to such accusations, among them the German Emperors Frederick II (1236), Rudolf of Hapsburg (1275), Frederick III (1470) and Charles V (1544); The Bohemian King, Ottocar II (1254); the Polish Kings, Boleslaw V (1264), Casimer III (1334), Casimir IV (1453) and Sephen Bathori (1576).

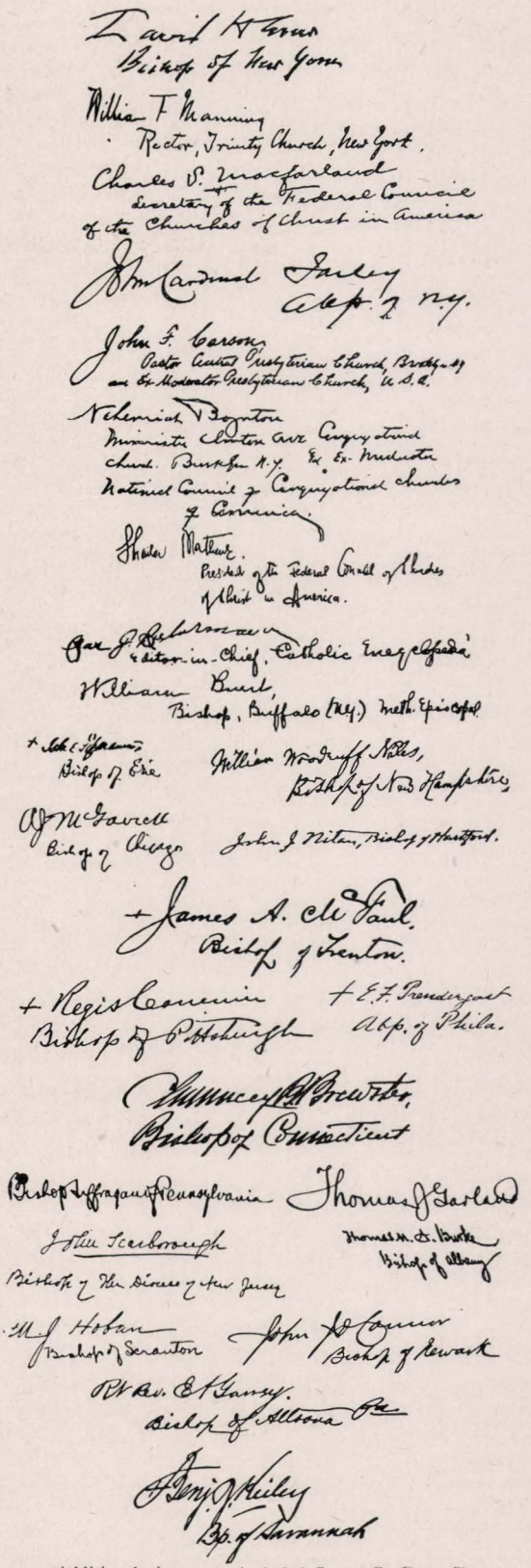
Emperor Alexander I of Russia issued a ukase on March 18, 1817, by which he prohibited the prosecution of so-called ritual murder cases, for the proclaimed purpose of ending the superstition that the Jews employed Christian blood for ritual purposes. This ukase was confirmed by Emperor Nicholas I on January 13, 1835.

Prince Obolensky, the former head of the Holy Synod of the Russian Empire, has recently declared: "On the strength of all historical and literary materials concerning ritual murders I can say that this accusation against the Jews is just as ill-founded as were the accusations of the same nature directed against the Christians long ago. You must remember that the use of blood is contrary to all the teachings of the Jewish religion."

For centuries, numerous authoritative theological, scientific and historical writers, who have carefully studied the subject, have united in reaching the same conclusion.

Believing that the continuance of the pending prosecution may give rise to acts of violence, as a result of the passions aroused by fanaticism and religious hatred stimulated thereby—consequences which would be deplorable from the standpoint of true religion, of humanity and of civilization, and abhorrent to the spirit of Christianity—as Christians, and for the advancement of our holy cause, we pray that you may avert this grave peril, and that you may forestall the possibility of the imposition of injustice, not only upon the individual who is now on trial, but upon the entire Jewish people, and that to that end you may confirm the ukase of your glorious ancestor, Alexander I, by which he sought for all time to destroy the hideous imputation, that the Jews require Christian blood for ritual purposes.

In full confidence that this appeal will be favorably received by Your Imperial Majesty, and that the motives which have prompted us in presenting it will not be misunderstood, with the utmost esteem and respect we have subscribed these presents, this thirty-first day of October, Nineteen hundred and thirteen.



Additional signatures included James R. Day, Chancellor, Syracuse University; C. K. Nelson, Bishop of Atlanta; Cortlandt Whitehead, Bishop of Pittsburg; W. A. Chandler, Bishop of Atlanta; Charles H. Colton, Bishop of Buffalo; John J. Monoghan, Bishop of Wilmington; Frank Oliver Hall, New York.

An historic document pertaining to the Beilis case. From the archives of the American Jewish Committee

BEIN, ALBERT (pseudonym, Charles Walt, from the first names of Charles Dickens and Walt Whitman), novelist and playwright, b. Kishinev, Russia (now Roumania), 1902. When he was seven years old, his father, a clockmaker by trade, brought him to the United States, and settled in Chicago, Ill., where Bein attended a public school. However, he ran away from his parents' home in Chicago at the age of thirteen, and, possessed of a restless, roving spirit, traveled through many of the Western, Southern, and Southwestern States of the Union. As a youth and later as a young man he worked in mills, mines and saw-mills, and thus acquired a sense of the life realism and of the social forces and struggles which play a prominent part in all his writings.

In the course of his travels and wanderings, Bein served a two-year sentence in a house of correction, the State Training and Agricultural School in Jordonia, near Nashville, Tenn., as a result of a youthful prank due to his abundance of physical energy and his romantic imagination. The experience which he gained in this school as well as in other institutions in the Southwestern States where he spent three more years created in him the urge to write, and to express the grim reality of life. A poem of his sent to Clarence Darrow, noted criminal lawyer of Chicago, and forwarded by Darrow to Zona Gale the authoress and to Jane Addams, founder of Hull House, in Chicago, elicited from the former two the reply that Bein was to continue to write, since he showed decided talent. This advice Bein took immediately after his release, which was effected through the efforts of Miss Addams.

Thus Bein came to New York city to settle in 1929. In the decade since then he wrote the following novels and plays: *Love in Chicago* (New York, 1929), a novel treating of political corruption in Chicago; *Youth in Hell* (New York, 1930), a novel presenting a realistic and grim picture of conditions in a boys' reform school; *Little Ol' Boy* (New York and Los Angeles, 1935), a play dealing with life and discipline in a boys' reform school, and produced in New York city in 1933 with John Drew Colt and Burgess Meredith in two of the principal roles; and *Let Freedom Ring* (New York, Los Angeles, and London, 1936), a play whose theme is a strike in a North Carolina cotton textile-mill employing mountaineer families of the region, and which was based on the Grace Lumpkin novel *To Make My Bread.*

In 1934 Bein served as company manager of the play *The Children's Hour* at the Maxine Elliot Theatre in New York. In 1935 he and Jack Goldsmith formed a play-producing partnership which led to the production of Bein's play *Let Freedom Ring* in 1935 and 1936 at New York; in the latter year Bein was awarded a Guggenheim fellowship, and the partnership was dissolved. Bein's play *The Heavenly Express,* a fantasy about hoboes and railroad men, after being given preliminary performances in Scarborough, N. Y., and Philadelphia, was produced at the National Theatre in New York city, in April, 1940, with John Garfield and Aline MacMahon in the leading roles; Boris Aronson designed the settings and costumes, and the music was composed and arranged by Lehman Engel. Two other plays by Bein are still in manuscript, and have not yet been produced; these are *The House of Kuvalsky,* a story about a Chicago gangster and architect, and *The Other Women,* on life in a girls' reformatory.

Bein's sister, under the stage name of Lillian Cooper, was for several years a member of the Goodman Theatre Company, in Chicago. Before beginning his career as an author, Bein served as a draftsman for a short time in the office of his brother Maurice, a Chicago architect. ABRAHAM I. SHINEDLING.

BEIRUT, *see* BEYROUTH.

BEIT, ALFRED, diamond magnate, b. Hamburg, Germany, 1853; d. London, 1906. As a young man in delicate health, but possessed of great ambition, Beit decided to try his fortune in the newly opened diamond mines of South Africa in 1875, and there he eventually became one of the largest owners of mines and land. He became naturalized as a British subject not long after his settling in South Africa. Shortly after his arrival, he formed a partnership with Cecil John Rhodes, and from then on the histories of their fortunes were inseparable. Beit fought with Rhodes against Barney Barnato, and when the amalgamation of their rival interests was finally effected in the De Beers Consolidated Mines, Beit was made one of the life governors of that company. He was one of the original directors of the British South Africa Company. In political matters he looked absolutely to Rhodes, whom he deemed a genius; thus it was through him that Beit became involved in the Jameson raid and the later incidents that led to the South African War (1899-1902). Beit settled in Johannesburg in 1888, later removed to London, and revisited South Africa in 1902.

By 1903 Beit was spoken of as the world's first billionaire. Together with Rhodes he helped create Rhodesia, and after his death this work was carried on by the terms of his will, the chief bequests of which totalled about two million pounds. Among the provisions were 1,200,000 pounds for the building of the Cape to Cairo railway, and 200,000 pounds for education and public works in Rhodesia. He gave the sum of 100,000 pounds for the erection of a university in Hamburg, his native city. In his lifetime he had bequeathed a 200,000 pound public park to Johannesburg, and his will provided a similar sum for the endowment of a university in that city (the present University College at Johannesburg). He also established a chair of colonial history at Oxford, with an annual income of 1,310 pounds. Sir Otto Beit (b. 1865), his brother and the executor of his estate, created the Beit Memorial Fellowship for Medical Research.

Lit.: *American Monthly Review of Reviews,* July-Dec., 1906; *Jewish Encyclopedia,* vol. 2, pp. 648-49; *London Times,* July 17, 1906, p. 5; *American Hebrew,* July 20, 1906, p. 170; Beet, George, *The Grand Old Days of the Diamond Fields* (1931) 176-83 and index; Fort, George S., *Alfred Beit: A Study of the Man and His Work* (1932); Herrman, Louis, *A History of the Jews in South Africa* (1935) 230, 237, 273.

BEIUS (formerly Belényes, County Bihar, Hungary), city in Roumania, with a Jewish population of approximately 1,200. The Jewish community, which is largely Orthodox, was formed in 1852. Prior to 1883 membership in the congregation was entirely on a voluntary assessment basis. That same year a formal regional organization was established including also

the towns of Magyarcseke and Vaskoh. Subsequently, the former seceded and formed an independent congregation. The first spiritual leader of Belényes was Rabbi Sándor Rubin (d. 1900). The first regional synagogue was erected in 1858 and enlarged in 1894. However, the Jews of Vaskoh built their own house of worship in 1896.

The Jewish community at large is active in cultural, philanthropic and communal affairs, expending more than half a million lei annually for these purposes. As a result of post-War territorial changes, Belényes was ceded to Roumania, hence is now called Beius.

BEKE, JÓZSEF, engineer, b. Pápa, Veszprém county, Hungary, 1867. As a bridge builder, he gained international renown. For nearly three decades (1892-1920) he won professional laurels, within the ministry of commerce, as chief engineer of the bridge construction department, chief technical adviser, and ministerial councillor successively. He had a conspicuous share in the designing and building of such famous spans as the Margit Bridge, Ference József Bridge and the reconstructed suspension (Lánc) Bridge connecting Buda with Pest, across the Danube, as well as in the making of the very modern bridge at Györ. Before and since retirement (1920) he published authoritative books and articles on bridge construction, notably a book entitled *Vasbetétes betonszerkeretek* (Reinforced Structural Concrete; 1903).

BEKE, MANÓ, mathematician, b. Pápa, Hungary, 1862; d. 1926. He was appointed associate professor of mathematics at the University of Budapest in 1900, and in the same year was made a member of the Academy of Sciences. His most important work was *Differenciál és integrálszámitás* (1908). In addition he wrote many popular mathematical text-books, including: *Vizsgálatok az analytikai függvények elmélete köréből* (1914); *A hatványsorok kompoziciója* (1915); *Determinánsok* (1925); *Analytikus geomátria* (1926). He was an advocate of the Hungarian movement to reform the method of instruction in mathematics. In 1919, at the beginning of the regime of Nicholas Horthy in Hungary, Beke was forced to retire from his university position.

BÉKÉSCSABA, city in southeastern Hungary, near the Roumanian border; in 1940 it had about 1,200 Jews in a population of nearly 45,000. The Jewish community is for the most part Orthodox. A synagogue, built in 1896, several Jewish schools, and a home for the aged are among the active institutions maintained by the community. A number of Jews have made notable contributions to the industrial development of Békéscsaba. Márton Rosenthal founded a large flour mill; Vilmos and Iván Deutsch were proprietors of a textile plant of national repute, employing more than 500 workers. Dr. Dezsö Tardos was president of the local chamber of commerce and assistant police captain. Ignác Csillag was recipient of the Order of Francis Joseph. Csaba Vilmos Perlott, a native of Békéscsaba, is an internationally known painter whose canvases have been acquired by many leading museums abroad; they were exhibited in the United States in 1935. In 1940 the spiritual head of the community was Rabbi Jakob Silberfeld.

BEKKER, PAUL, critic, musicologist and impresario, b. Berlin, 1882; d. New York city, 1937. After being a violinist in the Berlin Philharmonic Orchestra, and conductor in Aschaffenburg and Görlitz, he turned to criticism, joining the staff of the *Berliner Neuesten Nachrichten*. In 1909, he became the music critic of the *Berliner Allgemeine Zeitung,* and from 1911 to 1925 he served in a similar capacity on the *Frankfurter Zeitung*. In 1925, he was appointed intendant at the Cassel Theatre, assuming a similar position in Wiesbaden two years later. After the rise of Hitler, he came to the United States and became the critic of the *New Yorker Staatszeitung,* a position which he held until his death.

Bekker was the author of many well-known books on music, including biographies of Liszt, Offenbach and Franz Schreker. His best books have been translated into English and include *Beethoven* (London, 1925); *The Story of Music* (New York, 1927); *Wagner* (New York, 1931); *The Changing Opera* (New York, 1935); and *The Story of the Orchestra* (New York, 1936).

BEKOVED, *see* PHRASES, POPULAR.

BEL, *see* BAAL.

BEL AND THE DRAGON, *see* DANIEL, ADDITIONS TO.

BÉLA IV, Hungarian King, who in December, 1251, issued a law safeguarding the rights of Jews. This was patterned largely upon the law of Frederick the Valiant of Austria which, in view of prevailing legal conditions at the time, affected the Jews most favorably. With modifications this act became a sort of charter of privilege, granting the Jews protection against persecution by the clergy and the mob. It also gave them autonomous jurisdiction. Indeed King Béla seemed to have been determined to mitigate most of the anti-Jewish severities that characterized the Austrian law, including fines and other penalties in civil and criminal cases. The personal safety of Jews and their property were vigorously defended by this law, allowing them absolute freedom of worship and of movement throughout the land.

The concluding clause of the law also insured the maintenance of earlier rights and prescribed the removal from office of all municipal judges guilty of injustice against the Jews. The only stringent measure was the one—in contrast with Frederick's law—requiring surrender by Jews of all unredeemed chattels pawned with them by government dignitaries. King Béla recognized, of course, the material advantages accruing to his Mongol-ravaged country from this law. Among oppressive ordinances invalidated was the compulsory wearing of the Jew-badge.

King Béla's law was enforced with some difficulty, as there existed but a single copy at first, causing much friction between local authorities and the Jews. The former were disposed to doubt the validity of the law, thus compelling the Jews to submit their grievances to the ruler. Upon request by his Jewish subjects, King Béla ordered (1256) the law to be transcribed in several copies, upon all of which he affixed his official seal. After his death, this protective law gradually lost its force; and the document itself vanished. Under the stress of later tyrannical governments, the Jews of

Hungary made many futile efforts to secure relief and even attempted to obtain the reinstatement of King Béla's law. Salamon of Székesféhervár, as official spokesman of the Jews, succeeded finally in persuading King Sigismund (1396) to order the Abbey of Székesféhervár to "institute a search and to find the charter in question," further to deliver an authentic copy thereof "to the said Salamon and to the other Jews within the Kingdom for the purpose of securing their rights." The letter was found and thenceforth, until the Disaster of Mohács (1526), formed the basis of legal safeguards for the Jews of Hungary. The document had to be copied repeatedly as, in the course of time, the charter afforded real protection only to those able to show it. In 1436 King Sigismund not only confirmed King Béla's law in extenso but supplemented it with a number of privileges with the proviso that they "remain in force in perpetuum."

Thus it became a recurrent task of the Jews to obtain, upon the accession of each ruler, restoration of Jewish rights. With the exception of King László V, all the rulers of Hungary, prior to the Disaster at Mohács, revived and confirmed the law. Under the reign of King Mátyás, who was an enlightened monarch, the law was signed also by an array of governing notables.

Copies of King Béla's charter may be found to this day in the archives of Budapest, Kassa, and Pozsony (Bratislava). LAJOS UJLAKI.

Lit.: Kohn, Sámuel, *Azsidók története Magyarországon* (1884).

BELAAZ ("in the vernacular"), a formula used in rabbinical literature to introduce words from other languages given as the translations of Hebrew words or ideas. The verb *la'az* occurs once in the Bible (*Ps.* 114:1), where it is rendered as "those who speak a strange language"; it perhaps was originally intended to mimic the apparently stammering, incomprehensible language of the foreigners, just like the Greek term *barbaros,* "barbarian," i.e. non-Greek. In the Mishnah *la'az,* while apparently referring especially to Greek, seems to denote all foreign languages, as in *Meg.* 2:1: "The Megillah (Purim Scroll) may be read to (Jews) who speak a foreign tongue (*lo'azoth*) in their own language (*bela'az*).

The term *bela'az* appears again in the Middle Ages in the works of the commentators on the Bible and Talmud, and invariably as a term for the vernacular. It is never used for Arabic, and there were separate terms for Greek (*leshon yevani*), Latin (*leshon romi*), and Persian (*leshon parsi*). Each commentator might use the term *bela'az* in a different meaning; thus Rashi uses it to introduce words in French, Nathan ben Jehiel for words in Italian, and Kimhi for words in Provençal.

In later writing the word *bela'az* was given the abbreviation sign, which led to the incorrect explanation that it was an abbreviation of either *bileshon 'am zar,* "in the language of a strange people" or *bileshon 'abodah zarah,* "in the language of idolatry."

In modern times, these foreign words introduced by *bela'az* have been of considerable aid in the study of the development of language. Thus Rashi's commentaries contain thousands of transcriptions of foreign words, mostly French, which are a mine of information as to contemporary forms in that language, together with their pronunciation and meaning.

Lit.: Berliner, A., *Raschi* (1905) supplement; Blondheim, D. S., *Les parlers Judéo-romans* (1925); Darmesteter, A., and Blondheim, D. S., *Les gloses françaises de Raschi* (1929).

BELAIS, ABRAHAM BEN SHALOM, traveler, rabbi and author, b. Tunis, Tunisia, 1773; d. London, 1853. For several years, Belais, a unique and entertaining personality, served as rabbi of a congregation in Tunis and as treasurer of the Bey of Tunis. However, in 1810, presumably because he had incurred a number of debts which he could not hope to pay, he left his native city and traveled to Jerusalem, where he resided until 1817. He then traveled for a number of years through several of the countries of Europe, visiting many rulers and prominent officials and receiving from many of these, by methods which can not be ascertained, "support" in the form of "gifts" which he appears to have solicited. Several of these benefactors of his he later immortalized in poems, including King Victor Emmanuele I of Italy, who on one occasion received Belais at Turin and gave him a present of 1,000 francs.

Beginning about the year 1825, Belais served as the rabbi of Jewish congregations at Nice and Algiers for some fifteen years. From 1840 until his death in 1853 he was head of the Yeshiva of the Spanish and Portuguese congregation in Bevis Marks, London.

Belais was a prolific writer, and an ardent and able translator. His works, composed principally in Hebrew, were translated into English, French or Italian. They include sermons, essays on morals, works on Biblical and Talmudic exegesis, and a commentary to the *Orah Hayim,* a division of Joseph Caro's *Shulhan Aruch* (Leghorn, 1829). The most noteworthy are: *Beer Lahai Roi* (with English translation; London, 1840), a collection of moral maxims in Hebrew; *Aharith Leish Shalom* (Leghorn, 1829), sermons; *Verses in Honour of the Marriage of Queen Victoria* (London, 1840); *Aferoth Tebel* (The Dusts of the World; London, 1850), a Hebrew and English commentary to the Biblical book of *Ecclesiastes;* and *Peri Etz Hayim* (The Fruit of the Tree of Life; Leghorn, 1846), a collection of funeral addresses. His *Revah Vehatzalah* (London, 1841), a collection of poems for special occasions, including one composed on the occasion of Queen Victoria's birth of a daughter, a prayer for the acquittal of the Jewish community of Damascus of a charge of ritual murder in 1840, and poems in honor of Sir Moses Montefiore and his wife, was published in English in the same year at London under the title of *Enlargement and Deliverance.*

BELAIS, DAVID, jeweler, great-grandson of Abraham, b. New York city, 1862; d. New York city, 1933. He was the inventor of "white gold." He studied at the College of the City of New York and entered the jewelry business, where he became an influential member of the trade and later president of the Manufacturing Jewelers' Association of New York.

In 1917, after thirty years of research and experimentation, he introduced white gold, an alloy of gold with twenty-five per cent of nickel and zinc. The non-

tarnishable metal, closely resembling platinum, was an important contribution to the jewelry industry, and has been widely used.

Belais was the founder and first president of the Humane Society of New York in 1904. In 1929 he helped the society establish the first free clinic for animals.

BELASCO, ABRAHAM (usually referred to by his contemporaries as Aby Belasco), one of the first Jewish pugilists of England, b. London, 1797; d. London, about 1830. Belasco was preceded in the British prize ring by only four other great Jewish boxers: Dutch Sam (Samuel Elias, 1801-14), Daniel Mendoza (1784-1820), Isaac Bittoon (or Bitten, 1801-4), and Ikey Pik (about 1800 to 1815).

Belasco first became a professional boxer in 1817, when he fought five bouts, winning three and being defeated in the other two; some of his opponents in his early fights were Josh. Hudson, "Jack the Butcher" Payne, Tom Reynolds, Jack "the Nonpareil" Randall, and Joe Townshend, the latter of whom outweighed him by more than twenty pounds. His bout with Randall, although resulting in Belasco's defeat on points, was considered by all critics and sportswriters who witnessed it as one of the most scientific exhibitions in the annals of pugilism. In July, 1820, Belasco defeated Josh. Hudson in a return bout.

In the summer of 1818, together with Daniel Mendoza, then nearing the end of his ring career and former champion of England, Belasco made an exhibition tour of Gloucestershire. He returned to the ring in December, 1818. On four different occasions, in the period from 1819 to 1823, his opponent was Philip Sampson, whom he defeated twice. Belasco, a lightweight whose height was five feet, six and one-half inches and whose fighting weight was 147 pounds, was considered a master of boxing and one of the greatest in the ring. In 1823 he fought Patrick Halton, Irish pugilist, and was disqualified because of a foul after twenty-seven minutes of fighting; however, in a written decision the two umpires of the bout declared Belasco the fair winner, and awarded him the stakes. In 1824, in the last encounter of his ring career, Belasco badly defeated George Weston in a "grudge fight" in three rounds, and soon thereafter retired from the ring to open a cheap gambling-house, acting often as a second and as a sparrer.

Belasco died only a few years after his retirement, friendless and poverty-stricken, the last few years of his life being disreputable in nature and marked by frequent clashes with the public authorities, due to unsavory associates and to his low standard of living and occupation.

Lit.: Egan, Pierce (John Badcock), *Boxiana* (1828) 521-37, 588-91; Miles, Henry D., *Pugilistica,* vol. 1 (1906) 481-86.

BELASCO, DAVID, producer, actor and playwright, b. San Francisco, 1854; d. New York city, 1931. His career, ranging from boy bareback-rider in a circus, barker, playwright at fourteen, and stage manager at nineteen, to veteran actor at twenty-seven, was climaxed in the universal acknowledgment that he was an outstanding theatrical producer and playwright of his time.

He was a son of the Sephardic Jew Abraham Humphrey Belasco, said to be the first Harlequin in London, who abandoned his art and sailed for California in the gold rush, and of Reina Martin Belasco, a gypsy.

Inherently romantic and imaginative, old beyond his years, David attracted the attention of a Catholic priest, Father McGuire, who prevailed upon the boy's parents to enter him as a student in the local monastery. For more than two years the lad endured the cloistered life, but finally ran away to join a circus. His career as "Davido, the boy bareback-rider," as he was proclaimed on the bill posters, came to an abrupt end when he fell ill of fever and his father brought him back to San Francisco.

Once home, he was returned to school, this time to Lincoln College, but he displayed no love for learning. He then helped his father keep a fruit shop and acted as spellbinding vendor for patent medicines, chiefly a mouthwash invented by his mother. Unable to resist the lure of the stage, he was soon strolling with the John Piper Stock Company, banging the bass drum as the troupe marched into mining camps along the Pacific Coast and into Mexico. It was at Virginia City, Nev., in the days when that spot was known as "Hell with the blower on," that he met Dion Boucicault and became his amanuensis, thus serving apprenticeship under one of the ablest playwrights of the time.

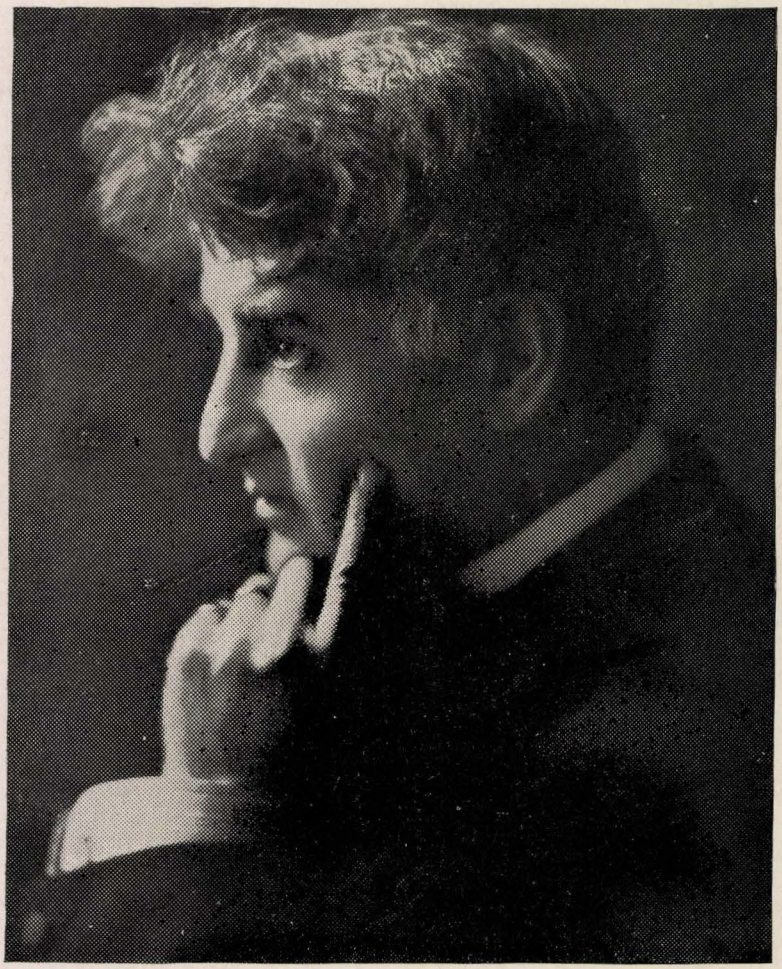
Belasco's first original work for the stage, *Jim Black; or, the Regulator's Revenge,* written at the age of fourteen and enacted in a coal bin, met complete disaster at its second showing in a funeral parlor. He wrote and produced fifteen such plays by 1872; in February of the following year he was directing plays for the Metropolitan Theatre, San Francisco, although still in his teens and nominally only the assistant stage manager. From then on he never left the theatre.

In San Francisco theatres and along the West Coast Belasco directed, acted, wrote and adapted plays, for ten years. He began to develop his characteristic technique which made the most of lighting facilities, and which attempted exact reproduction of scenes from life.

In 1879 and 1880 Belasco toured the country with James A. Herne and their original play, *Hearts of Oak.* A success everywhere else, the melodrama was an immediate failure in New York. This was Belasco's Broadway debut, and he retreated to the West Coast.

Returning to New York in 1882, he went to work as lighting expert of the Madison Square Theatre. Thomas A. Edison had just opened the era of the incandescent lamp, and Belasco promptly applied it to the stage. Within a few months he was promoted to the managership of the theatre, and his first production, Bronson Howard's *Young Mrs. Winthrop* (1882), ran for nearly 200 consecutive performances. Another hit, Belasco's own *May Blossom* (1884), followed, reputedly the first play to drive speculators' prices up to $5.00 a ticket. After a special six-weeks' engagement at the Baldwin Theatre, San Francisco, Belasco joined forces with Daniel Frohman, establishing himself at the Lyceum Theatre.

From that time on the story of Belasco is that of the American stage. Considered without equal in his day as a creator of new talent and of revolutionary stage effects, he made famous such stars as Mrs. Leslie



David Belasco at the height of his career

Carter, Frances Starr, David Warfield, and Lenore Ulric. Blanche Bates, her talents coaxed into brilliant life by Belasco, became the darling of the theatre-going public; Mary Pickford graduated from the Belasco school to become America's Sweetheart. Belasco spotted Leo Ditrichstein in the German Theatre in Irving Place, taught him English and helped him become one of the most distinguished actors of the American stage; having acted with E. A. Sothern, Belasco took particular pleasure in bringing out that famous actor's still more famous son, E. H. Sothern. He presented Henrietta Crosman, Ina Claire, Robert Loraine, Holbrook Blinn, Judith Anderson and Willard Mack, among others, in some of their greatest hits.

Belasco produced 400 plays, the works of some 125 authors, including 150 dramas of his own. *Madame Butterfly* (1900), Belasco's stage adaptation of the novel by John Luther Long, inspired Giacomo Puccini to compose his celebrated opera. Puccini likewise made into an opera *The Girl of the Golden West* (1905), Belasco's own work; in 1910 the world premiere was held at the Metropolitan Opera House with Toscanini conducting, and Caruso, Amato and Destinn in the chief roles. A revival of Belasco's very successful *Du Barry* (1901) marked the opening of the first Belasco Theatre in 1902. His *The Return of Peter Grimm* (1911) was an important American stageplay. David Warfield acted in this production, and in the Belasco production of *The Merchant of Venice* (1922), which boasted the longest run the play ever attained in America. Other important Belasco productions include *The Heart of Maryland* (1895), *The Gold Diggers* (1919), *Kiki* (1921), *Laugh, Clown, Laugh* (1923), *It's a Wise Child* (1929), and *Tonight or Never* (1930).

The outstanding feature about Belasco's productions was their scenic realism, called Belascoism by many critics. The producer termed his own style "naturalism." He planned his scenes in endless detail, as an engineer might, and was painstaking in execution. A principal tool he employed was the switchboard: he used the lights as an artist uses his palette. Belasco showed an unbelievable devotion to detail in order to create what he believed was an illusion of real life. If a play called for the serving of food, Belasco's actors would serve real food prepared in a kitchen off-stage, or in a nearby restaurant. To give one play a homelike touch, Belasco had a cat stretch itself before a blazing hearth; he made certain that the cat would act its part by chilling it before each performance. While clinging to detail Belasco nevertheless tried to idealize his picture of life, to lend his scenes glamour, brilliance, magnificence. He never indulged in the type of realism that is grim or sordid.

As his plays were superbly produced, so were they admirably acted. He was gifted in fitting parts to the individuality of the actors, frequently rewriting when

he felt it necessary, and was a stickler for perfection in every line and gesture. Almost alone among the managers of his time, he recognized acting as a fine art, not a business.

Belasco's style was the product of the age which produced P. T. Barnum and Theodore Roosevelt, and although both fame and dramatic success were his up to his death, newer critics attacked his somewhat saccharine and romantic plays, following the rise of the independent theatre movement led by the Theatre Guild and the Provincetown Players. But his position of preeminence for more than a generation remains unchallenged. HELEN HUDGENS.

Lit.: Winter, William, *The Life of David Belasco* (1918); Belasco, *The Theatre Through its Stage Door* (1919); *Record of Plays Produced Under the Direction of David Belasco* (1925); Moses, Montrose J., "David Belasco and the Psychology of the Switchboard," in *American Dramatist* (1911).

BELASCO, ISRAEL, English heavyweight pugilist, b. London, 1800; place and date of death unknown. He was a brother of the better-known and more successful lightweight pugilist Aby (Abraham) Belasco. At the age of seventeen Belasco became a professional pugilist, and in the course of the next four years fought the following important fights: Ned Brown, at Moulsley Heath, July 23, 1817 (defeated); Kit Brown, at Tarbury Common, September 15, 1819 (victorious); a pugilist named Saunders, at Moulsley Heath, October 30, 1821 (victorious); Arthur Matthison, March, 1823, at Moulsley Heath (defeated). Subsequently Belasco engaged in a number of other bouts, but never succeeded in winning the British championship. Like Daniel Mendoza, British pugilistic champion from 1792 to 1795, and like his own brother Aby, Belasco contributed considerably to the development of early boxing in England, thus being instrumental in securing increased respect for the Jews in England.

BELAYA TSERKOV, town in southwestern Russia, about fifty miles south of Kiev; in 1940 it had a population of 42,000, about evenly divided between Jews and non-Jews. The town was founded in 1550 by the voievode of Kiev, who offered numerous privileges to those who would reside there; it is probable that Jews settled there shortly thereafter. The first reference to the community comes from the accounts of the Chmielnicki uprising (1648), when it is said that 600 Jews were killed in Belaya Tserkov, a figure which probably includes those who fled to the town from the nearby villages. There was another massacre by Haidamaks in 1703. In 1765 there were 1,457 Jewish taxpayers in Belaya Tserkov, but the Haidamak outbreaks of 1768 reduced the entire number of Jews to 223. After that the Jewish community began to grow, particularly after 1770, and by 1847 it numbered more than 6,000. There was a Hebrew printing-press in the town from 1817 to 1824, and a government elementary school for Jews was opened in 1849.

During the latter half of the 19th cent. the community grew until it became one of the largest in the Kiev region, reaching 18,720 according to the census of 1897. There was an attack on the Jews on October 20, 1905, during the period of the pogroms. Again, the community suffered severely from the troops of Petliura and Denikin in 1919, more than 850 of them being killed. Since that time the community has not materially increased in size. In addition to the town itself, there are Jewish settlements in nearby Boguslav, Skvira, Fastov and Trashtsha.

BELÉM, capital of the State of Pará, and important seaport, situated in the northeastern part of Brazil, on the Bay of Marajó, at the mouth of the right branch of the Amazon River which is known as the Pará. The name Belém is derived from the Hebrew and New Testament name Bethlehem; the city itself was founded in 1615, and was named after the city of Belém in Portugal, its full name being Nossa Senhora de Belém do Grão Pará ("Our Lady of Bethlehem of the Great River"). In 1935, out of a total population of 290,000, Belém had between 800 and 900 Jews, with about 1,000 additional Jews scattered throughout the rest of the State of Pará.

The Jewish community of Belém was founded in the 17th century. The exact year or decade of its founding is unknown, and the community consisted of barely more than a handful of families. When Brazil declared her independence of Portugal in 1822, the entire State of Pará joined the new independent country. The Jews of Belém, and also of the whole of Brazil, eagerly welcomed the change, and supported the new regime wholeheartedly. Beginning with the year 1824, the new government favored the admission of Jews; from this year on, a number of Sephardic (Spanish and Portuguese) Jews who had previously been living in Northern Africa came to Brazil, and many of them settled in Belém, where they founded the community of Porta de Ceo (Gate of Heaven; in Hebrew, *Shaar Shamayim*). From this time on their numbers slowly increased, so that in 1889 a second Jewish congregation, known as Dedicazão de Abraham (The Consecration of Abraham), was founded at Belém. In 1915 a welfare society was established. These two congregations have their own synagogue buildings and religious schools. The Jewish community of Belém has also a number of cultural groups, other welfare agencies, a Zionist society, and a periodical called *Kol Yisrael* (The Voice of Israel), published in Portuguese, the vernacular of the Belém Jews.

BELENKI, HIRSH YAKOVLEVICH (GRIGORI KHATZKELEVICH), Communist leader, b. Sverzhen, province of Mogilev, Russia, 1885. A boy who had no regular schooling, he joined the revolutionary movement in his teens, under the influence of a group of artisans in Minsk. Arrested as a member of the Bund, he was deported to Archangel in 1903. The next year he returned to Minsk and joined the Bolshevik faction of the Social Democratic party. Rearrested, he was conscripted and sent to the fortress of Dvinsk, where he organized a revolutionary cell. In 1908 he deserted and became secretary of the Socialist organization at Vilna. The same year he was a delegate to the party conference in Paris. Activities at home ended in deportation to Siberia, but he escaped to Paris, where he worked as secretary of the Bolshevik group. During the World War he belonged to the internationalist faction of the Social Democrats. In May, 1917, he returned to Russia, becoming secretary of the regional committee of the Bolsheviks at Moscow. He participated in the coup of October, 1917, as a member of the

Military Revolutionary Committee, and until 1925 acted as secretary of a district committee of the Communist party. He was also chief of the propaganda section of the Communist International (Comintern). Expelled from the party for joining the Zinoviev-Kamenev-Trotsky opposition in 1925, he recanted two years later and was reinstated.

BELÉNYES, *see* BEIUS.

BELFAST, seaport and leading city of Northern Ireland (Ulster); in 1940 it had a population of 438,000, of which 1,284 were Jews. The first Jew to settle in the city was Mordecai A. Jaffe, who came in 1851; it was not until 1870 that a synagogue was established. The community grew rapidly after 1880 through an influx of Russian Jews. In 1893 a board of guardians was established, in 1896 a ladies' benevolent society, and in 1904 a new synagogue was erected in Annesley Street. In addition to this congregation, of which Rabbi J. Schachter was minister in 1940, the Belfast community has a Hebrah Kaddisha, a Jewish institute, two schools and a Jewish university students' union. The most famous member of the community was Sir Otto Jaffe, a descendant of Mordecai Jaffe, who was mayor of Belfast in 1899 and 1904.

BELGIAN CONGO, colony in central Africa. Only 20,000 of the nine million inhabitants are white; of this group about 400 (2 per cent) are Jewish (1932).

Jewish settlement is confined almost exclusively to the upland province of Katanga, an important industrial region bordering on Rhodesia. Jews were among the first settlers there shortly after the beginning of the 20th cent., records indicating that I. Pieters and a man named Morris were pioneer businessmen. Spanish Jews, chiefly from the island of Rhodes, followed, establishing themselves as merchants and storekeepers, and as traders in rice, coffee, nuts, ivory and beeswax. Later Jewish immigrants came overland from South Africa.

Elisabethville, capital of the province, is the chief Jewish settlement and the seat of the synagogue, built about 1930 at a cost of $18,000. The Orthodox Sephardic customs, ritual and Hebrew pronunciation are preserved; the Jewish community speaks Spanish, French and English. The principal abattoir in Elisabethville is in Jewish hands, having developed from the ritual slaughterhouse.

There is another, smaller Jewish community in Likasi.

BELGIUM, kingdom on the North Sea between Holland, Germany and France. The history of the Jews in Belgium goes far back into the past. According to tradition, Jews were living in Belgium as early as the 2nd cent., having come there after being scattered far and wide following the destruction of the Second Temple. It is said that they were received hospitably and made their living by importing goods from Asia Minor to the various countries of Central Europe. The first reliable accounts, however, place the Jews in Belgium as early as the 4th cent.

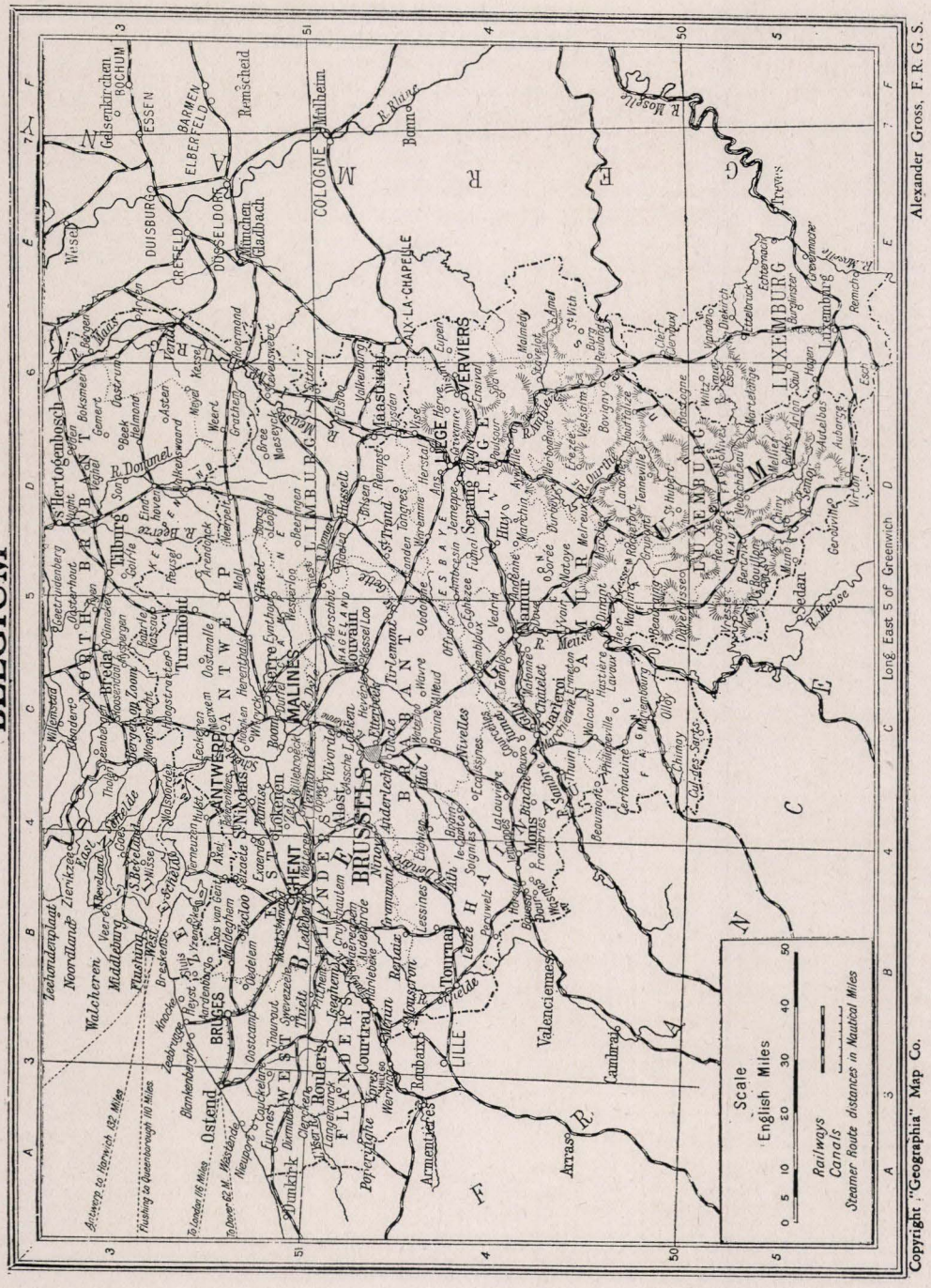
Fortune favored the Jews in the beginning, and their situation was quite advantageous; but under the Merovingian ruler, Chilperic (561-84), the Nero of the Franks, a sudden change took place and they were ruthlessly persecuted by a king who was bent on forcing the Jews to embrace Christianity. In the 8th and 9th centuries, however, the pendulum swung back in their favor. They were again accorded full rights and privileges under the following reigning monarchs: Pepin (751-68); Charlemagne (768-814); Louis le Debonnaire (814-40); and Charles the Bald (843-77). As a result, the Jews settled in Belgium in large numbers, and their relations with their Christian neighbors were amicable.

After the dismemberment of the empire of the Franks and the division of Belgium (870), persecution of the Jews began anew. Many of them fled from the country while commerce declined until it disappeared entirely. Pillagings and massacres were frequent, being actuated almost invariably by the desire to seize the coveted property of Jewish residents; in these seizures of property the frenzied Crusaders substantially participated. The list of Jewish martyrs of this period is large.

In the 13th cent. the situation was slightly improved. Under Henry III in 1260, a law was passed banishing all Jews who practised usury and permitting only those whose business was approved to remain and acquire property subject to enormous taxation. After his death, Henry's wife and successor, Alix, imposed such heavy financial burdens on the Jews as to bring about the eventual confiscation of their property, leaving them only the bare necessities of life. Nevertheless, while receiving only the shadow of legal protection, the Jews under Henry III and his successor recovered a certain measure of prosperity so that flourishing communities existed in many Belgian cities. Under the rule of Alix's son John I, the oppressive taxes and special laws were repealed; many Jewish families again settled in Belgium.

At this time many Jews driven out of England found refuge in Belgium. When the Jews were expelled from France in the early 14th cent., most of them went to Belgium, there to establish prosperous business houses. King John II granted them full rights and also accorded them the special privilege of establishing public credit banks; these rights were rescinded, however, by Pope Clement V in 1307. The Black Death (1348-49), which overran Europe, brought great misfortune to the Jews and had its repercussions in the renewal of false, fantastic and fanatical accusations levelled against Belgian Jews in common with the Jews of other European countries. These charges gave rise to recurrent persecutions and massacres, culminating in the Brussels Massacre of 1370, which completely destroyed the Belgian Jewish communities.

In the 16th cent. Spanish and Portuguese Marranos settled in Antwerp; but their lot was not a happy one while that city was under Austrian and Spanish domination. Relief came only when the power of Spain was weakened by the challenging might of the United Provinces and England. At the outset of the 18th cent., about the time when Belgium became a part of the Austrian Netherlands by the Treaty of Utrecht in 1713, Jews began to stream into that country. Moreover, when that kingdom became part of the French Republic in 1794, Jewish immigrants in large number settled in Belgium. Later, when the land came successively under Dutch rule in 1814 and under the rule of Napoleon in 1815, the Jews continued to enjoy full equality. After the independence of Belgium was


BELGIUM
Alexander Gross, F. R. G. S.
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Long. East 5 of Greenwich
Scale
English Miles
0 5 10 20 30 40 50
Railways
Canals
Steamer Route distances in Nautical Miles
COLOGNE
AACHEN
LIEGE
VERVIERS
LUXEMBURG
BRUSSELS
ANTWERP
GHENT
BRUGES
Ostend
Dunkirk
LILLE
Valenciennes
Cambrai
Arras
Tournai
Courtrai
Roulers
Turnhout
MALINES
Tirlemont
Namur
Charleroi
Mons
Ypres
Armentières
Verviers
Eupen
Malmédy
St. Vith
Arlon
Luxemburg
Echternach
Diekirch
Grevenmacher
Remich
Trèves
Sedan
Givet
Rocroi
Hirson
Maubeuge
Avesnes
Le Quesnoy
Orchies
Douai
Lens
Béthune
Hazebrouck
Cassel
Poperinghe
Furnes
Dixmude
Nieuport
Middelkerke
Blankenberghe
Zeebrugge
Knocke
Heyst
Flushing
Middelburg
Veere
Walcheren
Noordlande
Zeelandsplaat
Breskens
Terneuzen
Hulst
Axel
Sas van Gent
Eecloo
Maldeghem
Thielt
Roulers
Courtrai
Tournai
Ath
Leuze
Soignies
Binche
Thuin
Chimay
Couvin
Philippeville
Florennes
Dinant
Givet
Rocroi
Hirson
Vervins
Guise
Landrecies
Le Cateau
Cambrai
Bapaume
Albert
Péronne
Roye
Montdidier
Compiègne
Noyon
Soissons
Laon
Rethel
Mézières
Sedan
Carignan
Montmédy
Longwy
Arlon
Bastogne
Marche
Rochefort
Ciney
Dinant
Namur
Huy
Liège
Verviers
Eupen
Malmédy
St. Vith
Prüm
Bitburg
Wittlich
Trèves
Saarburg
Diekirch
Echternach
Grevenmacher
Remich
Luxemburg
Arlon
Virton
Longwy
Briey
Thionville
Metz
Pont-à-Mousson
Nancy
Toul
Commercy
Bar-le-Duc
Verdun
Stenay
Montmédy
Sedan
Mézières
Rethel
Vouziers
Grandpré
Clermont
Varennes
Montfaucon
Stenay
Dun
Damvillers
Spincourt
Etain
Briey
Longuyon
Audun-le-Tiche

sides the central consistory. According to the Règlement du Consistoire of April 24, 1892, the central consistory in Brussels directs all the affairs of Belgian Jewry and is composed of the chief rabbi, six members of the Brussels community, and one representative from each of the five groups. Membership in the Jewish community is voluntary.

Jews are not permitted to have cemeteries of their own in Belgium, and are thus compelled either to bury their dead in Christian cemeteries or convey the bodies to Holland, where the Jewish communities have three burial grounds. As for the congregations in Belgium, they are either Reform or Orthodox. The latter have become considerably stronger in recent years as the result of the immigration of Jews from Eastern Europe. Many Jewish students, who could not pursue their studies in their own countries and were not admitted into those of Central Europe, have come to Brussels, Ghent, and Liége, to complete their studies.

Relationship between Jews and their neighbors is cordial, and the government is liberally disposed. King Albert, in 1933, received the president of the Zionist Organization in an audience; on the holiday of Simhath Torah, in the same year, the Antwerp Cathedral chimes played *Hatikvah,* the Zionist anthem, as a token of good will toward Belgian Jewry.

With the advent of the Hitler regime in Germany in 1933, Belgium, as a neighboring country, became the goal of many refugees. About 4,800 came to the country in 1933 to 1934, and about 3,200 more in the period from 1934 to 1938; after the riots of November, 1938, 8,000 refugees fled to Belgium in the next four months. This flood of refugees gave an opportunity to the Fascist Rexist party to agitate against "the influx of foreigners," especially during the year 1938. There were minor instances of attacks against Jewish shops. However, the Belgians were generally opposed to anti-Semitic maneuvers, and the Rexists lost ground in the municipal elections of October, 1938, and were practically swept out of existence in the national elections of August, 1939. While the government found it necessary to protect national interests by closing the doors to immigration and setting up restrictions upon refugees, it at the same time increased its budget for the support of refugees from 360,000 to 6,000,000 Belgian francs, and a further increase to 8,000,000 francs for 1940 was contemplated. In August, 1939, a Coordinating Foundation was formed to facilitate the emigration of refugees from Germany; its executive president was the former premier, Paul van Zeeland.

It is worthy of note that a Jew, Professor Jacques Errera of Brussels University, was in 1938 awarded the Franqui prize of 500,000 francs for contributing to the scientific prestige of Belgium. In 1939 the Council of Jewish Organizations was engaged in organizing a united representative organization of Belgian Jews to coordinate their defense against economic and social discrimination.

Out of a total population of eight million in Belgium in 1940, nearly 100,000 were Jews. They live mainly in Antwerp, Brussels, Liége, Ghent, and Charleroi, where they carry on an active trade, principally in jewels and in articles made of gold. In Antwerp more than 35,000 Jews are resident. The number of Jews suffered a decrease after the Nazi invasion of Belgium in May, when thousands of refugees fled the country both before and after the invasion. Among them were numerous diamond dealers. Many refugees from Germany were arrested, and the Jews remaining in Belgium faced the threat of new anti-Jewish measures on the part of the conquerors.

See also: ANTWERP; BRUSSELS. ISRAEL GÜNZIG.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 35; vol. 4 (1927) 112; vol. 5 (1927) 655; Ginsburger, E., *Les juifs de Belgique au XVIIIe siècle* (1932); Ullmann, S., *Histoire des juifs en Belgique* (2 parts, 1927 and 1934); *American Jewish Year Book,* 1933-39 (under Review of the Year, under Belgium).

BELGRADE (BEOGRAD), former capital of Serbia and now of Yugoslavia. A Jewish community existed there probably during the Roman and Byzantine periods. A Sephardic community was founded in the city by Spanish Jews about 1549 during the reign of Suleiman the Magnificent; this community enjoyed important privileges through the influence of Don Joseph Nasi, Duke of Naxos. It remained under the spiritual supervision of Salonika until the proclamation of Serbian independence. The influx of refugees and other settlers increased its population during the 16th cent.

The peace of this prosperous community was disturbed and a long series of sufferings began when the Austrians captured Belgrade in 1688. Many Jews were then sold as slaves, and had to be redeemed by charitable organizations. The city changed rulers every now and then, for it became the object of long and fierce contention between the Austrians and Turks. When Prince Eugene reoccupied Belgrade in 1718, an Ashkenazic congregation was formed there. The Jews suffered serious losses during periods of unrest and hostilities (1718-39 and 1788-89). Many migrated to Vienna and other cities; the exodus continued in 1792, when the Turkish governor Topal Osman Pasha imprisoned many Jews. At this time the Ashkenazic congregation temporarily accepted the Sephardic ritual. Many Jews perished at the beginning of the revolutionary period which led to Serbian independence (1804-13); others lost their possessions and were scattered, and the synagogue was destroyed.

When Serbia became autonomous in 1826, the Jews, on whom some civic rights were conferred, began to take part in the political life of the country. The law of 1842 forbade them to live in the provinces, and limited their residence to Nish and the ghetto of Belgrade, which was composed of the quarters "Na Jaliji" and "Djordjol." In 1846, because of war entanglements, freedom of trading was withheld from the Jews and their residence in that province was forbidden. In the laws of 1856 and 1861 and in the constitution of 1869 the restrictions against the Jews were maintained; this caused active protests and interventions in favor of the Jews by England and other great powers (1861-67). David B. Russo, president of the Jewish community, was one of its most energetic and influential members in that period.

Although the Jews suffered equally in the losses caused by the bombardment of the city by the Turkish garrison in 1862, they became the victims of new restrictions and persecutions. Their number was reduced to 1,000 in 1867 through incessant emigration. A considerable improvement in their situation took place after

the proclamation of Serbian independence in 1878, many Jews having won distinction for valor on the battlefield. In 1877 Abraham Oser, a Jew, was elected to the Serbian Parliament. The improvement continued steadily from then on. The Serbs accepted the decision of the Congress of Berlin (1878); Prince Milan appointed six Jews as members of his bodyguard, and finally the constitution of 1889 abolished all anti-Jewish laws.

The first years after the Serbian independence were full of strife and struggle for the Jews, because they were considered pro-Turkish. The readjustment lasted until the rise of the new generation which had learned to speak Serbian instead of Spanish and had adapted itself to the new conditions. Nowadays absolute harmony prevails, and members of this generation have become important factors in the life of the country and state. They are mainly occupied with commerce, handicrafts and in the liberal professions. The Jewish population of Belgrade was 2,000 in 1888, 4,000 in 1905, 7,900 in 1927, and 8,936 in 1931.

A Hebrew printing-shop which supplied the Near East with prayer-books existed in Belgrade in 1837. Many Hebrew works were printed by the State Printery, which possessed Hebrew type from 1841 on. A Judeo-Spanish journal, *El Amigo del Pueblo,* was published in Belgrade from 1880 to 1893. At present the *Billten,* a Zionist bulletin, appears there quarterly.

Among the best-known rabbis of Belgrade who contributed to the political and spiritual advancement of the Jewish population are: the Talmudist Asher Zebulon (1620), who lived there before moving to Sarajevo; Judah Lerma (1642); Simhah Koen (1658); his successor, Chief Rabbi Joseph Almosnino, renowned Talmudist of Salonika, who labored for the redemption of the enslaved Jews through the Jewish communities of Germany in 1718; and the two contemporary scholars, Chief Rabbi Ignatz Schlang, head of the Ashkenazic congregation, and Dr. Isaac Alcalay, head of the Sephardic congregation and chief rabbi of Yugoslavia. His office is dependent upon the Ministry of Cults, as is that of all the rabbis, who enjoy the aid, confidence and authority of the government.

In 1927 the Sephardim of Belgrade had 6,000 members (1,138 taxpayers), two synagogues and two cemeteries. The Ashkenazim had 1,250 members (350 taxpayers), one synagogue and one cemetery. The prayers are read mainly in Hebrew, but some are read in old Castilian or in Serbian. The sermons are delivered in Serbian. Seven hundred Jewish children attended the public schools of Belgrade in 1918; most of these attended also the special Hebrew classes which employ seven men teachers and one woman teacher. The Jewish seminary which existed in Belgrade is now closed for lack of students.

The list of many well-known Jews of Belgrade includes four who distinguished themselves during the Russo-Turkish War (1876-78): Dr. Samuel Pops, physician, and Dr. Samuel Brühl, both of whom were decorated with the Order of the Cross of Tacovo; Benjamin Russo, who received a silver medal; and Michel Oser, cornetist, who was decorated and promoted on the battlefield. Hayim Davitcho, whose brother Benko fell in the Balkan War, is a distinguished member of the Yugoslavian diplomatic service; he translated several dramas into Serbian from Spanish, and wrote a series of novels dealing with Belgrade Jewish life. Dr. Friedrich Pops, president of the Ashkenazic congregation, was for a time vice-mayor of Belgrade. Schemaja de Mayo was elected to the Yugoslavian Parliament in 1927.

Belgrade is the seat of the Federation of Jewish Rabbis, of the Federation of Yugoslavian Sephardic Jews, of a B'nai B'rith Lodge, and of a branch of the Zionist organization. NICHOLAS SARGOLOGOS.

Lit.: Alcalay, Isaac, "The Jews of Serbia," *American Jewish Year Book,* 1918-19 (5679) 75-87; Franco, M., in *Jewish Encyclopedia,* vol. 2, pp. 657-58; vol. 11, pp. 205-6; Loeb, I., *La situation des Israélites de Turquie, Serbie et Roumanie,* pp. 28, 45-81; Schlang, I., *Yebrejyy Beograd; Yevreiski Almanah,* vols. 1-5 (1925-30).

BELIAL, probably the only compound word in classical Hebrew, composed of *beli,* "without," and *ya'al,* which has been variously interpreted as "profit" or "worth," thus giving Belial the meaning "worthlessness." Therefore the frequently mentioned "sons of Belial" are worthless, base, good-for-nothing persons (*Deut.* 13:14; *Judges* 19:22). A better explanation, which takes into consideration also its use in *II Sam.* 22:5 and *Ps.* 41:9, is that *ya'al* (or perhaps better *'al* alone, since the Yod may well be the result of attraction from the final letter of *beli*) means "ascending," and that the entire word means "(the land of) never ascending," i.e. the nether-world, to which the Babylonian term "the land of no-return," a title of the subterranean realms, is a parallel. In the New Testament (*II Cor.* 6:15) Belial is personified as the devil (cf. the similar development of Abaddon). Beliar is a later variation or modification of Belial.

See also DEMONS.

Lit.: Burney, C. F., *The Book of Judges,* 467-69.

BELIAS, Moroccan ambassador of the 17th cent. All that is known of his life is that in 1608 he brought his credentials from Sherif Muley Zaidan of Morocco to Prince Maurice of Nassau, stadholder of the Netherlands Republic. He was perhaps the ancestor of G. Belias, who published a Hebrew-Spanish dictionary under the double title *Otzar Dibre Lashon Hakodesh* and *Diccionario de la lengua santa con la declaracion en lengua sephardi* (Constantinople, 1855).

BELIEF, *see* CREED; DOGMA; FAITH.

BELILHOS, DANIEL, poet and teacher, who lived in Amsterdam in the second half of the 17th cent. In 1680 he became head of the Maskil el Dal Talmudical academy; he was also a teacher at the Talmud Torah and a preacher for the Maskil el Dal and Temime Derech societies. He was the son-in-law of Isaac da Fonseca Aboab, at whose obsequies he preached the funeral oration. His only published work is a poem that was printed, together with Jacob Judah Leon's translation of *Psalms,* under the title *Kodesh Hillulim* (1671). His most ambitious work, a description of the Creation and the life of Adam in Paradise, *Toledoth Adam,* is extant in manuscript.

BELISARIO, MIRIAM MENDES, Sephardic (Spanish Jewish) author and teacher, b. London, 1820; d. London, 1885. She was the granddaughter of the

Sephardic Haham and preacher Isaac Mendes Belisario (d. London, 1791). For a considerable period, together with her sisters, she conducted and taught in a private school for Sephardic girls in London. Her *Sabbath Evening at Home; or, Familiar Conversations on the Jewish Religion, Its Spirit and Observances* (London, 1856) was written, in the form of dialogues, for instruction in Jewish religion and practices.

BELISHA, LESLIE HORE-, *see* HORE-BELISHA, LESLIE.

BELKIN, SAMUEL, professor, b. Poland, 1911. After receiving his ordination from Rabbi Simeon Shkop, head of the Grodno Rabbinical College, he came to the United States in 1929. In 1935 he received his Ph.D. degree from Brown University, in the same year being appointed professor of Greek and rabbinics at Yeshiva College, New York city. In 1939 he became also associate editor in rabbinics of this encyclopedia. He has written: "The Religious Background of Paul" (*Journal of Biblical Literature,* 1935); "The Alexandrian Source of Contra Apionem" (*Jewish Quarterly Review,* 1936); "Dissolution of Vows and Oaths in the Gospels and Contemporary Jewish Literature" (*Journal of Biblical Literature,* 1936); *Alexandrian Halakah in Apologetic Literature of the First Century C.E.* (Philadelphia, 1936); *Philo and the Oral Law* (1937).

BELKIND, ISRAEL, teacher and Zionist organizer, b. Lahoisk, Russia, 1861; d. Berlin, 1929. He had not yet completed his studies at Kharkov when he founded, in 1882, the national organization of Jewish students which became famous under the name of Bilu. He then went to Palestine, where he helped establish the colony Rishon Lezion. Thereafter he took an active part in the work of Jewish colonization in Palestine. In 1889 he founded a school in Jaffa, introducing Hebrew as the language of instruction. He wrote elementary Hebrew text-books on geography, history and arithmetic. In 1902 he initiated the Hebrew agricultural school Kiriath Sefer. In later years Belkind devoted his energies to the project of transporting to Palestine the orphans left stranded by the post-War pogroms in the Ukraine.

Among Belkind's other works are: *Sovremenaya Palestina* (Odessa, 1903); *Die Ershte Shrit fun Yishuv Eretz Yisroel* (2 vols., New York, 1917); *Eretz Yisroel* (New York, 1919).

BELKIS, Arabic name for the queen of Sheba; *see* SHEBA, QUEEN OF.

BELLA, woman of Talmudic learning, wife of Rabbi Joshua Falk, b. Lemberg, about 1564; d. Jerusalem, probably in 1622. She was the daughter of Rabbi Israel Edels, who was head of the Lemberg Jewish community. She early took an interest in Talmudic studies and was reputed to have had an extraordinary knowledge of Halachic matters. Her son, Rabbi Joseph Yuspa Hakohen, in the introduction to his father's *Derishah Uferishah,* mentions a decision of his mother according to which the blessing over the lights for the festival should be recited after they are kindled. This opinion was later attacked by Rabbi Abraham Abele Kalisker, but was defended by Ezekiel Landau. Bella assisted her husband in teaching his more advanced students. After his death she moved to Jerusalem, where she died at the age of fifty-eight.

Lit.: Kayserling, *Die jüdischen Frauen,* 177, 358.

BELLA, Yiddish authoress, who lived in Prague at the end of the 17th and the beginning of the 18th cent. Her father, Rabbi Issachar Baer Halevi Horowitz, was head of the Prague Yeshiva; her husband, Joseph ben Hayim, was cantor there. Bella wrote the Yiddish tales *Ehe noch Juden haben zu Prag gewohnt* (with Rahel Raudnitz) and *Yitzhak ben Eliezer,* as well as a number of Yiddish prayers for private devotion (Tehinoth).

BELLELI, LAZARUS (MENACHEM), author and philologist, b. Corfu, 1862. He was professor of Hebrew at the University of Salonika, and wrote *Hebrew Grammar for Greeks* (Greek) and a paper on the Elephantine and Assuan papyri (1909), in which he questions their identity. He translated Théodore Reinach's *Histoire des Israélites* into Greek, and contributed to the *Revue des études juives* and *Jewish Quarterly Review.*

BELLETTE, learned woman, sister of Rabbi Isaac ben Menahem "the great," who lived in Orleans, France, in the second half of the 11th cent. Zunz erroneously assumed that she was the sister of Rashi. She was evidently considered an authority, because Halachic opinions delivered by her are mentioned by Rashi (*Haorah,* vol. 1, p. 173; also *Pardes,* Constantinople ed., 4b; Warsaw ed., No. 273, p. 100a), and in *Mahzor Vitry,* No. 509, p. 635, *Or Zarua,* vol. 1, p. 98, and *Asufoth,* 48b.

Lit.: Luzzatto, *Otzar Nehmad,* vol. 2, p. 10; Gross, H., *Gallia Judaica* (1897) 33.

BELLISON, SIMON, clarinetist, b. Moscow, 1884. After graduating with high honors from the Moscow Conservatory, he was for ten years solo clarinetist of the Moscow Opera House Orchestra, and a member of the Moscow Symphony Orchestra. Early in his career he interested himself in Jewish music. He was one of the original founders of the Jewish Folk Music Society in Moscow. In 1902 he founded the Moscow Quintet, which performed important national Jewish music. Some years later, in 1918, he founded the *Zimro,* which toured Siberia, China, Japan, Canada and finally the United States in programs devoted exclusively to Jewish music.

In 1910 Bellison was appointed clarinetist in the orchestra founded and directed by Serge Koussevitzky. Five years later, he became a member of the Imperial Opera Orchestra at St. Petersburg.

After coming to the United States in 1921, Bellison became first clarinetist of the New York Philharmonic Symphony Orchestra, a position which he still held in 1940. In 1925 Bellison organized the Stringwood Ensemble which, for several seasons, gave concerts in the United States and Canada. He has been a frequent guest artist with world-famous string quartets, particularly in performances of the clarinet quintets of Mozart and Brahms.

Lit.: Thompson, Oscar, *Cyclopedia of Music and Musicians;* Wier, Albert E., *The Macmillan Encyclopedia of Music and Musicians.*

BELMONT, family in Alzey, Rhine-Hesse, Germany. The family is traced back to the Portuguese

Dutch Marrano family of Belmonte who were granted the name in 1519 by King Manuel of Portugal. In 1551 one of the family, named Bartholomew, went to The Netherlands and translated the name into de Schonenberg. The Alzey branch traces its origin to Isaac Simon, who at the end of the 18th cent. took the family name of Belmont. The family was the most important Jewish family in Alzey, the grandfather being called "the head of the Jews in Alzey"; Isaac Belmont left the city 30,000 florins, 20,000 of which were converted into a fund for defraying congregational expenses and providing dowries for poor girls. Simon Belmont—the father of August Belmont, who founded the American branch of the family—was a prominent member of the Jewish congregation in Alzey.

Lit.: Gottheil, R. J. H., *The Belmont-Belmonte Family* (1917).

BELMONT, AUGUST, banker and diplomat, b. Alzey, Rhine-Hesse, Germany, 1816; d. New York city, 1890. His family has been traced back to the Portuguese and Dutch Marrano family to which the city of Belmonte was given in fief by King Manuel of Portugal in 1519 as well as the family name of Belmonte. The Alzey branch of the Belmont family traces its origin back to Isaac Simon, who assumed the family name of Belmonte at the end of the 18th cent. The Belmontes were considered the leading family in Alzey; and their oldest member was called "the head of the Jews" there.

August Belmont entered the House of Rothschild, in Frankfort, Germany, at the age of fourteen, after a brief education in that city. Showing a remarkable aptitude for finance, he was soon promoted to the Naples office. It was while he was on a commission to New York that the financial panic of 1837 struck. Belmont, realizing the commercial possibilities of the United States, resigned his position with the Rothschilds, settled in New York city, and went into business for himself. Practically penniless while laying the foundation of the firm of August Belmont and Company, he became a successful banker almost immediately; he also profitably conducted a United States agency for his former employers.

In 1844, he was appointed by the Austrian government as its consul-general in the United States; this post he held until he resigned in 1850. Belmont thereafter supplemented his commercial life and activities by means of a keen interest in politics, and three years later, in 1853, he was appointed by President Franklin Pierce as American chargé d'affaires in The Hague, Holland, serving until the expiration of Pierce's term in 1857.

During the Civil War Belmont raised and equipped the first German-born regiment sent from New York city. His intercession with powerful European bankers in behalf of the Union side of that conflict was considered invaluable.

Belmont's political influence was wide. From 1860 to 1884 he was a Democratic National Committeeman. Widely known as a patron of art, he possessed one of the finest collections of paintings in New York. Owner of one of the finest racing stables in the country, he was for many years president of the American Jockey Club and accomplished many reforms in thoroughbred racing.

His wife, the daughter of Commodore Matthew C. Perry, was a dominant figure in New York's society circles. A selection of Belmont's letters and speeches, privately printed at New York in 1870 under the title of *A Few Letters and Speeches of the Late Civil War,* was reprinted twenty years later, after his death, under the title of *Letters, Speeches and Addresses of August Belmont* (New York, 1890).

ABRAHAM I. SHINEDLING.

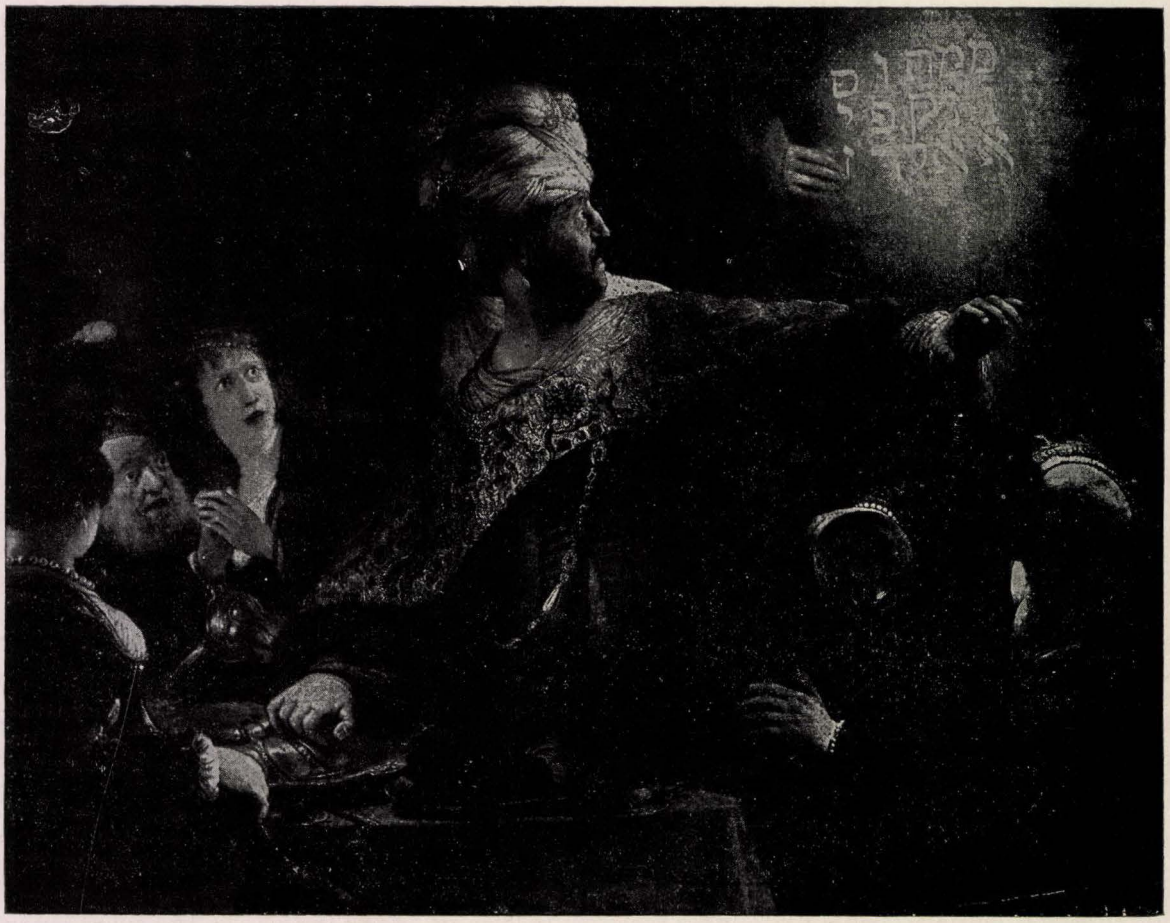
Lit.: Gottheil, R. J. H., *The Belmont-Belmonte Family* (1917) 173-75; *Dictionary of American Biography,* vol. 2 (1929) 169-70.

BELMONTE, a small city in the Portuguese province of Beira-Baixa, with a total general population of 8,331 (1930 census). A community of individuals of Jewish descent (Christãos-Novos, "New Christians," or Marranos), numbering about 200, is still to be found in Belmonte. These Portuguese Marranos were discovered by, and are under the religious and educational guidance of, Captain Arthur Carlos de Barros-Basto, head of the Marrano Jewish community of Oporto. A stone from an old Jewish synagogue in Belmonte bearing a Hebrew inscription is preserved in the city museum of Castello Branco; this is believed to date from the year 1297 and to indicate the presence in Belmonte in the 13th and 14th centuries of a much larger Jewish congregation.

BELMONTE, a Portuguese-Dutch Marrano family which traces its origin back to Don Iago y Sampayo, to whom the city of Belmonte was given in fief in 1519 by King Manuel of Portugal. Of the numerous members of this family, a few, including the branch which later, under the name of de Schonenberg, produced world-famous diplomats, re-embraced the Jewish faith in the 16th and 17th centuries. Of the list of important representatives of this family who distinguished themselves in politics and diplomacy as well as in the affairs of Jewry, the following are especially deserving of mention:

ISAAC NUÑEZ BELMONTE (Don Manuel de Belmonte), b. Amsterdam, The Netherlands, in the first half of the 17th cent.; d. Amsterdam, 1704. He was general agent of the king of Spain from 1664 to 1674, and then resident minister to Holland. With this office he combined active zeal for the interests of his coreligionists. A life-long resident of Amsterdam, he also founded the Academia de los Floridas (1685), in which men and women met to read aloud the results of their poetic attempts.

JACOB ISRAEL BELMONTE (1570-1629), who came to Amsterdam from Madeira toward the end of the 16th cent. He was one of the founders of the Amsterdam Jewish congregation Beth Jacob, interested himself in its development, and also exhibited a lively literary activity. He was one of the first Jews to develop Spanish literature on foreign soil. Under the name of Hiob (Job) he wrote Spanish verses depicting the sufferings of his people and their persecutions by the Inquisition. Shortly after his death in 1629, the Haham Morteira founded the Yeshiva Kether Torah, called also Etz Hayim, in his memory.



"Belshazzar's Feast." Rembrandt's vivid depiction of the terrifying effect of the mystic words "mene mene tekel ufarsin" that appeared on the wall as the last ruler of Babylon brought forth the sacred vessels taken from the Temple

Moses Belmonte (1619-47), poet and founder of the society Gemiluth Hasadim in Amsterdam. Besides his own poetry, he composed oft-printed Spanish translations of the *Song of Songs* and *Pirke Aboth.*

Lit.: Gottheil, R. J. H., *The Belmont-Belmonte Family* (1917) 103-9, 114-17, 130 and passim; Kayserling, M., *Sephardim* (1859) 289; Da Silva Rosa, J. S., *Geschiedenis der Portugeesche Joden te Amsterdam* (1925) 6-7, 24-25.

BELMONTE, BENVENIDA COHEN, Spanish poetess of the first half of the 18th cent. She lived in London, and was the sister of Mordecai Nuñez de Almeyda, noted as a patron of art and literature. Her mother was Manuela Nuñez de Almeyda, herself a gifted poetess. Like the latter two, she wrote Spanish sonnets praising the Marrano poet Daniel Israel Lopez-Laguna's Spanish translation of *Psalms* entitled *Espejo Fiel de Vidas* (Faithful Mirror of Lives; London, 1720). Another of her poems paid honor to Samuel Cohen Nassy (or Nassi), prominent Surinam colonist, member of the Surinam Jewish community in the 17th cent. and champion of Jewish rights and privileges in that colony.

BELSHAZZAR, son of Nabonidus, king of Babylonia, and last ruler over the city of Babylon. According to the story told in *Dan.* 5, he had prepared a great feast, in the course of which he brought forth the sacred vessels taken from the Temple at Jerusalem. Immediately a hand came forth and wrote upon the wall the mystic words *mene mene tekel ufarsin.* None of the official magicians was able to interpret them, but when Daniel, at the suggestion of the queen, was summoned, he unraveled their meaning as a prediction of the coming end of the kingdom and its division between the Medes and the Persians. That same night Belshazzar was slain.

Classical writers describing the fall of Babylon do not mention the name of Belshazzar, although Herodotus records that the city was captured at night during a feast, and Xenophon had heard that the last king of Babylon was a "godless" being. The Bible, therefore, was the only source for the existence of Belshazzar until the discovery in the 20th cent. of inscriptions mentioning him. In these his name is given more exactly as Bel-shar-utzur ("Bel, guard the king!"); he was a general in the army, and probably wielded the reins of government in place of his aged father, so that his title of "king" in *Daniel* is only slightly wrong. The words in the inscription that tell of the fate of Belshazzar are missing, but it is probable that he was killed in the course of the war. *Dan.* 5:11 erroneously makes Belshazzar the son of Nebuchadnezzar, from which the critics argue that the book was written much later than the time of Belshazzar.

BELSKIE, ABRAM, sculptor, b. London, 1907. Leaving school at the age of fourteen, he spent three years as apprentice to the Scotch artist, William M. Petrie, at the same time attending evening classes, and, later, the Glasgow School of Art. In 1926 he won the John Keppie Traveling Scholarship, which gave him a chance to study on the continent. From 1927 to 1929 he served as assistant to several sculptors and was temporary instructor in sculpture at the Glasgow School of Art. In 1929 he came to the United States, where he continued his studies and was assistant in the studios of John Gregory and Malvina Hoffman. He subsequently established a studio of his own in Closter, N. J., and in 1939 became a United States citizen.

Belskie has executed numerous works, both in marble and bronze, in the form of busts, figures and plaques. His sculpture is characterized by roundness of contour and firmness of stance, producing a striking and pleasing appearance. In his *The Three Hebrew Youths,* a plaque made for the Jewish Theological Seminary, New York city, he uses the story of the three companions of Daniel in the fiery furnace to symbolize the dignity, resignation and stoical calm of the Jewish people under persecution. His other works include: *The Christ Child* and *The Moonbeam* (Brook Green Gardens, South Carolina), *A Pirate's Head* (Mariners' Museum, Newport News, Va.), a bust of Will Rogers, and *Adoration.* A notable achievement was the execution, in conjunction with Dr. Robert L. Dickinson, of twenty-five life-size models showing the growth and birth of a baby, which were exhibited at the New York World's Fair, 1939-40. The originals are intended for the New York Academy of Medicine; duplicate series are in the American Museum of Natural History and the Maternity Center Association, New York city, and the Field Museum, Chicago.



"The Three Hebrew Youths," a plaque by Abram Belskie made for the Jewish Theological Seminary of America

BELZ, city in the eastern part of Poland, about forty miles north of Lwow (Lemberg); in the 20th cent. it had a population of about 4,000, of which nearly fifty per cent were Jews. The first Jewish settlement in Belz dates back at least to the 16th cent., and a Jew named Josko is mentioned at that time as an important trader. In 1517 a dispute arose between the Jews of Belz and the townsmen, which was settled when King Sigismund decreed that Jews might sell their merchandise in the public market. In 1550 there were 204 Jews in the city, who occupied thirty-two houses. Belz was completely destroyed in the wars between the Poles and Swedes in 1655-56. When the town was rebuilt the Jews received the right to build or purchase houses anywhere in the city in return for accepting the jurisdiction of the town council in matters of taxation. The Jewish community gradually grew from 716 in 1765, to 1,800 in the 19th cent., and to over 2,000 in 1921.

Belz was early famous for its rabbis. These include such names as Joel Sirkes (about 1615); Nahman ben Meir Rapoport (about 1671); Gershom Cohen Rapoport (about 1687); Zechariah Mendel ben Aryeh Loeb (about 1689-1705), who wrote the commentary *Baer Heteb* to the *Shulhan Aruch;* Abraham Abele ben Elhanan; and Aaron ben Rabbi Zebi (d. 1816). The successor of the latter was Rabbi Shalom ben Eleazar Rokeah, who was the first Zaddik of Belz. As the result of his efforts Belz became a center of the Hasidic movement, and the Belz dynasty was known for its uncompromising orthodoxy. Shalom Rokeah was succeeded by his son Joshua and by Rabbi Issachar Baer (d. 1928).

BELZYCE, town in central Poland, situated near Lublin; in the 20th cent. it had a population of about 3,500, of which a little over one-half were Jews. As early as the 16th cent. Jews were living in the main section of the town, and the community flourished until the time of the Chmielnicki uprising of 1648, when it suffered severely. Apparently the community was annihilated, for the oldest Jewish tombstone in the cemetery dates from 1700. Another cemetery, founded in 1825, has a large tomb containing the bodies of five Jews who were hanged by the Poles just before the Polish uprising of the 1860's. Among the famous Jews who lived in Belzyce were Jacob of Belzyce, celebrated apologete and physician, who wrote an apolo-

getic work in Polish in the 16th cent. (both the work and its title have been lost), and the Zaddik Gedaliah Samuel Jakubsohn, a 19th cent. Hasidic leader.

BEMIDBAR (Biblical book), *see* NUMBERS.

BEMPORAD, AZEGLIO, astronomer, b. Siena, Italy, 1875. Until the introduction of the Italian racial legislation in 1938 he was director of the astronomical observatory of Capodimonte in Naples. He began his scientific career in the astronomical observatory of Turin (1899-1900), and afterwards studied at Heidelberg, Germany, for three years. Appointed director of the observatory in Catania, he was promoted in 1912 to the observatory of Capodimonte, one of the most important in Italy, which he directed for over twenty-five years. A member of the Royal Academy "dei Lincei," he won fame through his works on refraction and on the absorption of the cosmic rays by the earth's atmosphere.

BEMPORAD, ENRICO, publisher, b. Florence, Italy, 1868. He was the founder of the "Società Editrice Bemporad," and became one of the most important Italian publishers, particularly in the field of juvenile and scholastic literature. He promoted and organized the International Book Fair in Florence, and won the Golden Medal of the Italian ministry of education. He was vice-president of the Italian Book Institute and was decorated with the Golden Medal of the Fascist Party for his work in spreading Italian books abroad. Bemporad's publishing company passed into "Aryan hands" when the Italian racial laws were passed in 1938.

BEN (literally, "son of"; figuratively, "belonging to"; its Aramaic equivalent is Bar), a word frequently found in Biblical Hebrew in combination with a substantive (in the same manner as *ba'al* ("lord") and *'ish* ("man")) as the paraphrase of an adjective. Thus *ben maveth* ("son of death") means "deserving of death." Ben also precedes the number in stating age, e.g., *ben arba 'im shanah,* "forty years old." It is widely used in modern Hebrew in such phrases as *ben berith* ("co-religionist," "fellow Jew") and *ben Torah* ("versed in the Torah"). Until the enactment of civil legislation regulating the surnames of Jews in Germany and other countries about the end of the 18th cent., Ben—corresponding to the Arabic Ibn—was often used in the construction of proper names by combination with the name of the father (e.g., Benzion; cf. Mendelssohn, originally Ben Mendel).

BEN AMI (pseudonym), *see* RABINOWICZ, MORDECAI.

BEN-AMI (originally **SHIEREN**), **JACOB,** actor and director, b. Minsk, Russia, 1890. Following his engagement at the Municipal Theatre in Minsk, which he joined when only seventeen, he toured the country with several troupes. He met Perez Hirshbein in Odessa in 1909, and the two organized a Jewish dramatic theatre where Ben-Ami played and directed. In 1912 he accepted an invitation to appear with Rudolph Schildkraut and Sarah Adler in America. After terminating a successful appearance with this pair, he toured the United States until 1919, when, with L. Schnitzer, he organized the Jewish Art Theatre in New York.

Ben-Ami's first performance on the English-speaking stage was at the Greenwich Village Theatre in 1920. Since then he has been associated with the Guild Theatre (1926) and the Civic Repertory Theatre (1929-31). He served as collaborator with Isaac Van Grove in the dramatic direction of *The Romance of a People* (1933), acted in Franz Werfel's *The Eternal Road* (1935), and directed Victor Wolfson's *Bitter Stream* (Theatre Union, 1936).

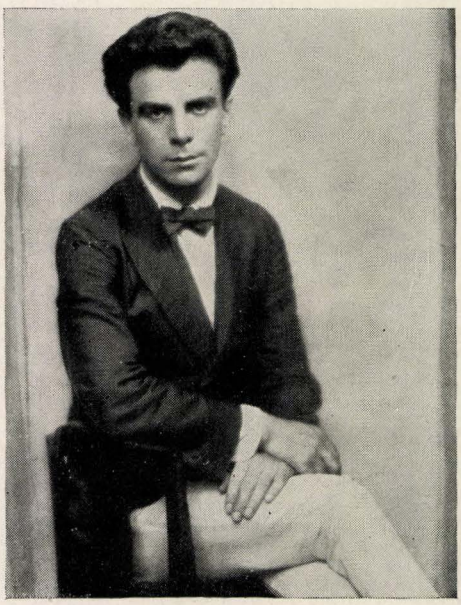
The Wandering Jew served as the vehicle for Ben-Ami's cinema debut in 1933. In 1939 Ben-Ami turned producer, staging I. J. Singer's novel *East of Eden* in New York city under the title *Chaver Nachman.* He also played the title role.

BENAS, BERTRAM BENJAMIN BARON, barrister-at-law, lecturer at the Liverpool Board of Legal Studies, b. Liverpool, England, 1880. He graduated from the University of Liverpool, and was called to the bar by the Middle Temple in 1906. He is visiting lecturer in legal subjects at Bonar Law College, Ashridge.

Benas is active in Jewish congregational and communal life. He is president of the Liverpool branch of the Anglo-Jewish Association, a member of the Board of Deputies of British Jews, and founder and one-time president of the Liverpool B'nai B'rith Lodge. He is chairman of the Liverpool Music Guild, and has served as president of the Literary and Philosophical Society (1922-23) and of the Union of Jewish Literary Societies (1923-25). In 1938 he was named president of the Liverpool Athenaeum, the first Jew so to be honored.

He has published several books on English law, notably *Common Law and Chancery Pleadings* (1924, with Judge Reginald Clare Essenhigh) and *The New Law of Property Explained* (1925, with Lord Justice Leslie Scott). He wrote an important article on "The Civil Status of Woman in English Law," and contributed to the *Encyclopedia of the Laws of England.* He also published *Later Records of the Jews in Liverpool* (1929).

His father, BARON L. BENAS (b. Liverpool, 1844; d.



Jacob Ben-Ami



Ithamar Ben Avi

London, 1914), was for a number of years a justice of the peace for Liverpool. An energetic Jewish scholar and communal worker, he was founder of the first branch of the Alliance Israélite Universelle in England.

BEN ASHER, AARON BEN MOSES, usually called Ben Asher, prominent Masorite who lived in Tiberias, Palestine, b. 900; d. Jerusalem, 960. Some Jewish historians have erroneously assumed that he was a Karaite. His codex of the Bible, mentioned by Maimonides in his *Yad Hahazakah* (*Hilchoth Sefer Torah* 8:4), has not yet been discovered. Written according to the Masoretic rules, it had vowel-signs and accents, and was intended as a guide for the correct reading of the Biblical text. On the other hand, his manuscript of the text of the Prophets is preserved in the Karaite synagogue of Cairo. His Masoretic textbook, *Dikduke Hateamim,* was first published in 1517. It was critically edited by S. Baer and H. L. Strack and reissued in Leipzig in 1879. The Karaite Judah ben Elijah Hadasi, in his book *Eshkol Hakofer,* mentions a work of Ben Asher called *Shemonim Zugim Bamasorah.* Leopold Dukes published a treatise, *Konteras Hamasoreth,* which is ascribed to Ben Asher (Tübingen, 1846). His *Shemonim Zugim,* a list of eighty homonyms, was incorporated in *Masora Finalis.*

Lit.: Baer, S., and Strack, H. L., *Dikduke Hateamim* (1879); Harris, I., "The Rise and Development of the Masorah," *Jewish Quarterly Review,* vol. 1, p. 247; Mann, Jacob, *The Jews in Egypt and Palestine,* vol. 1, p. 44 et seq.

BEN AVI, ITHAMAR (Ben-zion ben Judah Perlman), journalist and author, b. Jerusalem, 1884. His father, Eliezer ben Judah, the celebrated champion of Hebrew as a living language, gave him an elementary education entirely in Hebrew, in order to show that the language could be adapted to modern purposes. Ben Avi then continued his education at Paris and Berlin, later returning to Palestine, where he took up a journalistic career, contributing articles to *Hatzebi, Luah Ahiasaf* and other periodicals.

In 1902 Ben Avi became editor of the first Hebrew daily, *Haor,* founded by his father; since then he has edited *Doar Hayom* and the *Palestine Weekly.* His writings include *Berakim* (1914), poems; *Hayamah* (1936); *Shema Yisrael* (Jerusalem, 1927). The latter was the first Hebrew book to be written in Roman characters, and in 1934 he began to issue the *Doar Hayom* in the latter alphabet. This was due to Ben Avi's feeling that Hebrew should abandon its own alphabet in favor of the one now in use among European nations, which he claims is actually nearest to the old Hebrew writing.

Ben Avi visited the United States at the beginning of the World War, when he was forced to leave Palestine because of his anti-Turkish attitude. Here he wrote for Hebrew and English magazines.

BEN AVIGDOR, *see* SHALKOVITZ, ABRAHAM LEIB.

BEN AZZAI, SIMEON, Tanna of the younger group of the second generation, in the early part of the 2nd cent. C.E. His teacher was Joshua ben Hananiah, and he was both disciple and colleague of Akiba. Ben Azzai was not overawed by the great learning of the latter, and did not hesitate to defend the views of his earlier teacher Joshua against those of Akiba, or to assert his own opinions. Thus while Akiba held that the duty of studying takes precedence over the practising of the commandments, implying that one may submit to a persecutor's ban on Jewish rites, Ben Azzai held that complete love of God, as enjoined in *Deut.* 6:5, required one even to give up his life for the sake of the commandments. Akiba had regarded the passage, "Thou shalt love thy neighbour as thyself" (*Lev.* 19:18), as the essence of the Torah; Ben Azzai took a still more universalistic view, for his choice was "This is the book of the generations of man" (*Gen.* 5:1), which teaches the equality of all men and hence justice for all (*Sifra Kedoshim,* paragraph 2, chap. 4).

In order that his studies might not be interrupted by the cares of a family, Ben Azzai never married, saying that the Torah was his love (*Tos. Yeb.* 8:4). His authority became so renowned in later generations that teachers such as Johanan, Abba Aricha, Abaye and Raba would use the expression "Here I am Ben Azzai!" to describe their complete authority in a particular field. Like Ben Zoma, he was one of those who "entered the Pardes" (indulged in metaphysical speculation, probably), and as a result of this he died at an early age (*Hag.* 14b-15a), though he may have been a victim of the Hadrianic persecutions (*Midrash Lam.* 2:2).

He expressed his opposition to Christianity, which had been newly shaped by Paul and which had made concessions to paganism, in the following words: "*Lamentations* begins with the word *'echah,* אֵיכָה; this means that Israel will not be driven into exile as long as the people recognize the unity of God (א equals 1), obey the Ten Commandments (י equals 10), preserve circumcision, which was commanded in the twentieth generation after Adam (כ equals 20), and revere the Five (ה equals 5) Books of the Torah" (*Midrash Lam.* 1:1).

He also refuted other heretical doctrines by references to the Scriptures (*Sifre Num.* 143). His view of the world and of destiny is strikingly expressed in the statement (*Yoma* 38ab): "By your name men will call you; on the spot destined for you men will place you; what is destined for you men will give you; no man may obtain that which is destined for his fellow-creature; and no power on earth can maintain its

position a second longer, when another is supposed to step into its place." SCHULIM ABI TODOS.

Lit.: Hamburger, J., *Realencyclopaedie für Bibel und Talmud,* vol. 2, pp. 1119-21; Bacher, Wilhelm, *Die Agada der Tannaiten,* vol. 1, pp. 409-24; vol. 2, pp. 672-73; Graetz, H., *History of the Jews,* vol. 2 (1927) 258, 381.

BEN BABOI (PIRKOI BEN BABOI), Talmudic scholar who lived in Babylonia about 790-820. It is uncertain whether Baboi was the actual name of his father or Ben Baboi as a whole was his family name. He is known from fragments of a work discovered in the Cairo Genizah and bearing his name. It was intended to be sent to the Jewish teachers in Palestine and to persuade them to adopt the interpretations of the Law as laid down by the Babylonian teachers, who were then asserting their leadership in Jewry. This work, since it discusses the differences between the practices in the two countries, contains much valuable information. It further suggests the surmise that the author came originally from Palestine, and that he studied at the academy at Pumbeditha, since he follows the latter's method of teaching.

The fragments of Ben Baboi's work are scattered in the libraries of Leningrad, Cambridge and Oxford. The first fragment was published by Harkavy (*Hagoren,* vol. 4, pp. 71-74); the second by L. Ginzberg (*Geonica,* vol. 2, pp. 50-53). Jacob Mann joined the two fragments, added another, and for the first time demonstrated the authorship of Ben Baboi (*Revue des études juives,* vol. 70, pp. 113-48). Other fragments have since been published by Epstein (*ibid.,* vol. 75, pp. 181-83) and Ginzberg (*Ketaim Mikithbe Hageonim,* 139-47). Neither the beginning nor the end of the work has been preserved.

Lit.: Ginzberg, L., *Ginze Schechter,* vol. 2 (1929) 504-73; Epstein, J., in *Tarbiz,* vol. 2, pp. 411-12; Lewin, B. M., *ibid.,* pp. 383-405; Mann, J., *ibid.,* vol. 5, pp. 178-79.

BEN BAG BAG and BEN HE HE, two Tannaim of the 1st cent. Two sayings, one in the name of each sage, are incorporated in *Aboth* (5:22-23). Because they are similar in style and contents to the sayings of Hillel and are, in fact, attributed to him in *Aboth de Rabbi Nathan* (chap. 12), it has been conjectured that these curious names are pseudonyms used by students of Hillel. According to another view, both names refer to the same person, possibly the proselyte whom Hillel convinced of the truth of tradition by demonstrating that even our knowledge of the order of the alphabet is based upon our belief in oral teaching (*Sab.* 31a). The name "Ben Bag Bag" would then illustrate the fact that the Beth always precedes the Gimel in the alphabet. The Tosafoth (on *Hag.* 9b) and the *Sefer Yuhasin* point out that the numerical value of He (5) is identical with that of Bag (Beth, 2; Gimel, 3), and thus seek to establish the identity of the two persons.

There is, however, no need for these ingenious assumptions. In *Hag.* 9b Ben He He asks two questions of Hillel, while comments of Ben Bag Bag are preserved on *Ex.* 13:13 (*Bech.* 12a), *Lev.* 19:11 (*Sifra Kedoshim,* par. 2, 2; *Tos. B. K.* 10:38; *B. K.* 27b), *Num.* 28:2 (*Pes.* 96a; *Men.* 49b; *Arach.* 13b), and *Deut.* 14:26 (*Sifre Deut.* 107; *Erub.* 27b). In addition, the sources transmit a question sent by Johanan ben Bag Bag to Judah ben Bathyra (*Sifre Num.* 117; *Tos. Keth.* 5:1; *Yer. Keth.* v, 29d; *Kid.* 10b), who was a contemporary of Rabbi Joshua (*Eduy.* 8:3) and flourished at the end of the 1st cent. It is impossible to decide whether this Johanan is identical with, or is the son of, Ben Bag Bag. In any event, it seems more plausible to assume, in spite of their peculiar forms, that these are genuine names of two sages in Tannaitic times.

Lit.: Bacher, Wilhelm, *Die Agada der Tannaiten,* vol. 1, p. 8 et seq.; Hyman, Aaron, *Toledoth Tannaim Veamoraim* (1910) 672.

BEN (IBN) BERACHEL, Bible exegete, who lived probably in the 12th cent. Quotations from his writings or teachings appear in an Arabic manuscript commentary to the Prophets, fragments of which were published by Harkavy, who believed their author to be Tanhum Yerushalmi. A commentary of a Rabbenu Berachel to *Jeremiah* and the Minor Prophets is mentioned, among other sources, in the commentary to the Haftaroth which was written by Joseph Rosh Haseder ben Jacob Rosh Lerabbanan, who lived in Egypt during the first half of the 13th cent. Jacob Mann believes that Rabbenu Berachel and Ben Berachel are identical, and assigns the Arabic fragments to Joseph Rosh Haseder. It is probable that Ben (or Ibn) Berachel is a family name.

Lit.: Mann, Jacob, *The Jews in Egypt and in Palestine under the Fatimid Caliphs,* vol. 1 (1920) 243; vol. 2 (1922) 310-11; Harkavy, *Abraham, Hadashim Gam Yeshanim,* vol. 10, p. 25 et seq.

BEN CHANANJA, *see* PERIODICALS.

BEN DAVID, designation for the Messiah, *see* MESSIAH.

BEN ELIEZER, MOSES, *see* GLEMBOTSKI, MOSES.

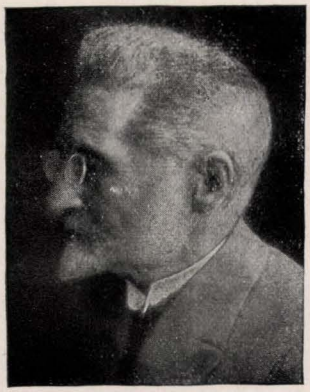
BEN GORION, *see* JOSEPH BEN GORION.

BEN GURION (GRUEN), DAVID, journalist and political leader, b. Plonsk, Poland, 1886. After studying law at the University of Constantinople, he founded the Poale Zion branch in Poland in 1903, assisted by Tobenkin and Raskin. Since 1906 he has been living in Palestine as a *shomer* (keeper) or a farmhand.

In 1907 Ben Gurion helped found the Poale Zion of Palestine and became its leader. He served as one of the editors of *Haachdut* from 1910 until 1915, when he was expelled from Palestine and went to the United States. With Beer Borochow he was active in behalf of the American Jewish Congress and was one of the organizers of the Jewish Legion, serving in its ranks from 1918 to 1920.

Ben Gurion was in London in 1920 and 1921, working for the Poale Zion. Ten years later he helped bring about the merger of the organization with the Hapoel Hatzair. Since 1933 he has been a member of the executive committee of the World Zionist Organization, and in 1940 he was its chairman, at the same time serving as chairman of the Executive of the Jewish Agency for Palestine.

Besides numerous articles in the periodicals *Hithahdut, Kuntres, Davar,* and *Hapoel Hatzair,* he wrote: *Havalayoth Vehukothan* (1914); *Eretz Yisrael* (a his-



Eliezer Ben Jehudah

torical, geographical and economic treatise on Palestine; 1918); *Anahnu Ushechenenu* (We and Our Neighbors; 1930); *Mimaamad Laam* (1933); and *Mishmaroth* (1935). He translated into Hebrew Sombart's German work on Socialism in the 19th cent.

BEN JEHUDAH, ELIEZER (originally **PERLMAN**), pioneer in the development of modern Hebrew, b. Luzhky, Lithuania, 1857; d. Jerusalem, Palestine, 1922. He received his instruction in the Talmud from Joseph Blucker, who secretly taught him the elements of Hebrew grammar, the study of which was then regarded by the strictly Orthodox as conducive to heresy. He came to be known as a Maskil ("enlightened one"), and consequently began to feel the persecution of the Hasidic reactionaries. His secondary education he secured at Dvinsk. At first his ideals were cosmopolitan in character, but the universal awakening of national consciousness aroused his interest in distinctively Jewish problems.

In 1879 he entered a medical school in Paris, but tuberculosis forced him to interrupt his studies and go to Algeria, a warmer climate. While there he wrote articles for *Hashahar, Hamaggid,* and *Hahabatzeleth.* In 1881 he moved to Palestine, where for a year he edited a supplement to the latter periodical. In 1885 he established an independent organ, *Hatzebi,* in order to set forth his own ideas as to settlement in Palestine and particularly the revival of Hebrew as a vernacular.

With the creation of the Safah Berurah (Pure Language) society he emerged as the leading champion of the restoration of Hebrew as a spoken language. In his home Hebrew really lived again. In 1912 he and his son, Ithamar ben Avi, founded the first Palestinian daily, *Doar Hayom.* During the World War he resided in the United States, there continuing the *Complete Dictionary of Ancient and Modern Hebrew* which he had begun in Paris. Up to 1940 nine volumes of this dictionary, known as the *Millon Halashon Haibrith* or *Thesaurus Totius Hebraitatis,* have been issued (through the letter Ayin). In 1918 he returned to Palestine.

Thus by a passionate perseverance that conquered all obstacles, Ben Jehudah achieved his goal: the establishment of Hebrew as a living tongue. He moreover greatly enriched the language by felicitous coining of words and the transformation of expressions from the Arab vernacular of Palestine. His family has continued the publication of his Hebrew dictionary.

Lit.: Klausner, Joseph, *Eliezer ben Jehudah* (1924); Sokolow, Nahum, *Sefer Zikkaron* (1889) 188-92; Klausner, Joseph, *Yotzerim Ubonim* (1925-29) 222-46; Ben Avi, Ithamar, *Abi* (1927); Fawcett, M., *Easter in Palestine* (1926) 160-64; Spiegel, Shalom, *Hebrew Reborn* (1930) 394-406.

BEN KALBA SABUA, rich Jewish landowner who gave great assistance to the people of Jerusalem in 70 C.E. when it was besieged by the Romans. Tradition relates that Akiba was originally employed by him as a simple, ignorant shepherd. Ben Kalba's daughter had an intuition of Akiba's future greatness, fell in love with him and married him, whereupon Ben Kalba disowned her. But when he saw her again as the wife of the great Rabbi Akiba, Ben Kalba recognized her once more as his daughter, and made her and her husband the heirs of his great wealth. They used this afterwards to aid their fellow-Jews (*Ned.* 5a). The so-called royal catacombs north of Jerusalem, which, according to Josephus, are the grave of Queen Helena of Adiabene, are sometimes pointed out as the Cave of Zedekiah or as the grave of the rich Kalba Sabua.

See also AKIBA BEN JOSEPH.

BEN MEIR (AARON BEN MEIR), rabbi and head of a Yeshiva, famous for his attempt to restore the supremacy of Palestine Jewry, who lived at the end of the 9th and the first third of the 10th cent. His family traced its descent back to Hillel, and his father Meir and his grandfather Moses seem also to have been heads of Yeshivas. According to Ben Meir's statements, both his grandfather and his father were deposed by Karaite opponents, and barely escaped with their lives. Ben Meir himself likewise was persecuted by "the hateful followers of Anan"; he was several times thrown into prison, and subjected to chains and torture. He was compelled to give up his Yeshiva at Jerusalem, and go to Ramlah, then an influential cross-road of traffic. But even here the malice of his enemies pursued him, and he decided to go to Babylonia to seek the help of the Mohammedan caliph. Arriving in 920 in Pumbeditha, he was just in time to participate in the great dispute as to the successor of Jehudai Gaon. He preferred Rab Mebasser, the choice of the scholars, to Rabbi Kohen Zedek, the successful candidate of the exilarch.

What he had seen in Babylonia seems to have given Ben Meir the idea of restoring the supremacy in Jewry to Palestine, where it had previously rested. The time seemed propitious. Learning in Babylonia was at a low ebb, ambitious men, rather than scholars, being the leaders; the communities were rent with dissension; and one of the great Babylonian academies, that of Sura, had no Gaon at its head at all. On the other hand, Ben Meir could count on the support of the Palestinians, and he had won followers in the course of his stay in Babylonia.

Accordingly, in the summer of 922, Ben Meir decided to throw down the gauntlet to the Babylonian Jews by declaring his right to determine the length of the year, which would involve the setting of the dates for the New Year's Day and all the holidays. This right had from old been the prerogative of Palestine, and it was only eighty years before the time of Ben Meir that it had been assumed by Babylonia. He set up a calendar for the coming year, according to which the first day of Passover would come two

days sooner than the usual reckoning of the Babylonians.

He might have succeeded in his bold move, had there not come to the rescue of the Babylonians a great scholar who was now a resident of Babylonia—the renowned Saadia. Saadia had left his home in Egypt in 915; he had spent some years in Palestine, and had journeyed to Babylonia in this very year 922. He received the news of Ben Meir's proclamation at Aleppo, and immediately wrote to him, urging him against such a step, and defending the customary reckoning of the calendar. Ben Meir refused to yield, and in fact made a new proclamation setting different dates for the coming New Years. Saadia now joined the Babylonian leaders in writing letters to Ben Meir and to all the Jewish communities, and a war of epistles and proclamations broke forth. Of the two combatants, Ben Meir was the more violent, even making personal attacks against Saadia; the latter continued the discussion dispassionately, and the Babylonians even forbore from asking the caliph to depose Ben Meir, as they might easily have done if they had chosen.

The conflict continued at least through the year 923 and was so vehement as to attract the attention of non-Jews, such as the Syrian historian Elijah of Nisibis. Saadia wrote two memorials on the subject, which were sent to the communities of the Diaspora: *Sefer Zikkaron Umegillah Ledoroth* (Book of Remembrance and Scroll for the Generations) and *Sefer Hamoadim* (Book of the Festivals). In course of time the followers of Ben Meir gradually came to accept the views of Saadia, and the controversy ceased. Ben Meir retained his office until his death, the date of which is uncertain; Saadia was rewarded for his defense of Babylonian Jewry by being appointed Gaon of the academy of Sura.

Many of the descendants of Ben Meir were heads of Yeshivas or of the courts in Palestine. The most famous was Rabbi Josiah Gaon ben Aaron, who lived in Ramlah about 1015. SIMON COHEN.

Lit.: Bornstein, Chaim J., "Mahloketh Rabbi Saadia Uben Meir," in *Sokolow Festschrift,* 19-189; Malter, Henry, *Saadia Gaon,* 69-88, 407-19; Mann, Jacob, *The Jews in Egypt and Palestine,* vol. 1, pp. 50-65; vol. 2, pp. 49-57; Assaf, Simhah, in *Encyclopaedia Judaica,* vol. 4, cols. 62-67.

BEN NAPHTALI, MOSES BEN DAVID (sometimes erroneously given as Ben Jacob), head of a school of Masorites; he lived between 890 and 940, probably in Tiberias, Palestine. His native city is said to have been Baghdad. Ben Naphtali is famous as a writer of Bible-scrolls, which he supplied with vowel and accent marks. An alleged autograph of Ben Naphtali is preserved in the Russian Public Library at Leningrad, though its authenticity is doubted; in his *Masoreten des Westens* (vol. 2, 1930), Paul Kahle attributes several manuscripts to Ben Naphtali. The main divergences between his work and that of his contemporary Aaron ben Moses ben Asher are embodied in collections of Masoretic notes. The number of these differences is about 875. They are mainly in regard to the Metheg or Gaya accents; there are fewer in regard to the Dagesh and Rafe; there are but slight differences as to the consonantal text.

Lit.: Geiger, A., "Zur Geschichte der Masorah," *Jüdische Zeitschrift für Wissenschaft und Leben,* vol. 3 (1864-65) 99; Harris, I., "The Rise and Development of the Masorah," *Jewish Quarterly Review,* vol. 1, pp. 250, 253.

BEN SHEMEN, BEN SHEMEN-KFAR HANOAR, *see* COLONIES, AGRICULTURAL.

BEN SIRACH, ALPHABET (or BOOK) OF, called also Pseudo-Sirach or The Little Sirach, forty-four proverbs arranged in two alphabets with twenty-two letters, of which six correspond with the proverbs of *Sirach,* others with the maxims of the Talmud; there are also annotated explanations in the style of the older Midrash. The little book is filled with mysticism, and originated probably in the 11th cent. It is first mentioned in Nathan ben Jehiel's *Aruch,* and has been frequently printed.

Lit.: Steinschneider, M., *Alphabetum Siracidis Utrumque* (1858); Lévi, *Revue des études juives,* vol. 68, p. 17.

BEN SIRACH, JESUS, *see* SIRACH.

BEN STADA, *see* MESSIAHS, FALSE.

BEN USIEL, *see* HIRSCH, SAMSON RAPHAEL.

BEN YEHUDAH, ELIEZER, see under BEN JEHUDAH.

BEN ZEEB, JUDAH LÖB, Hebrew grammarian and lexicographer, b. Lelow, near Cracow, Poland, 1764; d. Vienna, 1811. He went to Berlin while he was still a young man, in order to seek a means of livelihood. There he became acquainted with the Haskalah ("enlightenment") movement, and became one of its most ardent members and a contributor to its periodical *Hameassef* (The Harvester). He later moved to Breslau, where in 1796 he published his Hebrew grammar, *Talmud Leshon Ibri,* which was the first modern attempt to systematize Hebrew grammar. Two years later he published a Hebrew translation of *Sirach.* He later settled in Cracow, and finally in Vienna.

Ben Zeeb's Hebrew grammar was republished after his death, with a commentary by Abraham B. Lebensohn (Vilna, 1874). His second great work, *Otzar Hashorashim* (Lexicon of Roots; 1808), went through many editions and was for years the standard reference work on Hebrew roots. His other writings include modern Hebrew poems; *Melitzah Lefurim,* a collection of parodies for the festivities on Purim; *Mebo* (Vienna, 1810), an introduction to the Bible embodying the views of the Bible critics of his time.

BEN ZEVI (SHIMSHELEVITZ), ISAAC, scholar and political leader, b. Poltava, Russia, 1884. He received his education at a modernized Heder, at a gymnasium and at the Universities of Kiev and Constantinople.

Working with Beer Borochow, he founded the Poale Zion of Russia in 1905, and then established branches of the organization in Germany, Switzerland and other European countries. Ben Zevi visited Palestine in 1904, returning in 1907 and establishing a permanent home in Jerusalem the following year.

He helped found the Poale Zion World Federation in Palestine in 1907, and was one of the organizers of the Hebrew Gymnasium, where he served for a while as instructor. During the World War he was exiled from Palestine by Jemal Pasha and came to the United States, becoming a steady contributor to the Hebrew



"Totzereth Haaretz," Zeev Ben-Zvi's sculptured projection of "Native crop" in Palestine

weekly *Hatoren*. In collaboration with D. Ben Iguriov, he organized the Poale Zion Hehalutz and the Hebrew Legion, and returned to Palestine in 1918 as a legionary.

Ben Zevi was appointed workers' representative to the government council in 1920, but he resigned following the outrages of May of the following year. Since 1931 he has been president of the Vaad Leumi (national council) of Palestine.

His contributions to various Yiddish, Hebrew and Russian journals included research matter concerning the history of Eastern Jews and Arabs. His writings include: political pamphlets (1911-17); *The Arabian Movement* (1921); *Hayishuv Haibri Bichefar Pekiin* (a treatise on the Jewish settlement of Pekiin; 1922); *Shear Yashub* (1927); *Ochlosenu Baaretz* (1929); *Ochlose Artzenu* (1931); *Hashomronim* (1935). In 1936 to 1937 five volumes of his works were issued.

BEN ZOMA, Tanna of the second generation, who lived in the 2nd cent. C.E. His full name, Simeon ben Zoma, is rarely met with. He was never ordained, perhaps because he died young (Bertinoro on *Aboth* 4:1). He studied under two great teachers of the day, Joshua ben Hananiah and Akiba, and attained exceptional renown as a brilliant student (*Kid.* 49b), his opinions being cited with great deference (*Yer. Ber.* vi, 10d; *Ber.* 41b, 43a; *Yoma* 30a; *Hag.* 14b; *Tos. Toh.* 10, end). Indeed, in a discussion with Rabbi Joshua over the sacrifice offered by a Nazirite, he won the argument (*Nazir* 1:8). It was said that he who had seen Ben Zoma in a dream was assured of attaining to scholarship (*Ber.* 57b).

He was greatly influenced by the hermeneutic methods of Akiba, and because he was particularly successful in deriving Halachahs (laws) from the Biblical text, the Mishnah states (*Sotah* 9:15): "The last of the Biblical exegetes died with Ben Zoma." Nevertheless, very few of his interpretations have been preserved (*Men.* 11:4 on *Deut.* 16:3; *Hul.* 5:5 on *Lev.* 22:28). His best-known interpretation is his proof that the narrative of the Exodus must be included in the evening prayer as well as in the morning service (*Ber.* 1:5); this has been incorporated into the Passover Haggadah.

Ben Zoma was caught up in the tide of metaphysical speculation current in his time, and is one of the four scholars who, in the Talmudic phrase, "entered the Pardes," i.e. embarked upon the study of mysticism. As a result, he was struck with mental aberration (*Yer. Hag.* ii, 77b; *Hag.* 14b). He was particularly interested in the mysteries of creation, and our sources have much to say about his profound absorption in these speculations (*Tos. Hag.* 2:2; *Hag.* 15a; *Midrash Gen.* 4:6).

Ben Zoma was also a distinguished Haggadist. His penetrating statement in *Aboth* 4:1 has become proverbial: "Who is wise? He who learns from every man. Who is mighty? He who subdues his passions. Who is rich? He who rejoices in his lot. Who is honored? He who honors others." No less admirable for its "social-mindedness," its recognition of the interdependence of men and the debt of gratitude that the individual owes to organized society, is his saying (*Ber.* 58a), when he beheld a multitude assembled upon the Temple Mount: "Blessed is the Holy One who created all these to serve me. How many hardships did Adam have to undergo before he might eat a piece of bread! He had to plow and sow and reap, to bind and thresh and winnow, to knead and to bake —while I arise and find everything prepared before me!"

ROBERT GORDIS.

Lit.: Frankel, Zacharias, *Darche Hamishnah* (1923) 134-36; Bacher, Wilhelm, *Die Agada der Tannaiten,* vol. 1, pp. 425-32; Hamburger, J., *Realencyclopaedie für Bibel und Talmud,* supplement, 1, pp. 38-40; Graetz, H., *History of the Jews,* vol. 2 (1927) 358-59.

BEN-ZVI, ZEEV (originally Kuyavsky), sculptor, b. Riki, Poland, 1904. Originally a mason by profession, in 1921 he learned drawing at the art academy in Warsaw; in 1923 he emigrated to Palestine, where he spent two years studying sculpture under Boris Schatz at the Bezalel School. His work is entirely devoted to portrait sculpture, and he has executed the heads of many noted personalities, including Chaim Nachman Bialik, Saul Tchernichovsky, Meir Dizengoff, Boris Schatz, Shemariah Levin, Leslie Hore-Belisha, Viscount Cecil and James Maxton. He is represented in the museum of Tel-Aviv, the Bezalel art gallery, and numerous private collections both in Europe and Palestine. Specimens of his work were exhibited (1939) in the Palestine Pavilion at the World's Fair, New York.

BENAMOZEGH, ELIJAH, rabbi and director of the rabbinical seminary in Leghorn, b. Leghorn, 1823; d. Leghorn, 1900. He is known chiefly through his apologetic writings, in which his deep comprehension of the Jewish religion finds expression. The second

edition of his important book, *Morale juive et morale chrétienne: Examen comparatif suivi de quelques reflexions sur le principe de l'islamisme,* appeared in 1922 (see also Pallière, A., *Israel et l'humanité,* 1914). Benamozegh was a firm believer in tradition and a defender of Cabala. Besides many articles in newspapers, he wrote numerous theological works in Hebrew, Italian and French, and a Biblical commentary. The French author, Aimé Pallière (Loetmol), who was converted to Judaism, paid tribute to Benamozegh, through whom he became acquainted with Jewish learning, in his autobiography *Le sanctuaire inconnu* (Paris, 1926; *The Unknown Sanctuary,* New York, 1928).

Lit.: Lattes, G., *Vita ed Opere di Elia Benamozegh* (1901); Maynard, J. A., "Elijah Benamozegh's Message," *Jewish Institute of Religion Quarterly,* vol. 4 (1928) 15-19.

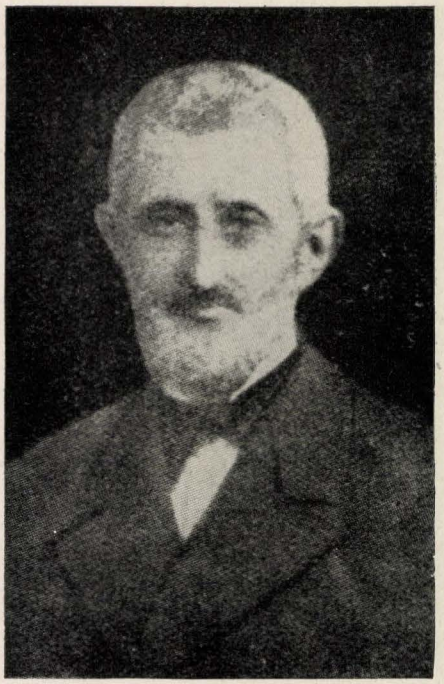
BENARUS, ADOLFO, educator and communal leader, b. Angra do Heroismo, Azores, 1863. His grandfather, David Bensabat, was the first Jew to migrate from Morocco to the Azores Islands (1815). Benarus, who is instructor in foreign languages at the University of Lisbon, has taken a lively interest in Jewish affairs. He has striven to bring together the Sephardic Jews and the newly emigrated Ashkenazic Jews, who have come mainly from Poland. He was one of the first to take an interest in the Portuguese Marranos; in 1925, as vice-president of the Lisbon community, he issued one of the first appeals for assistance abroad. In 1936 he was one of the principal speakers at the celebration of the Marrano community. Benarus has been active as a journalist, and has written *Israel* (Lisbon, 1924), a short Jewish history, and *Os Judeos* (Lisbon, 1927).

BENARY, FRANZ FERDINAND, Orientalist, b. Cassel, Germany, 1805; d. Berlin, 1880. He was a pupil of Gesenius and was baptized. In 1829 he became instructor of Oriental languages and Sanskrit at the University of Berlin; in 1831, as assistant professor of theology, he lectured mostly on Biblical exegesis, Semitic languages, and paleography. Most of his writings were published in the *Jahrbücher für wissenschaftliche Kritik.*

BENARY, KARL ALBERT AGATHON, philologist, brother of Franz Ferdinand, b. Cassel, Germany, 1807; d. about 1860. Benary was one of the first to introduce comparative philology in the teaching of classical languages. His major work, *Die römische Lautlehre, sprachvergleichend dargestellt* (1837), remained incomplete. He was baptized.

BENDA, JULIEN, philosopher, novelist and essayist, antagonist of Henri Bergson and leader of the anti-Bergson group, b. Paris, 1867. He received his education at the École Centrale and at the Sorbonne, Paris, being awarded the LL.D. degree. In 1910 he founded the journal *Cahiers de la Quinzaine,* and was its director until 1914. From 1915 to 1920 he was a regular contributor to the famous Paris newspaper *Le Figaro,* and contributed also to *Le Temps, Nouvelle Revue Française,* and *Nouvelles Littéraires.*

Benda, a prolific and brilliant author, wrote the following works, many of which have been translated into English: *Dialogues à Byzance* (Paris, 1900); *Dialogue d'éleuthère* (Paris, 1911; 2nd ed., Paris, 1920); *Le Bergsonisme; ou, Une philosophie de la mobilité* (Paris, 1912); *Une philosophie pathétique* (Paris, 1913), a criticism of Bergson's philosophy; *L'ordination* (Paris, 1913; English trans. by Gilbert Cannan, *The Yoke of Pity,* 1913), an important and much discussed novel; *Sur le succès du Bergsonisme* (Paris, 1914); *Les sentiments de Critias* (Paris, 1917); *Belphégor* (Paris, 1918; English trans. by S. J. I. Lawson, New York, 1929), an essay on the esthetics of the French society of the time; *Les Amorandes* (Paris, 1922); *La Croix de Roses* (Paris, 1923); *Billets de Sirius* (Paris, 1925); *Lettres à Melisande pour son éducation philosophique* (Paris, 1926); *La Trahison des Clercs* (Paris, 1927; English trans. by Richard Aldington, *The Treason of the Intellectuals,* New York, 1928); *Cléanthis* (Paris, 1928); *Le Bouquet de Glycère* (Paris, 1928); *Mon premier testament* (Paris, 1928); *Properce, ou les amants de Tibur* (Paris, 1928); *La fin de l'éternel* (Paris, 1929); *Appositions* (Paris, 1930); *Essai d'un discours cohérent sur les rapports de Dieu et du monde* (Paris, 1931); *Discours à la Nation européenne* (Paris, 1933); *Délice d'éleuthère* (Paris, 1935); *La jeunesse d'un clerc* (Paris, 1936); *Précision* (Paris, 1937), a collection of articles by Benda previously published in newspapers and periodicals; and *Un régulier dans le siècle* (Paris, 1938).



Elijah Benamozegh

Lit.: Truc, Gonzague, "M. Benda et le bergsonisme," *La revue critique des idées et des livres,* vol. 24 (1914) 32-41; Lenoir, Raymond, "Julien Benda et la Société française," *Vie de lettres,* Year 8, vol. 13 (1922) 22-30; Bourquin, Constant, *Julien Benda ou le point de vue de Sirius* (1925); Read, Herbert E., "Julien Benda: A Critic of Democracy," *Realist,* vol. 1 (May, 1929) 18-27; idem, *Julien Benda and the New Humanism* (1930); Kaestlin, John, "The Splendid Isolation of Julien Benda," *Colosseum,* vol. 3 (1937) 255-71; Malaquais, Jean, "Julien Benda et la justice abstraite," *Cahiers du Sud* (1939) 379-92.

BENDAVID, LAZARUS, philosopher and educator, b. Berlin, 1762; d. Berlin, 1832. In 1793 he went to Vienna, where he lectured for a time on the philosophy of Kant. He returned to Berlin in 1797, where he became editor of the *Spener'sche Zeitung;* in 1806 he became director of the Berlin Freischule, remaining with the institution until 1825, and playing an important part in its transformation into the Knabenschule der Berliner jüdischen Gemeinde in 1826. During the remainder of his life he supported himself by serving as an accountant.

Bendavid's writings are of two sorts: those dealing with philosophy, and those touching on Judaism. His writings on philosophy were of great importance in his time, and helped to make the subject well-known to the general public. These include *Ueber den Ursprung unserer Kenntnisse* (Berlin, 1802); *Beiträge zur Kritik des Geschmacks* (Vienna, 1797; *Versuch einer Geschmackslehre* (Berlin, 1798); *Versuch einer Rechtslehre* (Berlin, 1802). Throughout his life Bendavid remained a Kantian.

His writings of a Jewish nature were also of importance as being among the first to advocate reforms and to accept Bible criticism. He believed that the weakened condition of Judaism in his own time, and the increased number of conversions, were due to the ceremonies, and his *Etwas zur Charakteristik der Juden* (1793) is an argument for their abolition. His studies in the Bible, which were intended as parts of a projected larger work, include: *Ueber die Religion der Ebräer vor Moses* (Berlin, 1812), and two treatises, one dealing with the oral and written law, the other denying the dogmatic nature of the belief in the Messiah, both of which appeared in Zunz's *Zeitschrift für die Wissenschaft des Judenthums.*

Lit.: Guttmann, J., "Lazarus Bendavid," *Monatsschrift für die Geschichte und Literatur des Judentums* (1917) 26-50, 176-211.

BENDELL, HERMAN, ophthalmologist and government official, b. Albany, N. Y., 1843; d. Albany, 1932. Leaving his studies at the Albany Medical College in 1861, at the beginning of the Civil War, he enlisted with the New York Volunteers as a hospital steward. After a year's active service with the Union army, he returned to complete his medical education. Awarded his degree in 1863, he immediately rejoined the army as an assistant surgeon and was later brevetted for meritorious service. He served as a major to the end of the Civil War and as brigade surgeon in the New York National Guard for twenty-five years.

In 1871, he was appointed Superintendent of Indian Affairs for the Territory of Arizona by President Ulysses S. Grant, serving until 1873, when he resigned to assume the post of United States consul at Elsinore, Denmark. A year later, resigning from the consulship, he continued his studies in ophthalmology at the University of Heidelberg. A resident of Albany for the rest of his life, he was consulting ophthalmologist and otologist at the Albany City Hospital; he was clinical professor of otology and lecturer on that subject and on physiology at the Albany Medical College. Bendell was twice elected to the Albany Board of Public Instruction and served as its president in 1881. He was president of the Alumni Association of Albany Medical College, the Albany County Medical Society and the Medical Society of the State of New York.



Eduard Julius F. Bendemann

Lit.: Markens, Isaac, *The Hebrews in America* (1888) 182; Wolf, Simon, *Presidents I Have Known* (1918) 81-82.

BENDEMANN, EDUARD JULIUS FRIEDRICH, painter, b. Berlin, 1811; d. Düsseldorf, Germany, 1889. His father, originally named Bendix, was a well-known banker in Berlin. Bendemann's first teacher was Gottfried Schadow. Before he was twenty, in 1828, he created a sensation in Berlin by a portrait of his grandmother. His next painting was *Boaz and Ruth.* He accompanied Schadow to Italy in 1830, and in 1831 began his painting *The Mourning Jews of Babylon* (for which he was awarded a gold medal), subsequently acquired by the Wallraf-Richartz Museum in Cologne. The canvas was exhibited in Berlin in 1832 and established his reputation. At Düsseldorf in 1834 he finished the painting *Jeremiah at the Destruction of Jerusalem.* The following year Bendemann was converted to Christianity and married Schadow's daughter. In 1838 he became a professor at the Academy of Dresden, and furnished the paintings for three rooms in the Dresden castle. In 1859 he was made professor at the Düsseldorf academy, where he remained until his retirement in 1867. He was a member of the most important academies in the world, and received countless marks of distinction, including the order "pour le mérite."

Among Bendemann's works are numerous paintings illustrating Bible narratives, a number of portraits of famous contemporaries, and canvases of a general nature such as *Penelope* and *Emperor Lothar.* He also illustrated Lessing's *Nathan der Weise* (1875).

Lit.: Schrattenholz, *Eduard Bendemann* (1891).

BENDER, ALFRED PHILIP, minister, b. Dublin, Ireland, 1863; d. Capetown, South Africa, 1937. He was the son of Rabbi Philip Bender of the Dublin Hebrew Congregation. A graduate of St. John's College, Cambridge, he became minister of the Capetown Hebrew Congregation in 1891. The year following he was appointed the first professor of Hebrew at the University of Capetown, a position which he held until his death. A worthy successor of Joel Rabinowitz, first Jewish minister in South Africa, he built up a network of charitable and educational institutions around the synagogue. Bender published a series of articles on "Beliefs, Rites and Customs of the Jews, Connected with Death, Burial and Mourning" in the *Jewish Quarterly Review* (vol. 6, 1893-94; vol. 7, 1894-95).

Lit.: The South African Jewish Year Book (1929) 56 et seq., 241.

BENDER, STANISLAUS, painter, b. Lodz, Poland, 1882. Although trained to be a merchant like his father, he turned to the arts and worked for several years as a lithographer, during which time he attracted the attention of artists in the city with his miniatures. He then went to Paris and studied at the Académie Julien for four years; thence to Munich, where he labored ambitiously under Halm and Herterich. After returning to Lodz in 1906, he produced a number of etchings, drawings and paintings, chiefly devoted to Jewish themes. They include: *Silent Prayer; Holy Work; Bar Mitzvah;* and *Fugitives.*

BENDERLY, SAMSON, educator, b. Safed, Palestine, 1876. After studying at the American University at Beirut, Syria, he came to the United States in 1898, settling in Baltimore, where he began to experiment in Jewish education while conducting several Jewish schools. He moved to New York city, graduated from the College of Physicians and Surgeons, Columbia University, but in 1910 returned to the field of education as director of the Bureau of Jewish Education, then a branch of the Kehillah.

Benderly developed his bureau into an important center of study for the improvement of Talmud Torahs and Hebrew schools. Most significant is Benderly's introduction of *'ibrith be'ibrith* (Hebrew in Hebrew), the method of teaching Hebrew as a living language. Benderly also helped organize a corporation for Palestinian economic development at the close of the World War.

With Israel Goldberg he compiled the *Outline of Jewish Knowledge* (3 vols., New York, 1929-34). He has written magazine articles on Jewish education, and is still (1940) director of the bureau.

BENDERY, city in Roumania, *see* TIGHINA.

BENDET AXELRAD BEN ELIEZER ASHKENAZI, rabbi, b. about 1460; d. Venice, about 1540. He may have been born in Germany; his father certainly came from there, as is indicated by the name. Bendet was a disciple of Rabbi Judah Minz and the son-in-law of Rabbi Moses de Noveira, head of the Venice Yeshiva; he officiated as rabbi at Trèves and then at Venice. His learning was praised by his contemporaries, and he took part in most of the controversies of the time about ritual matters. He left behind numerous responsa, some of which have been preserved in manuscript, while others are cited in the works of Benjamin Zeeb, David Kimhi, Abraham Minz and other contemporaries.

BENDIX, BENEDICT HEINRICH, engraver and draughtsman, b. Berlin, 1768; d. Berlin, 1828. In 1812 his two brothers took the name Bendemann. A son of his brother Aron Hirsch Bendix was the famous painter Eduard Bendemann. Bendix' first independent work was a portrait of Markus Herz (1795). His last work is dated 1812. The most noteworthy of Bendix' achievements are the two plates with three medallions each: Napoleon I, Friedrich Wilhelm III, and Alexander I of Russia; and Empress Josephine, Queen Louise, and Empress Elizabeth of Russia. The only mezzotint known to have been executed by Bendix portrays Aron Beer, the first cantor of the Jewish



Samson Benderly

community of Berlin (1808). An engraving of 1806 presents *Nathan and the Templar* after the painting of Frisch. For three years Bendix was a drawing teacher in the school of the Berlin Jewish community, which was opened in 1825. Here, earning a meager living, he instructed many artists. In 1828 he committed suicide as the result of severe mental depression.

BENDIX, MAX, violinist, b. Detroit, 1866. A student of Simon E. Jacobsohn at the Cincinnati Conservatory of Music, he won the institution's gold medal when only fourteen years old. In 1886, after making several successful appearances as a concert violinist, he was invited to New York city as concertmaster of the Metropolitan Opera House Orchestra. He later was appointed concertmaster and assistant conductor of the Theodore Thomas Orchestra, remaining with it for ten years. In 1900, he organized a string quartet with which he concertized until 1903. A year later he conducted the St. Louis World's Fair Orchestra.

He was concertmaster at the Metropolitan Opera House for Wagnerian performances in 1904-5 and again in 1909-10. In 1906 he was conductor and concertmaster at the Manhattan Opera House. Following a tour through Europe and America, he conducted the San Francisco Exposition Orchestra in 1915. He has since devoted himself to teaching in New York and Chicago.

Bendix' compositions include a violin concerto; *Pavlowa,* a valse-caprice for orchestra; *The Sisters,* a ballad for soprano and orchestra; theme and variations for cello and orchestra; and shorter works.

BENE BERAK (modern Ibn Ibrak), town in Palestine mentioned in *Josh.* 19:45 as belonging to the tribe of Dan and situated on the seacoast plain southeast of Jaffa; it is known in the inscription of Sennacherib as Banai Barka. The town later was the residence of Rabbi Akiba and the seat of his academy (*Sanh.* 32b). It became especially popular because it is mentioned in the Passover Haggadah as the meeting-place of a group of famous sages, who spent the entire night of Passover there in elaborate expositions on the theme of the Exodus. It is possible that the purpose of this meeting was to arouse the people to throw off the yoke of the Romans, in preparation for the subsequent Bar Kochba revolt. There is a colony Bene Berak in modern Palestine.

BENE ISRAEL, the Hebrew expression for Israelites or Jews, literally "children of Israel" or, more precisely, as usually employed in the Bible, "members of the Israelitish group." Changed from its original

sense, in which Israel stood for the person Jacob (*Gen.* 32:29), it is met with for the first time in the Bible in *Ex.* 1:9: *'am bene yisra'el,* "The people of the children of Israel." Similar combinations are *beth yisra'el* ("house of Israel"; *Ex.* 40:38), to designate the people of Israel, and *'eretz yisra'el* ("land of Israel"; *I Sam.* 13:19), which has become the modern Hebrew designation for Palestine.

BENE MOSHEH, a legendary group of Jews, said to be the descendants of Moses. According to *Ex.* 32:10, God promised Moses that he would rear another nation of his descendants to replace the rebellious Israelites if He should choose to destroy them; later teachers took the statement literally, and assumed that the descendants of Moses became as many as those of the generation of the Exodus, 600,000. Most of the legends account for the absence of the Bene Mosheh by assuming that they migrated beyond the legendary river Sambation, which is impossible to cross; thus *Targum Jonathan Ex.* 34:10 relates that a part of the Jewish people, during the Babylonian Exile, migrated beyond the Sambation.

The legend passed from the Jews to the Mohammedans. Thus Kab al-Ahbar (with reference to the Koran, Sura 7, verse 159 et seq.) speaks of the "sons of Moses" who hold communications with other tribes only by means of carrier pigeons. A similar assertion was made by Ibn Abbas. Another legend tells how, when Mohammed made his journey to heaven, he asked the angel Gabriel to bring him to the land of the Bene Mosheh. Gabriel pointed out the difficulties of the journey, but Mohammed crossed the river on his miraculous horse, and found the Bene Mosheh, all leading a righteous life, without sinners or sin, sickness or death. Other Arabian commentators held that the peoples Ad and Thamud, which are mentioned in the Koran, received the teachings of Mohammed from them. The Bene Mosheh are also believed to visit Mecca annually in a mysterious manner.

The book of the 9th cent. adventurer, Eldad Hadani, also has a reference to the Bene Mosheh, which must have contributed to the further dissemination of the legend. He speaks of the river Sambation as entirely surrounding their country. Still later, the 17th cent. adventurer, Baruch Gad, an emissary from Jerusalem, came back in 1646 with a fantastic tale. While in Persia he had encountered a man of huge stature who was about to kill him. Baruch pleaded for his life in Hebrew, and the mighty man turned out to be Malkiel of the tribe of Naphtali. Baruch bore with him a letter, signed by King Ahitub of the Bene Mosheh, describing their country. This led to further searches for the mythical tribe, but naturally without result. The sober traveler Jacob Saphir (19th cent.), who proved that there was no basis for Eldad's report, did not definitely declare that the letter of Baruch Gad was a forgery, but hinted that its Hebrew style aroused doubts as to its authenticity.

S. L. Rapoport sought to explain the origin of the legends by identifying the Bene Mosheh with the Kenites of the Arabian desert. These were more or less allied with the ascetic Rechabites (*I Chron.* 2:55), and may have been the ancestors of the brave tribe of Khaibar, which was conquered by Mohammed. It is known that the Khaibar led a contemplative life, resembling that of a sect, which is a point in favor of the identification. Other legends, which Eldad heard on his travels, identified the Bene Mosheh with the Abyssinians, and may have arisen from rumors about the Falashas. The legend persisted among the Jews of the Orient even after the Abyssinians finally embraced Christianity.

See also LOST TRIBES. For the Zionist society known as Bene Mosheh, *see* AHAD HAAM.

MICHAEL BERKOWICZ.

Lit.: Rapoport, S. L., *Bikkure Haittim* (1824); Saphir, Jacob, *Eben Sapir,* vol. 1, p. 96 et seq.; Jellinek, *Beth Hamidrash,* vol. 6, pp. 15-18; Iliowizi, *In the Pale* (1900) 309-67 (story based on the legend).

BENEDETTI, SALVATORE DE, journalist and professor, b. Novara, Piedmont, Italy, 1818; d. Pisa, 1891. In 1844 he became director of the Jewish school in Leghorn, where he also figured prominently in the activity of the party of Mazzini in its fight for the unification and independence of Italy. Because of his activities in this struggle he was compelled to return to Piedmont in 1849, when the Austrian troops marched into Leghorn. Benedetti later founded and managed the newspaper *La Vedetta* in Novara. From 1862 to his death he was professor of Hebrew language and literature at the University of Pisa. He wrote a number of works dealing with Jewish literature, including *Canzionere sacro di Giuda Levita* (1871), an Italian translation of the poems of Judah Halevi; and *Vita e Morte di Mosè* (1879), a collection of the Jewish legends about Moses.

BENEDICT OF WINCHESTER, 1. one of the most prominent financiers and representative Jews in England in the second half of the 13th cent. He was the son of Licoricia of Oxford and Winchester, a well-known money-lender, who, by her second marriage, became the wife of David of Oxford. Benedict is first mentioned in the Patent Rolls in 1255 as a surety for the Winchester Jewish community; in the three volumes of the Exchequer Plea Rolls published by the Jewish Historical Society of England, details of his financial transactions and of his official duties are given in over a hundred entries. He became the "chattel" of the king's son, Edward, in 1263, and later of Queen Eleanor.

In 1265 the king undertook not to remit for five years any debts owing to Benedict. In 1268 the latter held the post of chirographer, or keeper of the Winchester archa (record of the business documents of the Jews), thus becoming the head of the local small community in the Hampshire city. In this capacity, on one occasion, he undertook to pay the whole of the tax levied by the king upon the Jews of Winchester, amounting to sixteen pounds (£480 in modern money). He was once charged with claiming a debt of sixty-four pounds (£1,920 in modern money) by means of a fraudulent bond, and with obtaining from his debtor a quantity of corn, wheat, rye, barley, oats and beans as well as oxen, horses and sheep, but apparently he was not condemned. In 1273 he resigned his office and removed to London, one of his sons, Lumbard, succeeding him as chirographer at Winchester.

In London, Benedict continued his business dealings with people in Southampton, Bristol, and other parts of the west of England, and in 1276 was nominated by the king as one of the escheators, or officials claiming property that fell to the crown. In 1277 he received a royal grant to trade in wheat, after money-lending had been prohibited by statute. In the same year his mother was murdered in Winchester. In 1279 Benedict fell into disgrace and was imprisoned in the Tower of London, together with a large number of other Jews, on a charge of coin-clipping. Benedict suffered death and all his property was confiscated.

In the Pipe Rolls of 1285, hitherto unpublished, there appears an inventory of the wealth that fell into the king's hands. This shows that Benedict was a very rich man as well as a student of traditional Jewish literature. In his Winchester house were found 196 silver spoons, 134 gold rings, 31 gold brooches, 22 silver cups, 13 silver rings, 30 silk girdles, 105 garnet stones, 24 stones of jasper, and 49 books on the Laws of the Jews.

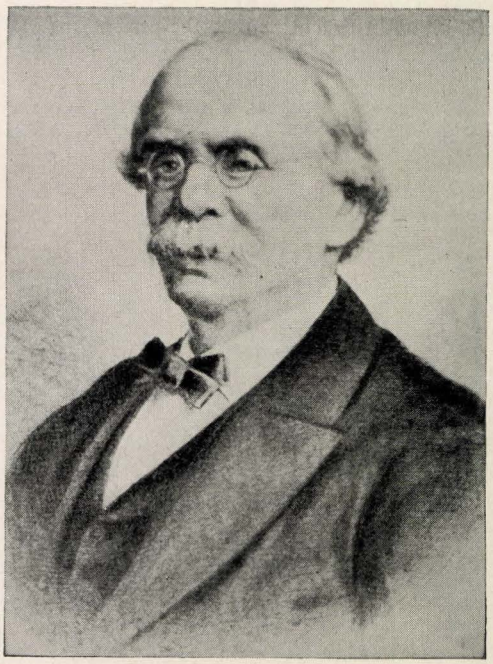
Benedict had four sons by his wife Fluria, of whom Aaron became chirographer of Canterbury, Lumbard held the same office at Winchester, Abraham was murdered, and Cok (Isaac) removed to Canterbury. Of his two daughters, Avegaye and Belaset, the former was living at Oxford at the time when the Jews were expelled from England (1290).

2. son of Abraham, and contemporary of the above, to whom he was not related. He owned a park of thirty-nine acres with many cattle, and several houses in Winchester. In 1268 a rare honor was conferred upon him by the citizens of Winchester when Simon Draper, the mayor, admitted him under the common seal of the city "as our faithful friend and special neighbor into full membership of the liberty of the city and citizenship and guild-rights of the Merchant Guild, with all the privileges in the same liberty." At the same time a special order was issued, at the instance of the papal legate, that, for three years, Benedict was to pay no tallage (special tax) to the king. The sources give no hint as to the reason why Benedict was granted these unusual privileges. In the following year there is a record of a case he won against a local prior; among his debtors were the abbot and convent of Beaulieu in the New Forest.

MICHAEL ADLER.

Lit.: Riggs, James, *Calendar of the Exchequer of the Jews* (1902) vol. 1, pp. 143, 286; vol. 2, pp. 21, 108; *Patent Rolls*, 1277, pp. 215, 245, 386; Abrahams, I., in *Jewish Quarterly Review* (1894) 256; *Public Record Office*, E. 372, No. 130.

BENEDICT OF YORK, a leader of the York Jewish community in the latter half of the 12th cent. He is reported to have been a wealthy money-lender and to have lived in a lordly house in the middle of the city, a residence described by the chronicler as being equal to a royal palace in splendor. In 1189, together with Jose, the father of the Aaron of York who afterwards became so celebrated, Benedict went to London to witness the coronation ceremony of Richard I at Westminster, and probably to offer gifts to the king. This coronation was the occasion when the London mob, inflamed with the spirit of the Third Crusade, attacked the Jews. Benedict was severely wounded, and in order to escape death he is said to have accepted immediate baptism in a neighboring church, assuming the name of William.



Julius Benedict

The next day Benedict was brought before the newly crowned king, who asked him his name. He replied, "I am Benedict the Jew, from York." In spite of the anger of Baldwin, the archbishop of Canterbury, at this sudden relapse from conversion, Benedict was allowed to leave in peace, and he proceeded to Northampton, where he possessed considerable property, but died shortly afterwards. It is related that neither Jewish nor Christian consecrated ground afforded him burial. His wife and some of his children perished in the York massacre of 1190; but some survived, as the record in the Pipe Rolls of 1191 reports that they paid to the crown a fine of 700 marks (equivalent to £13,500 today).

Lit.: Jacobs, Joseph, *The Jews of Angevin England* (1893) 104, 119.

BENEDICT, HENRIK, pathologist, b. Vienna, 1871; d. Budapest, 1926. While serving as professor of pathology at the University of Budapest (1908-18), he was made chief health officer of the local Jewish hospital (1913). He made distinctive contributions to the pathology of metabolism, the knowledge of coronary and nervous disorders, and to pathological chemistry. Among his outstanding works were: *Heredodegeneration und postdiphterische Lähmung* (1912); *Az epekóbetegség kórgyógytanának nehány kérdéseröl* (1913); *A gümös rheumatismusról* (1916); *Heveny-kórképesk, mint rákos megbetegedések elsö megnyitalkozásai* (1917); *Az encephalo-myelitisröl* (1919); *Die metatuberkulösen Krankheitszustände* (1924); *Belgyógyászati dolgozatok* (1928).

BENEDICT, JULIUS, composer, b. Stuttgart, Germany, 1804; d. London, 1885. He embraced Christian-

ity in 1871. He was the son of the banker, Moses, and a pupil of Hummel and Weber. At the age of nineteen, he was already a conductor in Vienna, then in Naples and Paris, and finally, in 1835, in London, where he gained repute as conductor and composer of operas. In 1850 he was Jenny Lind's accompanist on her tour through the United States; from 1876 to 1880 he was conductor of the Liverpool Philharmonic Society. He was knighted in 1871. He wrote operas, cantatas, oratorios, two symphonies, and two piano concertos. His most successful opera was *The Lily of Killarney* (1862).

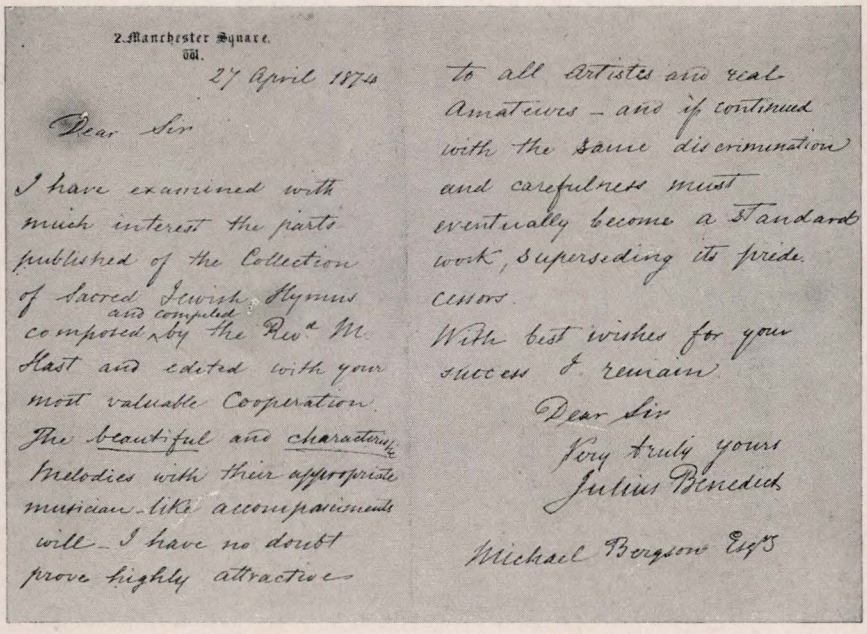
BENEDICTIONS (*berachoth;* in the singular, *berachah,* which in popular pronunciation becomes *broche*). The word *berachah,* as used in the Bible, is derived from the verb *barach,* which meant, primarily, "to fall on one's knees," then "to make intercession" or "to bless," and finally, "to praise God." Thus *II Chron.* 20:26 interprets the name Beracah, which was given to a certain valley, by saying that "there they blessed the Lord." The term *berachah* became the designation for praise and thanksgiving, and acquired the significance of the word "doxology." As Jewish liturgy developed, the benediction became a characteristic form for Jewish prayer, and eventually nearly every paragraph in the prayer-book ended with a benediction; this was called "sealing the prayer" (*Ber.* 1:3). Even prayers of petition ended with a benediction; and this form of prayer continues in use in all Jewish services today.

Since a large part of the prayers recited by the ancient Jews were couched in the form of benedictions, the word for benedictions (*berachoth*) was used to denote Jewish prayers in general. Thus the first tractate of the Talmud, which gives the rules and regulations as to worship, is called *Berachoth.* In later times books which gave all the blessings which a Jew was supposed to recite at various seasons of the year, as well as for special events or personal occasions, were generally called *Seder Berachoth* (Order of Benedictions).

The standard form of blessings in the liturgy is *baruch 'attah 'adonoi* ("Blessed art Thou, O Lord"). This direct address to God is found only in two late passages in the Bible, a proof of the religious individuality which dominated the beginnings of the Jewish liturgy. The Amoraim gave a definite form to the blessing by establishing the rule that the name of God must be mentioned first and then a reference to the kingdom of God. Hence the customary form of the opening of a benediction: "Blessed art Thou, O Lord, our God, King of the universe." Where several benedictions follow one another, only the first one begins with *baruch;* however, there are many exceptions to this rule. There is also a division into "short" benedictions limited to a single sentence, such as the blessing before partaking of food or fulfilling a religious obligation; and "long" benedictions, prayers in their more restricted sense.

In addition to the benedictions found in the liturgy for public and private worship, there are a number of benedictions provided for use on various occasions. Orthodox Jews are expected to recite these on their proper occasions, and while many of them are no longer in widespread use, a number are still prevalent in Jewish homes. The following are the most important of such benedictions:

1. Benedictions for the Commandments (*birchoth hamitzvoth*). A view expressed in the Talmud states that it is the duty of every person, before fulfilling a commandment, to thank God for making this possible for him through the revelation of the Law. Hence blessings are made before the performance of certain religious duties, such as attaching the Mezuzah to the doorpost, washing one's hands, kindling the Sabbath lights, or blowing the Shofar. Such blessings invariably start with the words *baruch 'attah 'adonoi 'elohenu melech ha'olam 'asher kiddeshanu bemitzvothav vet-*



2. Manchester Square.
W.
27 April 1874

Dear Sir

I have examined with much interest the parts published of the Collection of Sacred Jewish Hymns composed and compiled by the Revd M. Hast and edited with your most valuable Cooperation. The beautiful and characteristic Melodies with their appropriate musician-like accompaniments will I have no doubt prove highly attractive to all Artistes and real Amateurs – and if continued with the same discrimination and carefulness must eventually become a Standard work, superseding its predecessors.

With best wishes for your success I remain

Dear Sir

Very truly yours
Julius Benedict

Michael Bergson Esq.

A letter by Julius Benedict to Michael Bergson in praise of a collection of "Sacred Jewish Hymns"

zivvanu . . . "Blessed art Thou, O Lord our God, King of the universe, Who has sanctified us by His commandments, and commanded us. . . ." The sentence is completed by a reference to the commandment in question, such as "to kindle the Sabbath lamp," or "about washing the hands."

2. Benedictions over Things Enjoyed (*birchoth hanehenin*). According to the Jewish view, the world and all within it is the property of God (*Ps.* 24:1). If a man enjoys any of it, it is therefore his duty to thank God. Thus in the course of time a number of fixed blessings were evolved which were to be recited upon partaking of various foods and refreshments, including a blessing to be recited on smelling pleasant odors. Since nearly all these benedictions over things enjoyed refer to food and drink, they are equivalent to a grace before meals. Instead, however, of "asking a blessing" upon the food to be eaten, the Jewish form of grace is an expression of thanks to God who has created the various substances that serve for food. Originally there were separate blessings for various fruits and vegetables; however, since bread was considered the main part of the meal, it became the custom to give that benediction as the usual grace before meals. This benediction, based on *Ps.* 104:14, runs: "Blessed art Thou, O Lord our God, King of the universe, Who bringest forth (*hamotzi*) bread from the earth"; it is popularly known as the *motzi* benediction. Another of this group of blessings that is frequently heard is that said before partaking of wine, which forms a part of the observance of every Sabbath and festal occasion: "Blessed art Thou, O Lord . . . Who createst the fruit of the vine" (*bore peri hagafen*).

3. Grace After Meals (*birkath hamazon*), popularly known as *benshen,* though in the older sources it is called simply *berachah,* both words meaning "benediction." The Biblical passage, "And thou shalt eat and be satisfied, and bless the Lord thy God for the good land which He hath given thee" (*Deut.* 8:10), was interpreted to imply the duty of saying grace after meals. The simplest form is that given in the Talmud in the name of a shepherd, "Blessed be the Merciful One, the master of this bread." The prayer as later developed consists of four parts: thanks for nourishment in general, thanks for the goodness of God to Israel as revealed in its history, a petition for the coming of the Messianic kingdom, and a doxology. The prayer probably originated in the time of the Second Temple, and has since received a number of additional passages.

4. Personal Benedictions (*berachoth peratiyoth*). According to the Jewish view, every revelation of the divine grace, every demonstration of the miraculous power of God, is the occasion for an expression of praise. The Mishnah therefore prescribes the benedictions which are to be recited for various events, such as the appearance of a startling phenomenon in nature, the sight of the Mediterranean Sea, meeting great men, or various occasions of joy or sorrow. A typical blessing in this group is that recited by a father when his son becomes Bar Mitzvah, "Blessed be He . . . Who has relieved me of the responsibility for this boy" (*shepetarani me'onsho shelazeh*). Another that is used even more frequently is the blessing recited at the beginning of a festival or long anticipated occasion, "Blessed art Thou . . . Who hast preserved and sustained us and caused us to reach this day" (*sheheheyanu vekiyemanu vehiggi'anu lazeman hazeh*).

5. Blessing of Deliverance (*birkath hagomel*), in popular speech, *gomel benshen. Ps.* 107 enumerated various classes of men who have reason to praise the mercy and protection of God. This led ultimately to the custom that those who made a journey by sea or through the desert, who recovered from a severe illness, who were released from captivity, or who had escaped any peril, should pronounce in the synagogue a prayer of thanksgiving to Him "Who bestoweth benefits upon the undeserving." Usually the person who has to recite this benediction is called up to the



Blessing of the Lulav



Blessing of the Moon



Birkath Lebanah (Blessing of the Moon). From an etching by G. Eichler in Johann Christoph Bodenschatz, "Kirchliche Verfassung der heutigen Juden," Erlangen, 1748.

Torah, and joins his prayer of thanksgiving to the benediction pronounced after the reading of the Torah.

6. Blessing of the Month (*birkath hahodesh*). In olden days, when calendars were rare, it was customary to make an announcement of the coming of the new month in the synagogue. The usual time for this was on the Sabbath, after the reading of the Torah, and this was accompanied by a prayer that the new month would pass fortunately. In course of time this prayer was somewhat expanded, and came to include a prayer for the future redemption of Israel. As a result it was regarded as a prayer for, instead of an announcement of, the coming month. Reform prayer-books contain an abridged form of the prayer, which is used by many congregations.

7. Blessing of the Moon (*birkath lebanah*). This prayer is recited by the Orthodox each month as soon as the rays of the new moon begin to be powerful.

The ceremony is performed no earlier than the third day after the new moon and no later than the fifteenth of the month, since after that the moon begins to wane. The prayer is never recited on the evening before a Sabbath or a festival; preference is given to Saturday evening, since the worshippers are still festively attired in honor of the Sabbath. However, the Sabbath must be before the tenth of the month. In Ab the prayer is postponed until after the ninth, and in Tishri until after the tenth. The reason for this is that the prayer must be recited when the worshippers are in a cheerful frame of mind, a condition impossible in the early days of Ab because of the mourning for the loss of the Temple, and in Tishri because the first ten days are the days of penitence.

The original form of the blessing was very brief: "Blessed art Thou, O Lord, Who renewest (sanctifiest) the moon" (*Sanh.* 42a). By the 3rd cent. C.E. this had been expanded to include praise of God as Creator and Ruler of the World, and a hope for the restoration of Israel. Later other additions were made, some of a nationalistic or Messianic strain. Since the 16th or 17th cent. most communities have supplemented the prayer by the recitation of *Ps.* 121, 150 and 67.

The origin of this custom is extremely obscure. It may possibly go back very far, to the time of the kings, when the new moon day was a great holiday; the custom may be even older than the entrance of the Israelites into Palestine. In any case, its usage became fixed in the minds of the people because of the fact that the calendar was determined by the new moon, and the resulting solemn announcement of the New Moon day in the period of the Second Temple.

8. Blessing of the Sun (*birkath hahammah*). This prayer of thanksgiving for the creation of the sun is recited every twenty-eight years. According to an old Israelite chronology, which was apparently influenced by the Egyptian, time was reckoned by "heavenly weeks" and "heavenly days." A "heavenly day" was considered the equivalent of four years; consequently a "heavenly week," also called "great cycle" (*mahazor gadol*), when the sun was believed to be again visible at the place of its creation, was twenty-eight years. The blessing arose out of this idea. It is omitted from Reform prayer-books.

See also: BARUCH SHEPETARANI; GRACE AFTER MEALS; GRACE BEFORE MEALS; KIDDUSH; PRIESTLY BLESSING; TORAH, READING OF. ISMAR ELBOGEN.

Lit.: Dembitz, Lewis N., *Jewish Services* (1898); Rosenau, William, *Jewish Ceremonial Institutions and Customs* (1903); Idelsohn, A. Z., *Jewish Liturgy and Its Development* (1932); Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1914).

BENEDICTIONS, THE EIGHTEEN, *see* EIGHTEEN BENEDICTIONS.

BENEDICTIONS, THE SEVEN, 1. for the Sabbath, *see* SEVEN BENEDICTIONS; 2. at weddings, *see* MARRIAGE BENEDICTIONS.

BENEDIKT, MARCUS, *see* BENET, MORDECAI.

BENEDIKT, MORITZ, well-known Viennese journalist, b. Quatschitz, Moravia, 1849; d. Vienna, 1920. From 1872 on he contributed articles on economic subjects to the *Neue Freie Presse;* in 1879 he became editor of its financial section and shortly afterwards became part-owner of the paper. His editorials, dealing mainly with internal conditions in Austria, had great political effect. In more than one instance the writings of Benedikt brought a peaceful conclusion to controversies between the various nationalities within the empire; thus a dispute between Austria and Hungary was settled by a compromise on the basis of the "Benedikt formula." A faithful adherent of the



Blessing of the Sabbath Candles.

© Union of American Hebrew Congregations



"Blessing of the New Moon" in a synagogue court yard in Eastern Europe

German Liberal Party, he placed his paper completely at its disposal. But in spite of his services to this party, he was never put up as a candidate in the Reichsrat, and it was not until 1917 that the emperor appointed him to the Upper House (Herrenhaus).

Benedikt's relation to Theodor Herzl, whose chief he was in the editorial offices of the *Neue Freie Presse,* is of much historical interest. He rejected Zionism from the start (Herzl, *Tagebücher,* vol. 1, p. 313), remained its opponent until his death, and sought by every means to prevent Herzl from publishing his *Judenstaat* and to hinder the publication of *Die Welt.* Benedikt refused to mention the Zionist movement in his paper, because, being a thorough liberal, he did not want the *Neue Freie Presse* to be dubbed a "Jewish paper" and because he considered Zionism a misfortune for the Austrian Jews. Benedikt's bitterest opponent was the Viennese satirist Karl Kraus, who attacked him and his form of journalism in the periodical *Die Fackel.*

LEON JULIUS SILBERSTROM.

BENEDIKT, MORITZ, neurologist, b. Kismárton, Hungary, 1835; d. Vienna, 1920. As a student, he published two treatises on dramaturgy and two on physics. In 1861 he became instructor in electrotherapy at the University of Vienna. In 1868, after the termination of the war with Prussia and Italy, he was rewarded for his voluntary services during the war and for his political activities with an assistant professorship in neurology at the University of Vienna.

He is one of the founders of electrotherapeutics and, with Lombroso, of criminal anthropology. He likewise made valuable contributions to biochemistry, physiology and pathology of the circulatory system, ophthalmology and otiatrics; he also conducted original researches in theoretical magnetism and electricity. Benedikt was interested in political and social questions, especially in the movement for women's rights. He was a founder of the Austrian Democratic Party. He was a member of the medical academies of Paris and Rome, as well as of the United States, held honorary degrees from several universities, and received numerous decorations.

Benedikt's writings consist of learned text-books and essays on neurology, criminology, anthropology and psychology. These include such volumes as *Nervenpathologie und Electrotherapie* (1874-75); *Seelenkunde des Menschen* (translated into several languages); *Kraniometrie und Kephalometrie* (translated also into French, 1888); *Anatomische Studien an Verbrechergehirnen* (1876; translated also into English); *Zur Lehre des Raubtiertypus am menschlichen Gehirne* (1876); *Über Katalepsie und Mesmerismus* (1880); *Zur Lehre von der Localisation der Gehirnfunctionen* (1883); and *Physiologie und Pathologie der Zirkulation und ihrer Organe* (1907). His memoirs, *Aus meinem Leben,* appeared in 1906.

BÉNÉDITE, GEORGES AARON, Egyptologist, b. Nîmes, France, 1857; d. Luxor, Egypt, 1926. He distinguished himself as an explorer, as curator of the Louvre Museum and at the Collège de France, and as professor of Egyptology, a field in which he ranked next to Maspero. In addition to numerous scientific articles in journals and periodicals, he wrote a number of books, including *Guide de l'Égypte* (1900); *Catalogue du musée du Caire* (1908); *Caire et ses environs* (1910); *Une statuette memphite* (1918); *Amon et Toutankhamon* (1921); *L'Art Égptien* (1923).

BÉNÉDITE, LEONCE, historian of art, brother of George, b. Nîmes, France, 1859; d. Paris, 1925. He held a position at the Versailles museum, and later at the Luxembourg, of which he became director in 1892; he was head also of the Musée Rodin and, after 1910, professor at the École du Louvre. He wrote numerous works and monographs dealing with art, and was frequently connected with various art exhibitions. Thus he was general reporter on art at the Paris International Exposition (1900), official commissar of French art at the Basel (1906), Strasbourg and Stuttgart (1907) expositions, and president of the art jury at the Venice Exposition (1906-7).

BENESCH, ALFRED ABRAHAM, educational leader and lawyer, b. Cleveland, 1879. He studied at Harvard College and Law School, entering law practice in Cleveland in 1903. Becoming interested in public affairs, he served on the city council (1912-13) and held office as director of public safety (1914-15).

Since 1926 he has been an important member of the board of education, serving as president from 1932 to 1935. A vigorous opponent of vocationalization of the school system, he insists on the development of broad cultural backgrounds.

Benesch was appointed state director of commerce in 1935. He is an active member of B'nai B'rith, a trustee of the Negro Welfare Association and of the Jewish Welfare Federation.

BENET, MORDECAI (Marcus Benedikt), Talmudist and chief rabbi of Moravia, b. Csurgó, Hungary, 1753; d. Carlsbad, 1829. He officiated for some time in Nikolsburg as rabbinical assessor (Dayyan) and was rabbi, first in Lundenburg, Moravia, and then in Schlossberg (Sasvár), Hungary. In 1789 he was appointed rabbi of Nikolsburg and chief rabbi of Moravia. Here he devoted all his great abilities to education, directing the entire Jewish school system.

Benet was noteworthy among the Orthodox rabbis of his time for his liberal attitude toward modern thought. Though he opposed Reform tendencies in the liturgy, in particular the prayer-books prepared by Kley and Günsburg in Berlin and the changes advocated by Aaron Chorin in Hungary, he expressed his views temperately and moderately. In his educational system, he combined traditional learning with the study of secular subjects in modern fashion. He did not object to a secular education for rabbis, merely insisting that they first receive a thorough grounding in Jewish law. He gave his approbation to an edition of the Pentateuch with the German translation of Mendelssohn, and he encouraged the publication of catechisms for religious instruction in the German language, one of which, *Emunath Yisrael* (Faith of Israel; Vienna, 1824), was written by his son Naphtali.



Mordecai Benet

Lit.: Benet, J. A., *Toledoth Mordecai Benet* (1832); Feuchtwang, D., "Markus Benedikt (Rabbi Mordecai Benet)," *Adolf Schwarz Festschrift* (1917) 539-56.

BENEVENTO, city in southern Italy, about thirty miles northeast of Naples. The date of the earliest settlement of Jews there is unknown, but it must have been in ancient times. Aaron of Baghdad came to the city in the 9th cent., and is said to have performed many miracles there. In the 11th cent. the city came under the rule of the popes, and Pope Alexander II, in 1065, expressed his disapproval of the forcible conversion of some of the Jews in the city. Benjamin of Tudela visited Benevento in 1165, and found about 200 Jewish families, whose leaders were Rabbis Kalonymus, Zerah and Abraham. Two Hebrew tombstones, bearing the date 1154, have been discovered in the city. The Jews lived in a separate part of the city called the Giudeca; most of them were dyers.

Little else is known of the community until 1459, when they were compelled to wear the Jew-badge. About the same time they received permission to lend money at interest; when Archbishop Capece tried to take this privilege away from them, the Jews sent a special emissary, Judah of Rhodes, to the pope, who overruled the archbishop. In the 16th cent. the Jews took up trading in grain, and two synagogues were in existence. They were expelled in 1569, only to return in 1617. It is probable that the Jews were finally expelled somewhere toward the end of the 17th cent.

Lit.: Lonardo, *Gli ebrei a Benevento* (1899).

BENFEY, THEODOR, philologist and Sanskrit scholar, b. Nörten, Germany, 1809; d. Göttingen, Germany, 1881. In 1829 he became instructor at the University of Göttingen, first in classical philology, then in Sanskrit, Persian, Bengali and Hindustani. In 1834 he was made lecturer at the University, and was granted a modest pension of $300 in 1843. Benfey was converted to Christianity in 1848, and was finally given a regular professorship in 1862. Besides the *Griechisches Wurzellexikon* and the important book *Über das Verhältnis der ägyptischen Sprache zum semitischen Sprachstamm,* Benfey wrote the following books which lay down the foundation for research in Sanskrit: *Practical Grammar of the Sanskrit Language* (1863-66); *Chrestomathie aus Sanskritwerken* (1853); *Sanskrit-English Dictionary* (1866); the translation of the *Panchatantra* with a commentary. He regarded *Die Hymnen des Sama Veda* as the most scholarly of his works.

Lit.: Biography in Benfey, *Kleinere Schriften,* edited by Bezzenberger (1890-92).

BENGAL, *see* CALCUTTA.



A family of Beni Israelites of Bombay

BENGHAZI (ancient Berenike), city in Italian Cirenaica, Northern Africa; in 1940 it had about 3,000 Jews in a total population of 35,000. Jews first settled in the region under Ptolemy I of Egypt (306-285 B.C.E.), after which they had a separate government of their own in Berenike, headed by their own archons. They suffered in the revolt of the Jews of Cyrene in 115 C.E., and still more after the 4th cent., under the Byzantine empire. The Arab conquest of the 7th cent. brought them deliverance.

During the Middle Ages a large number of Jews came to Benghazi from Tripoli, and the community grew in numbers and wealth, though little is known about its intellectual life. In the 19th cent. its chief rabbinical authority was Elijah Labi (1783-1883), who composed three books in Arabic written in Hebrew characters.

Benghazi has two synagogues, known as the Low and the High Synagogue, respectively; the former is said to be very ancient. There are several Talmud Torahs. The Jews of the city are merchants, goldsmiths, smiths, carpenters, tailors, and artisans of various sorts.

Lit.: *La Cirenaica* (1928) 25; Levi-Bianchini, *L'italianità degl' Israeliti a Bengasi* (1912) 385-88.

BEN-HADAD, the name given in the Bible to several kings of that kingdom in Aram (Syria) which had its capital at Damascus. The actual name of these kings was Bar-Hadad; Ben-hadad is the Hebrew equivalent of the Aramaic name.

1. Ben-hadad, son of Tabrimmon, is mentioned in *I Kings* 15:18-20. Originally on friendly terms with Baasha of Israel (about 914-890 B.C.E.), he was won over by presents from Asa of Judah (about 917-876), who was at war with Baasha, to change sides and to invade Israel. As a result he succeeded in annexing to his kingdom a considerable slice of Israelite territory in Transjordan.

2. A second Ben-hadad is mentioned in *I Kings* 20 as engaging in war with Ahab of Israel (about 875-853), apparently near the beginning of Ahab's reign. Ben-hadad, expecting an easy victory, was surprised and twice defeated by Ahab and compelled to sue for peace. He restored to Israel "the cities which my father took from thy father" (verse 34); hence he may have been a son of the first Ben-hadad.

3. A third Ben-hadad is mentioned in the Elisha cycle of stories. *II Kings* 6 reports that he besieged and nearly took Samaria, only to retreat suddenly in panic; *II Kings* 8 tells how he was murdered by his successor Hazael, an official of the court to whom Elisha had made the prophecy that he would become king. However, the name Ben-hadad in these stories is probably incorrect, as the Assyrian records speak only of a king by the name of Adad-idri (Hadadezer) who led the Syrian coalition at the battle of Karkar (854 B.C.E.) and was murdered by Hazael, "an upstart."

4. Ben-hadad, son of Hazael, is mentioned in *II Kings* 13 as the contemporary of Jehoash of Israel (about 798-782). The Assyrian sources call him Mari, but this was probably a title meaning "lord." He was at first successful in his wars against Israel, but was later decisively defeated by Jehoash, who recovered most of the territory lost to Aram by Israel.

Lit.: Olmstead, A. T., *History of Palestine and Syria* (1931) 357-407; Kraeling, E. G. H., *Aram and Israel* (1918); *Cambridge Ancient History,* vol. 3 (1925).

BENI ISRAEL (BENE ISRAEL), also called the "Brown Jews," a group of Jews residing mainly in or near Bombay, but also at Rangoon, Calcutta and Malabar, India; in 1940. out of the approximately 24,-

000 Jews in all of India, more than 15,000 were Beni Israel. Their Hindu name is Shanvar Telis, or "Saturday Oilpressers," alluding to their former chief occupation and the fact that they keep the Sabbath. Though their skins are brown, and their features more like those of Hindus than of Semites, they emphatically deny having any Hindu admixture, and look down upon the "Black Jews" who admittedly are of at least partial Hindu descent. They speak Marathi, a branch of the Prakrit group of Hindu languages.

Owing to lack of direct evidence it is not possible to fix the precise date when the Beni Israel arrived in India. Some, arguing from the fact that the community calls itself Beni Israel and not Yehudim, argue that they must have come between 750 and 500 B.C.E., before the time when Yehudim became a usual title for Jews. On the other hand, the adoption of this name may be due to the fact that the Mohammedans, who were their neighbors, detested the title Yehud (see *Koran* 2:110). The tradition current among the Beni Israel themselves is that their ancestors came from the north and were shipwrecked near Navgaon, a village lying about thirteen miles south of Bombay. Kehimkar thinks that they are the result of a migration that began about the time of the persecutions of Antiochus Epiphanes (2nd cent. B.C.E.), and that they came to India by way of the Persian Gulf or the Red Sea.

There is absolutely no authority in support of the theory that the Beni Israel are the offspring of marriages with natives who embraced Judaism; the Beni Israel themselves resolutely reject and oppose this assumption. Furthermore, the similarly erroneous view that the Beni Israel are descendants of the Lost Ten Tribes of Israel (as in Wilson, *Lands of the Bible,* 1857) has not the slightest support in the traditions of the Beni Israel, and seems to have originated with travelers.

The compiler of the *Imperial Gazeteer of India* says (vol. 6, p. 234): "In the second century a Roman merchant fleet of 100 sails steered regularly from Myos Hormus in the Red Sea to Arabia, Ceylon and Malabar. It found an ancient Jewish colony, the remnants of which still remain to this day as the Bene-Israel upon the Bombay coast." The Jewish settlements in India, therefore, probably date from before the 2nd cent. C.E., since the Roman trade with the southern coast of India was probably begun as early as the 1st cent. Abraham ibn Ezra (1092-1167) was a captive in India, and praises Indian rice (Ibn Ezra to *Dan.* 1:15; Abudraham on the Passover Haggadah). Maimonides (1135-1204), in a letter addressed in 1194 to the rabbis of Lunel, remarked: "The Yemen and Arab Jews study a little of the Talmud and understand the Torah in the light of Haggadic teachings. A few of the rich among them have already sent messengers and bought three copies of the *Yad Hahazakah,* which has enlightened the Jews as far as India. But the Jews of India do not know the written law. They have nothing of religion except that they rest on the Sabbath and perform circumcision on the eighth day" (see Blumenfeld, *Otzar Nehmad,* Vienna, 1857, vol. 2, pp. 3-4; *Jewish Chronicle,* Sept. 28, 1906; Lichtenberg, *Iggeroth Harambam*). Apparently most of these references refer to the Beni Israel.

The religion practised by the Beni Israel from the time when they first settled in India was a unique and somewhat primitive form of Judaism. The only Hebrew that they knew was the Shema ("Hear, O Israel"); they possessed no Hebrew scriptures; they clung tenaciously to the Sabbath and the rite of circumcision. Their festivals are called San, a Hindu word, and seem to have been influenced by Hindu customs. They kept the New Year's Day on the first of Tishri only, and called it Navyacha San. On the 4th of Tishri was Kiricha San, the pudding festival; on the evening of this day a sort of pudding (*kher*), prepared of new grain, coconut juice and sweetening, was eaten. Yom Kippur, on the 10th of Tishri, was observed as Darfalnicha San, the festival of closing the doors. On this day the Beni Israel put on white garments, remained in their houses, fasted and were careful not to speak to non-Jews. On the following day, the Shila San, or post-holiday, they sent gifts to the poor and made visits to their friends. Holicha San, corresponding to Purim, was observed on the 13th and 14th of Adar; the first was a fast, the second a feast, when presents of sweet-cakes, baked at home, were sent around. Anasi Dakacha San, the festival of the closing of the jar, on the 14th and 21st of Nisan, corresponded to Passover. Since rice, the chief staple of the people of India, is eaten unleavened, the idea of refraining from leaven was maintained by sealing up a jar containing a fermented drink. However, they knew nothing of the Seder service or of Matzoth. Berdiacha San, the curry festival, fell on the 9th of Ab, on which day a special sort of curry was eaten. For the preceding eight days the Beni Israel ate no meat. It is impossible, of course, to determine whether all these festivals went back to the original customs of the Beni Israel or were adopted at a later period.

The other observances in the calendar of the Beni Israel were definitely of later origin, since they show Mohammedan and even Christian influences. Thus Ramzan, in the month of Elul, is similar in name and observance to the Mohammedan Ramadan. Navyacha Roja, the New Year's fast, on the 3rd of Tishri, is equivalent to the fast of Gedaliah, but the Beni Israel had no recollection of the latter. Eliya Hanabicha Urus, the fair of Elijah the prophet, on the 15th of Shebat, which was supposed to commemorate the ascension of Elijah and was observed by eating a specially prepared rice-cake and by burning incense, seems to have been derived from the festival celebrated on the 4th of January by the Coptic church. Sabbai Roja, fasts on the 10th of Tebet and the 17th of Tammuz, correspond to the Jewish fasts on these days.

Except for the above-mentioned observances and the knowledge that they were of a different origin, the Beni Israel knew little or nothing of traditional Judaism. The women participated in the religious festivals of the Hindus, prayed to the Hindu gods, and practised various forms of witchcraft. Ritual slaughtering, the use of the ritual bath (Mikveh), the bill of divorce (Get) and the Levirate marriage (Yibbum) were all unknown to them. Their marriage rites were in general similar to those of the Hindus, although they sometimes took place under a sort of canopy (Huppah); the bridegroom wore a garland of flowers and was conducted on horseback to the house

of the bride. The dead were buried facing the east, in the direction opposite to that of Jerusalem. There were no priests (Kohanim) or Levites in the group, although there was a custom similar to the Nazirite vow, in accordance with which case the hair of a newly-born boy was allowed to grow for a few years. After this it was cut off and thrown into the sea, while a sum in gold or silver equal to its weight was given by the parents for charitable purposes.

According to a tradition of the Beni Israel, a religious reform took place about 900 C.E. (The writer of this article was the first to state that this is purely a tradition, *Otzar Yisrael,* vol. 4.) The name of this reformer is given as David Rahabi of Cochin; but this is impossible, as Jews did not settle in Cochin until 1514, so there is probably a confusion of a visit made by a Jew at that time with a later reform. According to the tradition, the visitor was not sure that the Beni Israel were Jewish. He was impressed, however, by the fact that they observed the Sabbath and that they had names similar to Hebrew ones. His final test was to present to the women a number of fish for their food, some with fins and scales and some without. When he saw that the women rejected the latter, in accordance with the Biblical precept (*Lev.* 11:9-12), he concluded that the Beni Israel were indeed Jewish, and he taught them many ceremonies and usages of which they were ignorant.

A definitely historical revival of religion among the Beni Israel took place in the 18th cent. This was due to the teachings of a Cochin Jew, David Ezekiel Rahabi (b. Cochin, 1721; d. Cochin, 1791), who visited the Beni Israel in Bombay while on a merchandising voyage as the agent of the Dutch East India Trading Company. He was the son of David Ezekiel Rahabi (b. Cochin, 1694; d. Cochin, 1772) and grandson of another David Ezekiel Rahabi (b. Aleppo, Syria, 1646; d. Cochin, 1725). This would indicate that the general tradition among the Beni Israel of a revival in the 10th cent. is erroneous, since the Rahabi family did not leave Aleppo until 1664, and there are no other traces of a change in the customs of the Beni Israel. It was David Ezekiel Rahabi II who enlightened the Beni Israel by giving their youth instruction in the Torah, Jewish customs, observances and history, and in this manner brought them back to Judaism.

Since the reform of Rahabi, the Beni Israel have followed traditional Judaism. They pray according to the Sephardic ritual, and observe the dietary laws. They have retained certain of their old customs and observances. Thus on the Ninth of Ab, they break their fast by partaking of a dish of beans or of a cereal previously soaked in water to make it sprout; this is in accordance with their theory that just as the dormant beans come to life by absorbing water, so will Jewish nationality revive, even after the destruction of Jerusalem. The custom of cutting off the hair of young children and contributing its weight in silver or gold is still observed in consequence of vows made by wives who are childless or who have borne only daughters. Sometimes a child, or an adult person who makes a vow during sickness, is weighed, and a corresponding weight of sugar or dates is distributed to persons invited for a festive celebration. Sidelocks (Peoth) are no longer worn by the Beni Israel. About 1890 such sidelocks were still noticeable among them, but even then the locks were not as long as those worn by the Jews of Yemen and Aden.

Prior to the coming of the British to India, the occupations of the Beni Israel were restricted to agriculture and oil pressing. Following the establishment of British rule, new and better avenues of livelihood were opened to them. Many joined the native regiments of the British East India Company as privates, and most of these rose to positions as commissioned officers by virtue of their bravery, industry, and high intelligence. A Beni Israel officer, Moosaji (Moses) Israel, who had received the First Class Order of British India, gave the earliest information regarding the outbreak of the Indian Mutiny of 1857. The liberty they enjoyed under the British regime prompted a few of the Beni Israel to take wives from the Indians, whose children are classed as Black Jews, a lower caste. The Hindu rajahs and the Islamic nawabs (rulers) would never allow such intermarriages, since the Hindus regarded the Beni Israel as "untouchables," and the Mohammedans would have resented the conversion of a Muslim woman to another religion. In the 20th cent., polygamy has almost entirely disappeared among the Beni Israel. Divorce is rare, and marriage with women of other castes is discouraged.

The dress of the Beni Israel, which up to about 1880 followed the Indian pattern, has undergone a great change. The men are adopting European customs and fashions. The women, who used to wear clothes after the pattern of Brahmin women, now dress in Parsee fashion. A few educated Beni Israel women wear European dress.

The majority of the Beni Israel are skilled artisans. An appreciable number earn their livelihood as clerks, typists, draftsmen, surveyors, schoolmasters, college professors, physicians, engineers, lawyers, judges, and civil service employees. Among women there is an increasing tendency to devote their lives to hospital nursing and midwifery. But few cling to their former occupation of oil pressing, and these only in obscure villages. They produce no literature, though one of the Beni Israel, David de Beth-Hillel, wrote the first book by a Jew to be published in India (*Travels,* Madras, 1832).

Most of the Beni Israel live in the Bombay Presidency. They have about a dozen synagogues, the oldest of which is the Shaar Harahamin (Gate of Mercy) synagogue on Samuel Street in Bombay, built in 1796. The next oldest in the city is Shaare Ratson (Gates of Favor) synagogue on Don Tad Cross Lane, built in 1843 and originally called New Synagogue. A Liberal Jewish synagogue, with a rented prayer-hall, was established through the efforts of Dr. Jerusha Jhirad, herself a Beni Israel Jewess, and Miss Rebecca Reuben; its service has prayers in Hebrew and English.

The Beni Israel conduct the Israelite School of Bombay, the only educational institution for boys and girls, under the auspices of the Anglo-Jewish Association of London, which makes an annual grant for its maintenance. Since about 1880 the school has ex-

isted in its own building, toward the cost of which the Association had largely contributed. After a lapse of years the building deteriorated, and Sir Elly Kadoorie, a philanthropic Jew of Shanghai, donated £10,000 (about $50,000) for its rebuilding and extension; in addition, the Beni Israel themselves contributed a little over $6,000. In 1931 the name of the school was changed to The Sir Elly Kadoorie School in recognition of the donation. The knowledge of Hebrew prevailing among the Beni Israel is far less than that possessed by the Jews of Cochin, or by the Jewish emigrants from Baghdad and Persia.

Up to 1934 certain sections of the Jews in India refused to admit the Beni Israel into the Jewish communities which they controlled. In Bombay and Calcutta such restrictions were removed about 1915, but the Jewish authorities at Rangoon, and particularly the trustees of the Musmeah Yeshua Synagogue, stubbornly refused to grant equal rights to the Beni Israel in religious and communal affairs, declaring that as the Beni Israel did not observe all of the Orthodox Jewish customs (in particular those of Levirate marriage and the ritual bath) they were not entitled to call themselves Jews. The result was a two years' legal battle in the courts of Rangoon, which ended in a victory for the Beni Israel. One of the synagogues in Rangoon, Beth El, admitted the Beni Israel after having received an opinion from Haham Moses Gaster that the latter were to be granted full religious rights. Musmeah Yeshua was more recalcitrant, and it was only after further legal pronouncements on the part of the court, backed by expert testimony from Gaster and from Benzion Uziel, chief rabbi of the Sephardic Jews of Palestine, that the last remnants of discrimination against the Beni Israel were swept away.

There are two or three families of Beni Israel in Aden, Arabia, who went there to work as carpenters and draftsmen, and who now speak Arabic. Contrary to previous reports, however, there never has been a colony of Beni Israel in Arabia.

Beni Israel proper names are often Hebrew plus a Hindu termination, *ji* for men, and *bai* for women; thus Ellaji for Elijah, Benaji for Benjamin, or Miriambai for Miriam. Family names often end in *kar,* which is like the English *er* in denoting place of ancestral origin. Thus the Beni Israel who came from the villages Awas, Kehim, Cheul, and Pen, go by the surnames, respectively, Awaskar, Kehimkar, Cheulkar and Penkar. The younger generation sometimes tends to Anglicize these names. Thus Wakrulkar becomes Walker, and Jhiradkar is shortened to Jhirad.

See also: COCHIN; JEWS' TOWN; INDIA; MALABAR; RAHABI.

EZEKIEL MOSES EZEKIEL.

Lit.: Kehimkar, Haeem Samuel, *History of the Bene Israel of India* (1938); Cohen, Israel, *The Journal of a Jewish Traveller* (1925) 250, 255-62; *American Hebrew,* Sept. 10, 1926, pp. 503, 545, 557 (containing traditional views no longer held); *B'nai B'rith Magazine,* May, 1931, p. 271; Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 2 (1922) 469-74.

BENISCH, ABRAHAM, forerunner of the Zionist movement, b. Drossau, Bohemia, 1811; d. London, 1878. He studied medicine at the University of Vienna, and in 1836 joined the first nationalist Jewish student organization in Prague, which had been founded by Moritz Steinschneider. He championed the idea of the reconstruction of Jewish communal life and the re-establishment of Jewish independence in Palestine. In 1839 he founded a secret society in Vienna for the realization of this idea. The society commissioned him to get in touch with Crémieux, leader of the French Jews, to whom he proposed the founding of a Jewish colony in Palestine. Crémieux approved the project, but emphasized the fact that the French Jews did not consider a Palestinian homeland necessary. In 1841 Benisch sought to win over leading London Jews to his idea, but met with opposition everywhere. He then turned to Jewish studies, and founded the Anglo-Jewish organ *The Jewish Chronicle.* He published numerous works in the field of Biblical exegesis and Hebrew philology, as well as an English translation of the Bible and the prayer-books. He also helped found the Anglo-Jewish Association and the Society of Biblical Archaeology.

Lit.: Gelber, Natan M., *Aus Zwei Jahrhunderten* (1924) 178-84. Baron, S. W., in *Jewish Studies in Memory of George A. Kohut* (1935) 72-85.

BENJAKOB (BENJACOB), ISAAC, Hebrew bibliographer, b. Ramgola, Lithuania, 1801; d. Vilna, 1863. He lived for a short time in Riga, then in Leipzig, where he was active as bookseller and publisher, and from 1848 on in Vilna. His first work was *Michtamim Veshirim* (Leipzig, 1824), a collection of epigrams, poems and essays on the art of writing poetry, mostly translated from the German. After working for a short time under Julius Fürst, the Hebraist and Orientalist, he devoted himself to the publication of Hebrew texts. Together with the poet Abraham Lebensohn, he edited an edition of the Bible with Mendelssohn's German translation (in Hebrew letters) and a commentary to the Bible, or *Biyur* (17 vols., Warsaw, 1848-53). In 1853 he issued an annotated edition of Azulai's *Shem Hagedolim.* Benjakob's main work is *Otzar Hasefarim,* a bibliographical list of approximately 17,000 Hebrew books published prior to 1863. It was issued after his death (Vilna, 1880) by his son Jacob Benjakob (1858-1926), who devoted his entire life to its revision and enlargement. Benjakob contributed also to Hebrew periodicals, and left in manuscript a German-Hebrew dictionary and a dictionary of the Talmud with a German translation.

Lit.: *Otzar Hasefarim* (1880) xxi-xxviii; Schorr, Moses, in *Soncino-Blätter,* vol. 2 (1927) 40.

BENJAMIN, 1. youngest son of Jacob, and second son of Rachel, who died in giving birth to him on a journey between Beth-el and Ephrathah (*Gen.* 35:16-18). His mother, knowing she was about to die, called him Ben-oni ("son of my sorrow"), but Jacob changed this to Benjamin ("son of the right hand"). When Joseph was seized by his brothers and sold into slavery in Egypt, Jacob transferred his affection to Rachel's remaining son, and refused to allow him, at a later period, to go down to Egypt with his brothers to purchase grain. Joseph, however, who had now become governor of Egypt, insisted that Benjamin be brought down on the next visit of the brothers. It



Benjamin is apprehended by order of his brother Joseph. From Fuerst's "Pracht-Bibel"

was only after Joseph's silver cup had been planted in Benjamin's sack of grain, and the resulting demonstration of devotion on the part of the brothers to prevent his being enslaved, that Joseph finally revealed his identity and invited his father and brethren to come to Egypt, where they spent the rest of their days (*Gen.* 42 to 46).

2. one of the tribes of Israel, traditionally descended from Benjamin, son of Jacob, and named after him. Its territory lay in the center of Palestine, between those of Ephraim on the north and Judah to the south; its most important cities were Jericho, Geba, Gibeon and Ramah, while Jerusalem, long a stronghold of the Jebusites, lay on its southern border. In the early part of the period of the Judges (about 1150-1030 B.C.E.) Benjamin was conquered by invading Moabites, but was delivered when Ehud, one of its members, assassinated Eglon, king of Moab, and paved the way for a successful revolt (*Judges* 3). The Song of Deborah contains a brief reference to Benjamin (*ibid.* 5:14), which indicates that the tribe participated in the successful battle against Sisera. *Judges* 19 to 21 tells how the immoral conduct of the people of Gibeah almost caused the complete destruction of the tribe, and how captive and abducted maidens from Jabesh-gilead and Shiloh were given to them to restore the tribe.

During the war between the Philistines and the Ephraimites toward the end of the period of the Judges, the tribe of Benjamin stood aloof and made no attempt at assistance. A little later, however, under the influence of the prophet Samuel, the tribe of Benjamin took up the war with the Philistines, and one of the tribe, Saul, as the first king of Israel, made Gibeath-shaul the capital of the kingdom. The tribe of Benjamin maintained its leadership until the accession of David (about 1010 B.C.E.), to whom it rather sullenly submitted. In the division of the kingdom (about 935 B.C.E.) the territory of Benjamin was claimed by both Israel and Judah and for a time was the scene of the wars between the two kingdoms, ending in its partition between the two. After that the tribe disappears as an entity, though centuries later Mordecai traced his descent back to the Benjamites (*Esther* 2:5).

Bible critics regard the stories about both Benjamin and the tribe as being partly legendary. They take the stories of the son of Jacob as being a veiled allusion to the fate of the tribe, while the name Benjamin is given a possible alternative meaning as "son of the south" (just as the similar word Yemen means "south"), in allusion to the fact that the territory of Benjamin was to the south of that of Ephraim. The fact that Benjamin was considered the youngest son is held to mean that the tribe was late in entering the country, or even formed after the conquest. The tradition of brotherhood to Joseph is taken to indicate that the tribe was allied with or akin to the tribes of Ephraim and Manasseh, the "sons of Joseph." Similarly, the story of Benjamin in Egypt, with first Reuben, then Judah, then Joseph, protecting their younger brother, is held by some to indicate rival claims to alliance with Benjamin.

The story of the civil war between Benjamin and the other tribes is believed by the critics to have been greatly emended and amplified by later writers. Originally, probably, the war was between Benjamin on the one hand, and Ephraim and Manasseh on the other, instead of all the tribes. This would account

for the later indifference of Benjamin to the subjection of Ephraim, with which it had formerly been closely associated, by the Philistines.

The rabbinical accounts of Benjamin describe him as faithful to the memory of his brother Joseph, and exceedingly pious. He is one of the four men who died without having committed sin. The Temple, they say, was erected in the territory of Benjamin, because he alone took no part in the selling of Joseph.

SHELDON H. BLANK.

Lit.: Kittel, R., *Geschichte des Volkes Israel* (1923-29); *Cambridge Ancient History* (1923-36) vol. 2.

BENJAMIN II, originally Israel Joseph (perhaps Israel ben Joseph) Benjamin, b. Falticeni, Moldavia, Roumania, 1818; d. London, 1864. He adopted the name of Benjamin II, calling himself after the Jewish traveler of the 12th cent., Benjamin of Tudela, who was the first Benjamin.

Israel Joseph Benjamin was first a wholesale merchant of timber and other products of the land, and then became a traveler, setting out with the express intention of seeking the lost Ten Tribes. He left his home in Falticeni in January, 1845, and after a visit to several of the largest Austrian cities, including Vienna, and to Constantinople, he traveled through the countries bordering on the eastern half of the Mediterranean Sea, including Egypt, Palestine, and Syria, and also through Armenia, Babylonia (the modern Iraq), Kurdistan, Persia, India and China. He returned by way of Afghanistan to Constantinople, Vienna, and Italy, whence he proceeded to North Africa, visiting Tripoli, Tunisia, Algeria, and Morocco.

Benjamin II described the celebration, on the 18th of Iyar, of the anniversary of the death of Rabbi Simeon ben Yohai at his tomb, near Mirom, in Palestine; the poverty, heavy taxation and oppression of the Jews of Palestine under Arab and Turkish rule; the house in Urfa, on the Euphrates, in which the first Hebrew patriarch Abraham was supposed to have been born, and the furnace into which he was declared, by tradition, to have been cast by Nimrod; and the supposed grotto of the prophet Elijah, in Tanura, Kurdistan. He gave a superb description of the fourteen-day religious ceremonies and exercises held during the period of the Feast of Weeks by the Jewish pilgrims of Kurdistan and Mesopotamia in the town of Alkush, at the supposed tomb of the prophet Nahum, and of the belief of these Jewish pilgrims in miracles and in the healing of the sick.

The reports of his travels in all these Oriental lands and of his observations of Jewish customs and traditions appeared first in French, under the title of *Cinq Années de voyage en Orient 1846-1851* (Paris, 1856), and in more detail in German, *Acht Jahre in Asien und Afrika* (Hannover, 1858, bound with an English translation). These reports were published also in Hebrew under the title of *Sefer Mase Yisrael* (The Book of the Travels of Israel; Hebrew translation by David Gordon, Lyck, 1859).

In 1859 Benjamin II traveled to the United States, remaining for three years. His American travels he described in the work *Drei Jahre in Amerika 1859-1862* (2 vols., Hannover, 1862). He recounts, in the first part of this interesting work, which is extant only in German, the first and second Jewish immigrations into North America, the founding of the early American Jewish congregations, communities and philanthropic institutions, the education of women, his trip from New York to California, and a history and description of San Francisco, the discovery of gold and the gold rush of the year 1849 and beyond, and his notes on what he observed of the communal and religious institutions of the Jews of San Francisco. There is also a brief description of the important Californians of the time, and of the German and Chinese settlements in San Francisco. In an appendix the author describes the history and character of the Jewish congregations and communities of the Western and Southern States. In the second volume of this work, Benjamin II recounts his journeys to various cities of California, with data on the products and population of the State, and his trips to the States of the Pacific Northwest, including Vancouver Island, Oregon, and the Cascade Mountains, and describes the Indian tribes of the Pacific Coast and his further trips to Nevada and Utah and other states to the East on his return trip to New York, with detailed information as to Salt Lake City and the history and character of the Mormon church.

Shortly after his return to Europe in 1862, and in the midst of preparations for a third trip to the Orient, he died in London at the age of forty-six, weakened by over-exertion and privation. He had published also a German translation of the account by Nathan Nata Hannover of the persecutions of the Jews in Poland during the period of the Cossack uprising, from 1648 to 1653, entitled *Yeven Metzulah* (Hannover, 1863).

Benjamin II is often referred to in English works as J. J. Benjamin. However, this is an error derived from German books containing the reports of his travels, since the initials of his first and middle names, I. J., as printed in the German text, were misread for J. J., the German capital I and J being exactly the same.

ABRAHAM I. SHINEDLING.

Lit.: Jewish Chronicle (London), May 13, 1864; Schwarzfeld, E., in *Jewish Encyclopedia,* vol. 3, pp. 25-26; Silbermann, in *Hamaggid,* vol. 2, p. 99.

BENJAMIN (VITALE) BEN ELIEZER HAKOHEN OF REGGIO, Cabalist and liturgical poet, b. Alessandria, Piedmont, Italy; d. Reggio, 1730. He was a close friend of Moses Zacuto, who wrote a poem for Benjamin's wedding. In 1675 he became rabbi at Alessandria, and in 1682 at Reggio; in both places he expounded the doctrines of the Lurian Cabala. Later on he became a follower of Sabbatai Zevi, due, in the opinion of some, to the influence of Nathan Ghazzati; the anonymous Sabbatian writing, *Sod Adnuth Adonenu Mipi Morenu Harab Nathan* (The Secret of the Authority of Our Lord According to Rab Nathan), which has been printed by Freimann (*Inyene Shabbethai Zebi,* 93-104), is definitely from the pen of Benjamin. Toward the end of his life he was assisted in his rabbinical office by his son-in-law, Isaiah Bassani. He wrote homilies, commentaries on the Talmud and Midrash, Cabalistic poems and prayers, and various responsa. Many of his Cabalistic utterances are quoted in the contemporary literature.

BENJAMIN BEN ISAAC OF CARCASSONE, translator, who lived in France in the second half of the 14th cent. He translated into Hebrew a work of the physician Jean de Bourgogne (also known as "Jean with the beard") dealing with epidemics. It is not clear whether Benjamin made his Hebrew translation from the French original or from a Latin rendition of the French; the Hebrew work, which is preserved in manuscripts in the Paris Bibliothèque Nationale and in the library of Baron David Günzburg in Russia, bears the title *Ezer Eloah* (Help of God) or *Beippush Haavir Vehadeber* (On Foulness of the Air and the Plague). An appendix contains various medical receipts by Benjamin. The date of the translation is uncertain, but seems to be shortly after 1370.

BENJAMIN BEN MEIR HALEVI OF NUREMBERG (called also Benjamin ben Meir Halevi Ashkenazi, "the German," in reference to his German birth), liturgical poet, and rabbi of the Ashkenazic (German Jewish) community in Salonika, b. Germany, about 1500; d. Salonika (then Turkey), about 1559. In 1530 he was appointed chief rabbi of the Ashkenazic community in Sofia, and later served as rabbi also in Constantinople and finally in Salonika. Beginning in 1532, while he was still chief rabbi in Sofia, Benjamin corresponded for a time with Joseph Caro (1488-1575), author of the famous rabbinic law code *Shulhan Aruch,* who then resided in Nicopolis. Later, while serving in Salonika, he was delegated by the entire Jewish community to go to Constantinople in order to persuade the Turkish government to put a stop to the persecutions to which the Greek population of Salonika and the neighboring regions was being subjected at that time.

Benjamin's liturgical poems include dirges for the Ninth of Ab (Tishah Beab) and for the death of several of his children; these, together with a poem on the great fire which ravaged Salonika in the year 1545, are contained in an Ashkenazic Mahzor (prayer-book for New Year and the Day of Atonement) which he arranged and published with notes at Salonika in 1555 to 1556. His other work was a revision of the *Sefer Yereim* (The Book of the God-Fearing), a book on the commandments of the Torah by Eliezer ben Samuel of Metz (d. 1198); an abridged edition was published at Venice in 1566.

BENJAMIN BEN MOSES NAHAVENDI, distinguished Karaite scholar, who flourished in the first half of the 9th cent., some sixty or seventy years after Anan ben David, the founder of Karaism. He was a native of the city of Nehavend (Nahavend), in Persia, where he later became a judge (Dayyan).

Benjamin postulated as the fundamental principle of Karaism the duty of every man not to rely on the opinions of his predecessors, but rather to study the Bible independently. In this way he created a complete positive system, in contrast to Anan, whose teaching to a great extent rested on opposition to the Rabbanites. Benjamin, however, shows, on the whole, no hostile or prejudiced attitude toward the Rabbanites. He showed the way to deduce laws from the Bible without making any distinction as to authority between the Pentateuch (Torah), the Prophets (Nebiim) and the Hagiographa (Kethubim). Nevertheless, he did not always succeed in finding a Biblical source for his rulings, and in many cases his interpretations are considerably strained. He was the first Karaite scholar to write in Hebrew, in contrast to Anan, who wrote in Aramaic after the fashion of the Geonim, and to the later Karaite authors, who wrote mostly in Arabic.

The most original idea expressed by Benjamin is that God created a special angel who in turn created the world and has governed it ever since, without the aid of the original creator. This idea seems to have been borrowed from Philo's theory of the Logos. Benjamin was a prolific commentator on the Bible, and Abraham ibn Ezra considered him one of the most illustrious Karaite writers in this field. His commentaries are only partly known to us through the citations of later Karaite authors. His main legal work, *Sefer Hamitzvoth* (Book of the Commandments), likewise has not come down to us; only a few quotations from it have been preserved by Al-Kirkisani (10th cent.) and by Jeshua ben Judah (11th cent.). His other legal work, *Sefer Dinim* (Book of Statutes), appeared in print under the later title of *Masath Binyamin* (Offering of Benjamin; Eupatoria, 1834?); it covers, in a chaotic manner, civil and criminal law.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 150-52; Harkavy, *Studien und Mitteilungen,* vol. 8, pp. 175-76; Pinsker, S., *Likkute Kadmoniyoth* (1860); Markon, *Texte und Untersuchungen* (1908) 131-32.

BENJAMIN OF CANTERBURY (or **CAMBRIDGE),** English rabbi of the 12th cent. He was a pupil of Rabbenu Tam, and in a list of the famous rabbis of the period his name is given in the form (read הר' ר' בנימין מקנוברגיא (מקנטבורגיא. There is no reference to him in the history of Canterbury Jewry. It is therefore most probable that his real residence was Cambridge and that the mistake arose through the resemblance of
(Hebrew transcription for Canterbury) to the name קנטורבירא (Cambridge), the Latin names Canterburia and Canterbrecia being also frequently confused, especially as the records abbreviate the names to Cant'.

There are frequent references to Magister Benjamin (i.e. a scholar learned in the Law) as a resident in Cambridge. He occupied one of the earliest stone houses in the heart of the town, which house was afterwards confiscated and made into a prison. In 1194 Benjamin gave the largest contribution in the community to the sum it raised for the ransom of Richard I (the Northampton donum); there are details of his financial transactions in the Liberate Rolls for 1204. He had a son Dyaya (or Eliezer) who later became a representative of the Cambridge community.

Marmorstein identifies Benjamin of Canterbury with Benjamin of Cordova, reading the name of his city as קנטבורגיא. Neubauer suggests that he was the uncle of Berechiah Hanakdan, the writer of fables, whose decisions are quoted by the rabbis of the period.

Lit.: Graetz, H., *Geschichte der Juden,* vol. 6, p. 365; Adler, M., *Transactions of the Jewish Historical Society,* vol. 1, pp. 20, 60; *Jewish Quarterly Review,* vol. 2, p. 327; vol. 5, p. 168; New Series, vol. 19, p. 27; Jacobs, Joseph, *The Jews of Angevin England* (1893) 54, 281-82; Stokes, *Studies in Anglo-Jewish History* (1913) 113, 136, 248.

BENJAMIN OF TIBERIAS, forced convert to Christianity in the early part of the 7th cent., and originally an opponent of Christian influence in Palestine. Benjamin, a wealthy man living in the historic city of Tiberias, first came into prominence at the time of the wars between the Persians and the Byzantine (Eastern Roman) empire, from 614 to 628. He strongly opposed the growing influence of the Christian church in Palestine under the Persian rulership, and used his wealth to raise Jewish troops to fight on the side of the Persians against the Byzantine forces. In 629, however, following a serious dispute between the representatives of the Jews of Palestine and the Persian officials, Benjamin acquiesced in the decision of the Palestinian Jews, including those of his native city Tiberias, to accept the Byzantine rule; he therefore threw his support to the Byzantine emperor Heraclius, in accordance with the terms of the agreement concluded by the Jews with the emperor. On one occasion Benjamin actually received Heraclius in his home, showing hospitality to him and his army.

Subsequently, however, after he had defeated the Persians and reconquered Palestine from them, Heraclius violated his agreement to grant amnesty to the Jews of Palestine for the aid which they rendered the Persians from 614 to 628; as the result of pressure brought to bear by Christian leaders, especially by a number of monks and the patriarch Modestus, Heraclius ordered all the Jews of Palestine to accept Christianity. At this time brutal attacks were made on the Palestinian Jews, many of them were massacred, their worship was seriously restricted or prohibited, and Benjamin of Tiberias himself was compelled to embrace the Christian faith by way of example to his fellow-Jews.

Lit.: *Hebrew Union College Annual,* vol. 4 (1927) 252-55; Graetz, *History of the Jews,* vol. 3 (1927) 18-23.

BENJAMIN OF TUDELA, Jewish traveler of the 12th cent., probably the first medieval traveler to reach the Orient. He left Saragossa, Spain, in 1160, and in thirteen years visited nearly 300 places in Provence, Italy, Greece, Cilicia, Palestine, Mesopotamia, Persia and India, returning by way of Aden, Yemen, Egypt and Sicily. His chronicle *Massoth Rabbi Benjamin* (Travels of Rabbi Benjamin) is carefully detailed, even to the inclusion of traveling time between points, but frequent anecdotes and legends prevent it from becoming monotonous.

Benjamin devoted more of his attention to the culture of the lands he visited than did his successors of the following century. He recorded statistics of the Jewish population of each town, and described the Jews' manner of living, principal occupations, communal organization and religious life. The only other source of Jewish statistics of the 12th cent. is the *Sefer Hakabbalah* of Abraham ibn Daud of Toledo; hence Benjamin's work is invaluable.

The *Travels* is important also as a general source work. Benjamin went further East than any of his predecessors, and made accurate, though less detailed, notes on the non-Jewish groups with which he came into contact. He was sagacious in his judgments, e.g. he foresaw the rise of the Seljuk Turks. His is the only record of some peoples the Tatars destroyed.

Benjamin visited Rome between 1165 and 1167; about 1168 he arrived in Baghdad. His notes give a colorful description of the caliphate and of Daniel the exilarch, who was highly regarded by the caliph and the entire city, and whose power extended over the Jews from Persia to Arabia and to Anatolia. At the time of Benjamin's visit there were 40,000 Jews in Baghdad, maintaining twenty-eight synagogues. Benjamin's trip carried him through Persia to India, where he described the Brown Jews (Beni Israel), and to the frontiers of Tibet and China.

Virtually nothing is known about the traveler himself, except that he was the son of Jonah of Tudela, a community in the kingdom of Navarre. The Hebrew notes were edited by another hand, probably after Benjamin's death, and published first in Constantinople in 1543, then in numerous editions. They were translated into Latin in 1575 and later into most of the European languages. An important translation by A. Asher, *The Itinerary of Rabbi Benjamin of Tudela,* was published at London in 1840 to 1841. A critical edition with variant readings, introduction and geographical maps was prepared by Marcus Nathan Adler: *The Itinerary of Benjamin of Tudela* (Oxford, 1907). ARMAND KAMINKA.

Lit.: Komroff, Manuel, *Contemporaries of Marco Polo* (1928); Krauss, S., in *Tarbiz,* vol. 8, pp. 208-32.

BENJAMIN, ADOLPH (pseudonym, Ish Yemini), rabbi, writer and crusader against apostasy, b. Lithuania, 1848; d. New York city, 1902. He came to the United States in about 1882, settling in New York's East Side, where he made his lifework the removal of Jewish children from Christian missionary influence; he also fought against those Jews who sought apostasy as an easy method of livelihood.

In his later years he founded the Jewish Free Sewing and Religious School, the purpose of which was to counteract the influences of those who sought to proselytize Jewish children. This institution, located in the Lower East Side, was supported by many prominent figures in Jewish charity, including Jacob H. Schiff. Benjamin's works, written in Hebrew, appeared under the pseudonym, Ish Yemini.

Lit.: *American Hebrew,* vol. 32 (1902) nos. 3 and 4; *Jewish American,* November 9, 1906.

BENJAMIN, BENJAMIN, statesman, b. London, 1836; d. Melbourne, Australia, 1905. Brought to Melbourne by his parents in 1845, he spent most of his life there, taking an active part in civic activities and in the Jewish communal life of the city. He was elected to the city council in 1870, served as alderman in 1881, then as justice of the peace in both Victoria and New South Wales colonies. Named mayor of Melbourne in 1887, he was unanimously re-elected the following year. He also served in the colonial legislative council. As recognition for his distinguished municipal services Benjamin was knighted in 1889.

BENJAMIN, EUGENE SIMEON, executive and philanthropist, b. Leavenworth, Kan., 1862. He was brought to New York city as a child. After a public school education he entered upon his business career, starting as a clerk at the age of fourteen. In

1889 he became president of the firm of Alfred Benjamin and Company, serving until 1913. From 1915 to 1921 he was a partner in I. S. Woolf and Company; until 1932 he was trade advisor to the Irving Bank and Trust Company.

Much of Benjamin's time has been devoted to Jewish charitable activities. He was president of the Baron de Hirsch Fund from 1900 to 1922; since then he has been managing director. He is president of the Woodbine Land Improvement Company, vice-president of the Jewish Agricultural Society, and a founder of the National Conference of Jewish Charities. Benjamin is the author of *Practical Credit Analysis* (1933).

BENJAMIN, JUDAH PHILIP, statesman, b. St. Thomas, Virgin Islands, 1811; d. Paris, 1884. He was probably the best-known Jew in the United States during the first half of the 19th cent.

Benjamin's early history is not accurately known, for his parents, Philip Benjamin, an unsuccessful London storekeeper, and Rebecca de Mendes, a member of a Sephardic family of London, moved frequently from place to place, and left few reliable records. Judah was always reticent about himself, and throughout his lifetime destroyed letters and papers which he feared might be used in a biography.

It is known that the Benjamins set out from England for the West Indies in about 1808. Judah, the second child, was born in St. Thomas on August 6, 1811. Between 1816 and 1818 the family moved to Charleston, S. C.; later they lived in Wilmington, N. C. The Benjamins were never successful financially, but Moses Lopez, a wealthy Charleston merchant who was attracted by Judah's precocity, made it possible for him to go to Fayetteville Academy. From 1825 to 1827 he attended Yale University; a shortage of funds, however, forced him to leave in his junior year although he had made an exceptional scholastic record.

The Benjamin family moved to New Orleans almost immediately, and there young Benjamin took up the study of law in 1828, working at the same time as a warehouse clerk and notary's apprentice. While he was thus engaged, his employer secured him a position as tutor to Natalie St. Martin, daughter of a wealthy Louisiana planter of French ancestry. In December, 1832, Benjamin was admitted to the Louisiana bar, and a few months later he married Mlle. St. Martin.

He made his first legal success when he compiled for his own use, and later published in conjunction with his friend Thomas Slidell, a *Digest of the Reported Decisions of the Superior Courts in the Territory of Orleans and the State of Louisiana.* Important as a legal handbook, the work soon became well known. Benjamin was painstaking to the smallest detail. Gifted with rare oratorical talents, he was an immediate success at the bar. He accepted and won cases that other lawyers would not consider. So phenomenal was his success that in 1842, when he was only thirty-one, he was already recognized as one of the leading attorneys in Louisiana, and enjoyed an annual income of $100,000.

Benjamin was still in his thirties when he purchased Bellechase, a sugar plantation down the river from New Orleans. His wife, however, found plantation life too



Judah P. Benjamin

dull, and when their only child, Ninette, was five, Mrs. Benjamin removed to Paris, where she remained for the rest of her life. Thereafter Benjamin crossed the Atlantic almost every summer to visit his family.

In 1843 temporary difficulties with his eyesight forced Benjamin to retire from the practice of law. He devoted himself to his sugar plantation, developing a process for what is said to be the first chemically pure cane sugar in America. A disastrous Mississippi flood that ruined his plantation, and the bankruptcy of a friend which forced Benjamin to make good on a $60,000 note, compelled him to return to law practice in 1847, where even greater success awaited him.

His services were soon in demand by railroads and other large organizations, as well as by the United States government, which chose him to represent it before the California Land Commission. Appearing in many celebrated cases of his time, Benjamin argued for the freedom of the negro insurrectionists in the Creole uprising; prosecuted the Cuban filibusterer, Quitman; broke the will of a millionaire miser, John McDonogh; and acquired international fame in the New Almaden Quicksilver case. Admitted to practice before the United States Supreme Court in 1848, he won thirteen of his first eighteen cases.

Benjamin's political career began in 1842 with his election to the lower house of the Louisiana Legislature on the Whig ticket. Two years later he served in the Louisiana Constitutional Convention (1844-45), and in 1848 he was a presidential elector for Zachary Taylor. While abroad in 1851 to raise funds for the ill-fated Tehuantepec Railroad, an early scheme to connect the Gulf of Mexico with the Pacific, and for the Jackson Railroad, a north-south line which later became the Illinois Central, Benjamin was nominated for the state senate, to which he was elected the following year. In 1852 he was also active in a second state Constitutional Convention.

While in the Louisiana legislature he secured the

passage of a law abolishing imprisonment for debt, opposed judicial favoritism, secured the establishment of a state university, and fought for free public schools. He had served in the state upper house less than a year when it selected him to represent Louisiana in the United States Senate. Benjamin had no more than gotten himself established in Washington when President Pierce, against whom he had campaigned in 1852, offered him a place on the Supreme Court. This he declined, for he knew he could be of greater service to the South by remaining an active legislator.

Benjamin was one of the most important senatorial figures of the 19th cent., a peerless orator and an eloquent spokesman for the Southern point of view. Elected first as a Whig, when that party collapsed he transferred his allegiance to the Democratic Party and was returned to the Senate in 1858.

It was on March 11, 1858, that Benjamin gave an historic statement of the South's stand on slavery. In a memorable address he insisted that slaves were property, that the Abolitionists were doing neither more nor less than trying to rob the Southerners of this property. By including in the Constitution provisions relating to the slave trade and the return of fugitives, the founders of the United States clearly indicated that slavery was legal, he argued. He went on to establish historical and common law bases for slavery, and relied heavily upon the argument that the Dred Scott decision was the ultimate stamp of approval of the property theory of slavery. Senator Wade of Massachusetts angrily accused Benjamin of being an "Israelite with Egyptian principles," but the oration stands as a classic exposition of the South's case.

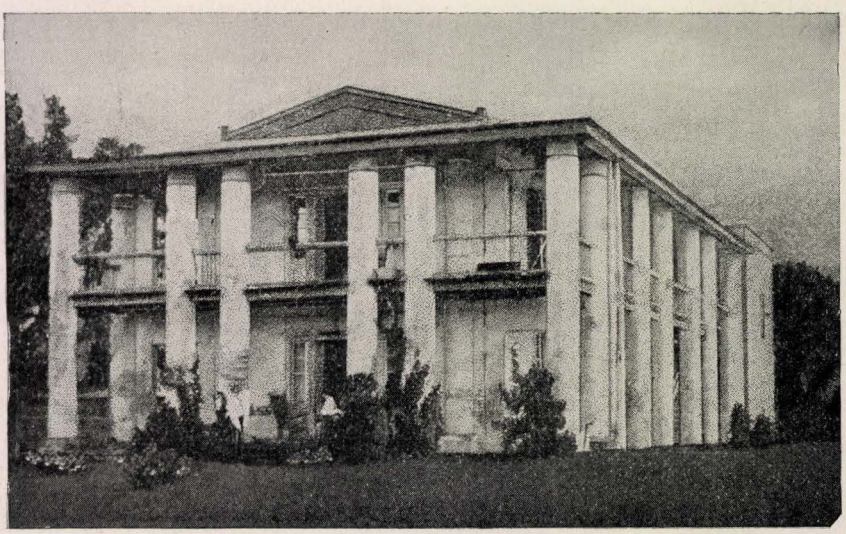
The beginnings of the enduring friendship between Benjamin and Jefferson Davis, later president of the Confederacy, were made on the floor of the Senate. In June, 1858, when Davis corrected a remark of Benjamin's in what the latter thought was an ill-natured manner, the Louisianian repeated the statement in another form. "That is an attempt to misrepresent a very plain remark," Davis charged. Whereupon Benjamin challenged the other to a duel. The challenge was accepted, William H. Seward (then a senator) relates in his memoirs, but friends intervened and on the following day "peace was established." Out of the incident arose the mutual respect on which their important friendship was based.

As early as 1855 Benjamin pleaded for compromise so that secession would not become inevitable. If the Union is divided, he said, then "goodbye to all hopes of the successful attempt of mankind at self-government; the last, the great, the decisive experiment will have failed." When Louisiana withdrew from the United States, Benjamin spoke his farewell to the Senate (February 4, 1861), delivering a brilliant argument for the right of secession, his final oratorical masterpiece in the Capitol. Seventeen days later Jefferson Davis appointed Benjamin attorney-general in the provisional cabinet of the Confederate government.

Benjamin earned the title of "the brains of the Confederacy" because of Davis' reliance upon him. Since the courts were in a chaotic state in the disorganized South, Davis transferred Benjamin to the more active post of secretary of war in November, 1861. Here he instituted a business-like system for reporting on troops and supplies, built vital rail connections and established adequate military sanitation. The jealousy of the military commanders and Benjamin's insistence on military conscription (in violation of his own theory of states' rights) made his task very difficult.

When the South lost Roanoke Island, following the fall of Forts Henry and Donelson, Benjamin was publicly censured by a committee of investigation. Charged with having refused to send powder to the beleaguered island, Benjamin failed to offer explanation, and the press howled against the "hated Jew whom the President had retained at his counsel table despite the protests of the Southern people."

There is a story, probably apocryphal, that a crowd of angered townsfolk gathered outside the White House in Richmond, shouting for the resignation of "Judas Iscariot Benjamin." Within, President Davis was listening, grim-faced, while Benjamin told him of



The Gamble Mansion, near Tampa, where Judah P. Benjamin found refuge in 1865, is preserved by the state of Florida as a historical monument



Bellechase, Judah P. Benjamin's Louisiana home, has become a shrine

the ammunition shortage. If the necessary powder had been sent to Roanoke, Norfolk would have been left defenseless, helpless. Rather than weaken the morale of the South by telling them the truth that the Confederate army was short of powder, Benjamin quietly took upon himself the blame for the fall of Forts Henry and Donelson. So Davis went out onto the balcony, the story goes, quieted the mob, and assured them that he had ordered Benjamin's resignation as secretary of war. Whereupon the President rushed back into the White House, and, throwing his arms about his friend, asked him to become secretary of state.

The historically established fact is that on March 17, 1862, Benjamin resigned his war ministry, and that on the same or the following day he was proclaimed secretary of state. Years after the war, in a letter to Colonel Charles Marshall, Benjamin revealed how serious a powder shortage his government had really faced at the time. Of his own heroic sacrifice he said simply: "It was thought best for public interest that I should submit to censure."

As secretary of state, Benjamin strengthened Confederate credit through foreign loans and, by shrewd offers of trade concessions to England and France, came within a hair's breadth of winning formal recognition for the South. A tireless worker, not until Lee had actually surrendered did he permit himself to speak of failure. Even then he remained at the side of Davis, accompanying him to Danville, Va., Greensboro, N. C. and Washington, Ga., where he took farewell with a vow never to be taken alive.

Disguised in beard, goggles and homespun clothes, Benjamin escaped to Florida in a converted ambulance drawn by a pair of worn-out horses. After hiding in the swamps a month he set out (June 23, 1865) in a yawl for the British-owned Bimini Islands, a 600-mile trip. Arriving on July 10th, he headed for Nassau in a small sloop. The cargo of sponges expanded when the boat was one day out, and the craft foundered and sank. Benjamin and three negro companions escaped in a skiff and were picked up by the British warship *Georgia*. He reached Nassau, where he boarded a ship for England. A fire at sea halted him once more, but in September, 1865, he arrived in England.

He was fifty-four years old, virtually penniless, suffering from diabetes and a weak heart. His reputation, however, had preceded him, and Disraeli, Gladstone and Tennyson went out of their way to do him honor. With unflagging energy he prepared for the British bar, to which he was admitted in 1866, after six months' study instead of the customary three years. Two years later he had completed his famous legal work, a *Treatise on the Law of Sale of Personal Property*, known to practitioners as *Benjamin on Sale*. By 1872, when he was appointed Queen's Counsel, he was one of Britain's most distinguished lawyers.

When ill-health forced his retirement in December, 1882, press, bar and bench joined in praising his legal wizardry. Henry James, the Empire's attorney-general, was among those honoring Benjamin, and on June 30th of the following year Benjamin was tendered the first public banquet ever given a British barrister. In a toast to Benjamin, Lord Chief Justice Coleridge referred to the fact that a similar banquet had once

RABBI GEORGE WOLF

been intended for Joseph Story, associate justice of the United States Supreme Court (1811-45). "Forty years have elapsed," he said, "and we pay such an honor to one more distinguished than Story, but whom we think of here as an English barrister and an Englishman."

Benjamin died on May 6, 1884 at his house in Paris, and was buried in the Père LaChaise cemetery.

The state of Florida, in 1925, accepted, as a gift from public-spirited citizens, the Gamble Mansion near Tampa, where Benjamin found refuge in 1865. The building was restored and is preserved as a historical monument. His Louisiana home, Bellechase, has also been converted into a shrine. The Sons of Confederate Veterans raised $50,000 for a monument to Benjamin in Richmond. In 1927 a New York lawyer anonymously donated $50,000 to the Yale Law school as an initial sum to perpetuate the name of Judah P. Benjamin.

Benjamin's Jewishness has been questioned, but there is hardly legitimate basis for doubt, even though he was never actively affiliated with a synagogue. Both his parents were Jewish. Judah's patron at school and college was a Jew; when Judah left Yale, Simeon North, later president of Hamilton College, found a Hebrew psalter among Benjamin's possessions. He married a Catholic, but at a time when organized Judaism was at a low ebb in New Orleans. If it is true that the rites of the church were performed over Benjamin on his death-bed, he was probably unconscious at the time, according to his biographer Pierce Butler. Isaac M. Wise, in his *Reminiscences,* tells of a conversation with Daniel Webster and Benjamin, in which the latter insisted he was a Jew but showed ignorance of the Bible. On another occasion Wise told Herbert T. Ezekiel and Gaston Lichtenstein, authors of *The History of the Jews of Richmond* (1917), that Benjamin had delivered an address in the San Francisco synagogue on Yom Kippur, 1860.

BERNARD POSTAL.

Lit.: Butler, Pierce, *Life of Judah P. Benjamin* (1906); Kohler, Max J., "Judah P. Benjamin," *Publications of the American Jewish Historical Society,* No. 12 (1904) 63-85; Hendrick, Burton J., *Statesmen of the Lost Cause* (1939) especially pp. 153-87; Myers, *Israelites of Louisiana* (1904) 26-27; Winston, James H., in *American Bar Association Journal,* Sept. and Oct., 1929; Hanna, A. J., *Flight Into Oblivion* (1938); Johnston, Alexander, edit., *American Orations* (for Benjamin's oration on the property doctrine of slavery); *Georgetown Law Journal,* vol. 1, pp. 146-51 (March, 1913), Benjamin's Farewell Address to the English Bar.

BENJAMIN, LEWIS SAUL (pseudonym, Lewis Melville), short-story writer, biographer and novelist, editor of the works of William Makepeace Thackeray, b. London, 1874; d. London, 1932. Benjamin was educated at private schools in England and Germany, and acted on the English stage from 1896 to 1901. Thereafter he devoted himself to literature, at first specializing in the Georgian and Early Victorian periods. During the World War he performed service in the British War Office (1914-18), and after the War he was in the British Foreign Office (1919-22).

A brilliant and remarkably versatile and prolific writer, Benjamin wrote solely under the pseudonym of Lewis Melville. Several of his works were written with the collaboration of Reginald Hargreaves, and others with that of his wife, Helen Mina Purvis Benjamin, who, out of deference to his literary trademark, herself adopted the pseudonym of Helen Melville.

The most important of Benjamin's numerous works are: *The Life of William Makepeace Thackeray* (London, 1899); *In the World of Mimes* (1902); *Thackeray* (in collaboration with G. K. Chesterton; London, 1903); *The Thackeray Country* (London, 1905); *Victorian Novelists* (London, 1906); *The First Gentleman of Europe* (London, 1906); *Bath under Beau Nash* (London, 1907; revised edition, London, 1926); *Farmer George* (London, 1907); *The Beaux of the Regency* (London, 1908); *The First George in Hanover and England* (London, 1908); *Brighton: Its History, Its Follies and Its Fashions* (London, 1909); *The Life and Letters of William Beckford, of Fonthill* (London, 1910); *William Makepeace Thackeray* (2 vols., London, 1910); *An Anthology of Humorous Verse* (together with Mrs. Benjamin; London, 1910; 2nd ed., London, 1924); *The Life and Letters of Laurence Sterne* (London, 1911); *Some Aspects of Thackeray* (London, 1911); *Society at Tunbridge Wells in the Eighteenth Century* (London, 1912); *The Life and Letters of William Cobbett* (London, 1913); *The Windham Papers* (1913); *The Life and Writings of Philip Duke of Wharton* (London, 1913); *The Berry Papers* (London, 1914); *The Wellesley Papers* (London, 1914); *The South Sea Bubble* (London, 1921); *The Life and Letters of John Gay* (London, 1921); *Nell Gwyn: The Story of Her Life* (London, 1923); *Lady Suffolk and Her Circle* (London, 1924); *Beau Brummell: His Life and Letters* (London, 1924); *Lady Mary Wortley Montagu: Her Life and Letters* (London, 1925); *The Life and Letters of Tobias Smollett* (London, 1926); *Regency Ladies* (London, 1926); *The London Scene* (London, 1926); *Maids of Honour* (London, 1927, in collaboration with Mrs. Benjamin); *The Star of Piccadilly* (London, 1927); *The Windsor Beauties* (London, 1928); *The Stage Door (1700-1800); Stage Favourites of the XVIIIth Century* (London, 1928); *William Makepeace Thackeray* (New York, 1928); *Not All the Truth* (London, 1928); *More Stage Favourites of the Eighteenth Century* (London, 1929); *In the Days of Queen Anne* (London, 1929); *Famous Duels and Assassinations* (London, 1929, in collaboration with Reginald Hargreaves); and *Horace Walpole (1717-1797)* (London, 1930).

Benjamin edited Thackeray's works (London, 1901 to 1907) and Thackeray's *Stray Papers* (Philadelphia, 1901). Other works which he wrote or edited in collaboration with Hargreaves were *Great French Stories* (London, 1928); *Great German Short Stories* (London, 1929); *Great English Short Stories;* and *The Huskisson Papers* (London, 1931).

ABRAHAM I. SHINEDLING.

BENJAMIN, MICHAEL HENRY, South African statesman, b. London, 1822; d. England, 1879. Benjamin migrated to the Cape Colony about 1849, lived ten years at Graaf-Reinet, then removed to Port Elizabeth which, from 1864 on, he represented in the legislative assembly of the Cape of Good Hope. Because of his broad knowledge of commerce and its problems his opinions carried great weight in the assembly. He

was also a justice of the peace for the colony, and one of the founders of the Standard Bank of British South Africa. On his return to England, about 1869, he became an active participant in the work of a number of Jewish communal institutions.

BENJAMIN, RAPHAEL, rabbi, b. London, 1846; d. New York city, 1906. Having won the Jews' Commemoration Scholarship at the Jews' Free School, in London, when he was only fourteen years old, he was given the position of pupil-teacher there. He obtained his teacher's certificate in 1868, and received the A.B. degree from the University of London three years later. His rabbinical degree was tendered to him personally, in 1874, by Dr. Nathan Marcus Adler, chief rabbi of the British Isles, who appointed him assistant minister and reader of a congregation in Melbourne, Australia, and master of the Jewish schools of that city.

Benjamin served in Melbourne from 1874 to 1882; in 1879 he received the A.M. degree from Melbourne University. He was called as rabbi to Congregation B'nai Israel (the Mound Street Temple), Cincinnati, in 1882, and became closely identified with the city's communal, philanthropic and cultural activities, and with the Hebrew Union College, which had been founded seven years previously by Isaac Mayer Wise. After six years of service with this congregation in Cincinnati, Benjamin was called to New York city as rabbi of Shaare Shomayim-Ahabath Hesed congregation in 1888, and in 1902 he became rabbi of Temple Beth Elohim, then located at Keap St. and Division Ave., in Brooklyn.

Retiring three years later in order to devote more time to literary work, he labored chiefly in the field of Jewish education, then as yet quite an unexplored territory in the United States. His *Guide to the Jewish Religion* won the Isaac Cohen prize in 1884; his *A Confirmation Class-Book* was published at Cincinnati in 1885. Benjamin was a fellow of many scientific, cultural and religious bodies, and served on the executive committees of a number of them both in Cincinnati and in New York city.

BENMOHEL, NATHAN LAZARUS, educator, b. Hamburg, about 1800; d. Dublin, 1869. He was the first conforming Jew to obtain a degree in a British university (Dublin University, 1836, B.A.). He settled in Dublin as a language teacher in 1829, entered the university in 1832 and attained his baccalaureate four years later. From 1839 to 1842 he was a deputy professor of German and French at the university, receiving his M.A. degree in 1846.

BENNETT, SOLOMON, engraver and writer in London, b. Polotsk, White Russia, about 1765; d., probably at Bristol, England, shortly after 1841. He was the son of a writer of Scrolls of the Law, a so-called "Sofer," who wrote illustrated scrolls of *Esther* and Haggadahs.

Solomon Bennett, whose original name was Yomtov Baneth, emigrated via Denmark to Germany in 1795, and in 1796 was admitted as a member of the Königliche Akademie (Royal Academy of Arts) in Berlin, where he made engravings of the king of Prussia, Friedrich Wilhelm II (1798), and received from him a letter of thanks. He also made engravings of General von Möllendorf, King Friedrich Wilhelm III Frederick the Great, and Queen Louise of Prussia. Nevertheless, Bennett left Germany four years after his arrival, in 1800, on account of the oppression of the Jews in the kingdom of Prussia, as he himself said, and proceeded via Hamburg to London.



Solomon Bennett

Bennett arrived at London in November, 1800, and although, on his own confession, he was not an Orthodox Jew, he took an active interest in Jewish communal affairs there. He complained that in London he "found the doors of Jewish houses barred against him in spite of recommendations from the Continent . . . as, if a Jew be not orthodox in the extreme, they proclaim him an infidel." Probably for this reason he carried on an antagonistic campaign against the then Chief Rabbi Solomon Herschell and printed booklets and broadsheets containing attacks against him, such as "The present reign of the Great Synagogue exposed," "The axe laid to the root" (London, 1808), and "Tene Bikkurim" (A Basket of Criticism; London, 1827). In a broadsheet he attacked the rabbi because of a letter which he had written in reply to I. I. Lockhart, a member of the English Parliament, with reference to the Jewish oath (London, 1818). Another attack was printed by Bennett in the same year on a single sheet, with the title "Lishelomoh" ("To Solomon"), in which he accused the rabbi of having taken the part of one Mannes Pollak—known as "Mister Nathan"—although he knew that he lived with a married woman and had children by her.

In 1841 Bennett was still in London, but it is not known whether he died there or emigrated again. During the latter part of his life he lived at Bristol. As an engraver he does not seem to have gained great fame in London, although his engravings were of a high standard of efficiency, as he attested by the publication, at London in 1824, of his *Temple of Ezekiel,* which contains a magnificent "Bird's Eye View" and ground plans of the Temple, and as frontispiece a portrait of himself, which was also used as such at the beginning of his work *The Constancy of Israel* (London, 1840). This latter work is partly an autobiography.

In 1841 he published a revised English translation of the first twelve chapters of the Biblical book of *Genesis,* and intended to translate the whole Bible, but apparently he died soon after that date.

CHARLES DUSCHINSKY.

Lit.: Jacobs, Joseph, and Wolf, L., *Bibliotheca Anglo-Judaica* (1888); Kirchstein, S., *Jüdische Graphiker* (1918); Wolff, A., in *David Kauffmann Gedenkbuch* (1901); Duschinsky, C., *The Rabbinate of the Great Synagogue London 1756-1842* (1921) 144 et seq.; Broadsheets by Solomon Bennett in the copy of "Tene Bikkurim" in the Library of the Jewish Theological Seminary of America, New York city.

BENNY, JACK (originally Kubelsky), comedian, b. Waukegan, Ill., 1894. Since the termination of his enlistment in the navy (1917-18), he has been successful in stage, screen, and radio activities, being five times voted the most popular radio entertainer in the United States.

Besides appearing in such stage productions as *Great Trumpeters* and Earl Carroll's *Vanities,* Benny has played in numerous motion pictures, including: *Hollywood Revue* (1929); *It's in the Air* (1935); *Big Broadcast* (1937); *Artists and Models* (1938); *Man About Town* (1939) and *Buck Benny Rides Again* (1940).

BENOÎT, PIERRE, French writer, b. Albi, France, 1886. Although not of Jewish origin, he is a philo-Semite. His principal works are adventure novels in the manner of Dumas père. He is a chevalier of the Legion of Honor; in 1929 he was elected president of the Authors' Society of France, and in 1931 he was made a member of L'Académie Française. The following of his novels have been translated into English: *Jacob's Well* (New York, 1926), treating of Zionism; *Atlantida* (New York, 1920); *Salt Lake* (New York, 1922); *Lady of Lebanon* (London, 1929); *Island Spell* (London, 1930). Benoît is a contributor to *Cyrano, Le Journal,* and *Les Annales Politiques et Littéraires.*

BENOÎT-LÉVY, EDMOND, jurist and author, b. Paris, 1858. He founded two societies, the Société Populaire des Beaux-Arts and the Amis de Paris. His first publication (1881) dealt with the Oath More Judaico. His other principal writings are *Code de la presse* (1881); *Histoire de quinze ans,* dealing with the period 1870-85; *Sainte-Beuve et Madame Victor Hugo* (1926); and *La jeunesse de Victor Hugo* (1927).

BENOIT-LEVY, JEAN, motion picture director, b. Paris, 1888. He has directed more than 300 educational and professional technique films, and a number of feature pictures, many of which have been shown outside of France. In 1933 he attracted world-wide attention when his picture *La Maternelle* was shown in Germany. A German concern had acquired the German rights to the picture and requested of the director permission to drop the "Levy" from his name when the picture was shown in Germany. Benoit-Levy, whose family had lived in France for 200 years under that name, refused. When the picture was shown in Germany and advertised as directed by "Jean Benoit" he threatened suit, and forced the complete billing of his name.

Noteworthy silent films which he has directed are: *Pasteur* (1921), which won the Certificate of Honor at the International Photography and Cinematography Exposition in Turin in 1923; *Âmes d'enfants* (1927); *Peau de Pêche* (1928); sound films, *La Maternelle* (1933); *Hélène* (1936); *La Mort du Cygne* (1937), which was awarded the Grand Prize at the French Film Exposition in 1938; *Altitude 3200* (1938); *Le Feu de Paille* (1939).

His educational shorts have won him wide acclaim, as have his screenings of various professional and scientific topics, such as his medical series, filmed in collaboration with Professors Roussy, Gosset and Leroux.

In the World War he was awarded the croix de guerre, was made Chevalier de la Légion d'Honneur in 1931, Chevalier de l'Ordre de Leopold in 1935, and Chevalier de la Santé Publique in 1939. He is president of the Artisans d'Art du Cinema.

BENSADON, JOSEPH, physician, b. New York city, 1819; d. New Orleans, La., 1871. Shortly after receiving his medical degree from the University of Charleston, S. C., in 1840, he enlisted in the army for the duration of the Mexican War. In 1847 he settled in New Orleans, where he established a friendship with Judah Touro which resulted in the foundation of the infirmary bearing the latter's name. For many years head of that institution, Bensadon did notable work during yellow fever and other epidemics. During the Civil War he served as surgeon in the Confederate Army.

BENSHEN, a Yiddish expression, a corruption of the Latin *benedicere,* "to bless." In this sense the word can be used for any kind of prayer. It is found also in such combinations as "gomel benshen," to say a blessing after a deliverance; "Rosh Hodesh benshen," to make a blessing over the month; and "Lichtbenshen," to bless the candles in the home on Friday evening. The term "benshen" is used also for the parental blessing given by a father to each of his children on all important occasions such as on holidays, especially on the Sabbath, and before setting out on a journey. In popular usage, Benshen generally means "grace after meals." Besides Benshen, there are several other expressions for worshipping which are derived from the ecclesiastical Latin of the Middle Ages. A few of these are: *davnen,* from *devovere,* "to exercise devotion"; *oren,* from *orare,* "to pray"; and *Leinen,* from *legere,* "to read" or "to read aloud," i.e. to study.

BENSUSAN, SAMUEL LEVY, novelist, playwright, and journalist, and authority on art and artists, b. London, 1872. Bensusan, since 1928, has served as a justice of the peace in Essex, England, was editor of the *Jewish World* from 1897 to 1898, and of the *Theosophical Review* from 1925 to 1928; for a number of years between these two periods he was musical critic or editor of other English periodicals or of libraries, or served as a special correspondent in such countries as Canada, Germany, Italy, Portugal, Morocco and Spain. From 1919 to 1921 and again in 1930 he was adviser to the publications branch of the British Ministry of Agriculture; some of his works, such as *The Town versus the Country* (London, 1923), are devoted to problems of English agriculture.

Bensusan's many works, dealing with artists, life in England, and with travel in a number of European and African lands, are distinguished for their great love for and understanding of his native England. He is at his best when he is describing country sites and scenes and the life and peculiarities of the people in the several sections of Great Britain. They include: *Morocco* (London, 1904); *Home Life in Spain* (New York, 1910); *Souvenirs of London* (London, 1911); *Souvenirs of Paris* (London, 1911); *A Countryside Chronicle, and Wild Life Stories* (London, 1907); *William Shakespeare: His Homes and Haunts* (London, 1912); *The Renaissance and Its Makers* (in collaboration with James David Symon; London, 1913); *Some German Spas: A Holiday Record* (London, 1926); *Latter-Day Rural England* (London, 1928); *On the Tramp in Wales* (London, 1929); *At the Sign of the Wheatsheaf* (London, 1934), sketches of the village-folk living in the marshlands of Essex; *Annals of Maychester* (London, 1936), tales of life in Essex; *Marshland Echoes* (1937); and *Marshland Calling* (1938).

Bensusan's plays include two one-act comedies, *The Wise Woman* (London, 1930, in vol. 2 of the *Essex Plays*) and *Joshua,* and a three-act dialect comedy entitled *The Furriner* (1914). From 1907 to 1910, for the Masterpieces in Colour series edited by T. Leman Hare and published at London, Bensusan wrote the books on Holbein, Murillo, Reynolds, Rubens, Tintoretto, Titian, and Velasquez.

BENTWICH, HERBERT, jurist, of German descent, b. London, 1856; d. Jerusalem, 1932. His special field of activity was copyright law, on which he was an authority. He was interested in Zionism first as a follower of Theodor Herzl and then as leader of the English Chovevei Zion movement. As grand commander of the Order of Ancient Maccabeans, a Zionist organization (1901-14), he was a delegate to several Zionist congresses. In 1897 he organized a pilgrimage of the members of the Order to Palestine, and in 1922 founded there an English Jewish settlement in the Gezer region.

BENTWICH, NORMAN DE MATTOS, jurist, son of Herbert, b. London, 1883. In 1912 he became inspector of courts at the Egyptian Ministry. Following the British occupation of Palestine in 1917, he held high positions there, among them attorney general and legal secretary in the Palestinian Ministry. He was active in reforming the local court procedure, in reshaping the old Turkish law and supplementing it with regulations designed to adapt it to the new needs of the country.

In 1935 he visited the United States in connection with a fund-raising drive conducted by the American Jewish Joint Distribution Committee and the American Palestine Campaign. In 1932 he became professor of international relations at The Hebrew University, Jerusalem.

Bentwich's published works deal chiefly with the philosophy of the Hellenistic period and with international problems. They include: *Philo Judaeus of Alexandria* (Philadelphia, 1910); *Josephus* (Philadelphia, 1914); *Hellenism* (Philadelphia, 1919); *Ahad Ha'am and his Philosophy* (Jerusalem, 1927); *Religious Foundations of Internationalism* (London, 1933); *The Jews and a Changing Civilization* (London, 1934); *The Refugees from Germany* (1936); *The System of Mandates; England in Palestine;* and *Solomon Schechter,* a biography (Philadelphia, 1938).



Norman de Mattos Bentwich

BENVENISTE, a widespread family, with a number of rich, prominent and scholarly members, many of whom played important roles as statesmen or as public representatives of the Jewish communities in Spain, in Provence, France, and in the Orient from the 14th to the 17th cent. The name Benveniste, which means "welcome" in its various forms in the Romance languages of the medieval period, was in use as early as the 11th and 12th centuries in Aragon. It appears also as a personal name; the family name may have been derived from the praenomen of an ancestor.

BENVENISTE BEN HIYYAH ALDAYYAN, physician and liturgical poet at the beginning of the 13th cent. It was at his request that Jacob ben Eleazar prepared the Hebrew version of the famous Indian book of fables, *Kalilah Wadimnah.* Two metrical liturgical poems of his have been printed; another is still in manuscript.

Lit.: Zunz, Leopold, *Literaturgeschichte der synagogalen Poesie* (1865-67) 545; Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters* (1893) 879; Davidson, I., *Otzar Hashirah Vehapiyut,* vol. 2 (1929) 17, no. 360; p. 77, no. 1701.

BENVENISTE BEN SOLOMON IBN LABI (called also della Caballeria), scholar, financier and head of the Jewish communities of Saragossa and Alcaniz, Spain, d. 1411. He was tax-collector for King Pedro IV (1380-1403). He corresponded with many Jewish scholars, including the philosopher Hasdai

Crescas, the Talmudist Isaac ben Sheshet, Joseph Orabuena, chief rabbi of Navarre, and Chief Rabbi Meir Alguadez. The latter translated for him the *Ethics* of Aristotle from Latin into Hebrew. Zerahiah Halevi ben Isaac, a disciple of Crescas, translated for him Ghazali's *Refutation,* under the title *Mapalath Hafilosofim.* It was at Benveniste's request that Joshua Lorki (not the apostate) composed, in 1408, an Arabic book on the value and the effects of various foods and on simple and composite medicaments. This last work was translated into Hebrew, under the title *Gerem Hamaaloth,* by Benveniste's son, Joseph Vidal.

BENVENISTE DE PORTA, brother of Nahmanides, administrator (bailie) of Barcelona, and one of the wealthiest men in Barcelona in the 13th cent. He was banker and financier of King James I of Aragon (1213-76), who appointed him tax-collector for Barcelona, Gerona, Lerida and the Balearic Islands. When his brother Nahmanides, whose secular name was Bon Astruc de Porta, was accused of blasphemies against Christianity in the religious disputation of 1263 with the apostate Pablo Christiani, the king remitted two-thirds of his fine out of his affection for his brother ("amore Benveniste de Porta, fratris tui").

Lit.: Jacobs, Joseph, *Sources of Spanish Jewish History* (1894); Baer, F., *Die Juden im christlichen Spanien,* vol. 1 (1929) 100 et seq.

BENVENISTE, ABRAHAM, Castilian statesman and chief rabbi in the reign of John II (1406-54), b. 1390; d. about 1450. He was entrusted with the care of the royal finances, and had great influence in affairs of state. Acting as the representative of the Jews, Benveniste in 1432 presented to the court a petition with reference to a blood accusation; he made so favorable an impression that the king appointed him "court rabbi" (Rabi de la Corte) and chief justice of the Jews, with supreme jurisdiction over both religious and legal matters. More than once he succeeded in averting persecutions which threatened his coreligionists, who at that time enjoyed autonomy in jurisdiction and self-government.

In the year of his appointment, Benveniste summoned all the Castilian rabbis and the representatives of the communities to a conference at Valladolid. A number of new statutes, known as "Takkanoth Valladolid," were enacted, placing the communal educational institutions on a solid basis, regulating the ritual of the synagogue and the election of rabbis and judges, allocating funds for the support of the various communal organizations, and directing the proper procedure to be employed against informers. Measures were also adopted for the purpose of checking the inordinate luxury of the Jews, which had already aroused the displeasure of the Christian populace.

Abraham Benveniste had a son named Joseph, who lived in Castile in 1450 and was a patron of Jewish scholarship. Vidal, Joseph's elder son, followed in his father's footsteps (Zacuto, *Yuhasin,* p. 226).

JUDAH BEN ABRAHAM BENVENISTE (b. Toledo, Spain, 1460; d. 1515) was the grandson of Abraham Benveniste. On the expulsion of the Jews from Spain in 1492, he fled to Salonika, where, together with Samuel Franco, he founded a new Jewish community. He brought with him a large collection of books and manuscripts which he generously placed at the disposal of copyists and scholars. It was this library which was of great use to Jacob ibn Habib in the compilation of his famous collection of the Haggadic portions of the Talmud, *En Yaakob.*

SAMUEL BEN MEIR BENVENISTE (b. Toledo, Spain, about 1465; d. about 1545), scholar and patron of learning, was a nephew of Judah ben Abraham Benveniste. Like the latter, he emigrated to Salonika at the end of the 15th cent., and there founded a school famous for its large and valuable library. The destruction of this library in the great Salonika fire of 1545 was mourned in an elegy composed by Benjamin Halevi Ashkenazi.

Lit.: Ibn Verga, S., *Shebet Yehudah,* Wiener ed. (1924) 25; Finkelstein, L., *Jewish Self Government in the Middle Ages* (1924) 103, 348 et seq. (where the translation of the statutes is given); Lindo, E. H., *History of the Jews of Spain and Portugal* (1848) 230; Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah,* vol. 1 (1930) 81-82.

BENVENISTE, HAYIM BEN ISRAEL, Talmudist and codifier, b. Constantinople, 1603; d. Smyrna, 1673. A pupil of Joseph di Trani, he became rabbi in Constantinople at the age of twenty-one, and in 1661 chief rabbi in Smyrna. There he was forced to take part in the movement of Sabbatai Zebi, later acknowledging his error, which fortunately did not affect his scholarly writings. These included *Keneseth Hagedolah* (Great Assembly), a supplement in eight parts to the *Beth Yosef* (House of Joseph) of Joseph Caro, containing later Halachic material, explanations and decisions not included in Caro's book. His son Israel, at the age of fourteen, wrote a preface to the first part, as well as several Halachic notes. Benveniste also composed a ritual for Passover eve, *Pesah Meubbin* (Venice, 1692), and published five volumes of responsa as well as notes to the tractate *Sanhedrin.*

JOSHUA RAPHAEL BEN ISRAEL BENVENISTE (b. Constantinople, about 1595; d. 1670), rabbi, liturgical poet and physician in Constantinople, was a brother of Hayim ben Israel Benveniste. He, too, was a pupil of Joseph di Trani. He was the author of the following works: *Ozne Yehoshua* (The Ears of Joshua; Constantinople, 1677), sermons for Sabbaths and special occasions; *Sedeh Yehoshua* (The Field of Joshua; Constantinople, 1662), a commentary on the Haggadic parts of several tractates of the Palestinian Talmud; and *Abodah Tammah* (Perfect Service; Constantinople, 1719-20), a commentary on the Abodah service for Yom Kippur of Moses ben Jacob Cordovero and Isaac Luria. He also composed a liturgical prayer, *Lebush Malchuth* (Royal Garment; not, however, published until the year 1903, at Jerusalem), written in the style of Ibn Gabirol's *Kether Malchuth* (Royal Crown).

Lit.: Azulai, H. J. D., *Shem Hagedolim,* vol. 1 (1921) 38-39; Bernfeld, S., "Letoledoth Meoraoth Shabbethai Zebi," in *Kobetz Al Yad* (1899) 4 et seq.; Steinschneider, M., *Jewish Literature from the eighth to the eighteenth century* (1857) 218, 222 and 242; idem, "Catalogus Librorum Hebraeorum" in *Bibliotheca Bodleiana* (1931) 823-24. 1533; Davidson, I., *Otzar Hashirah Vehapiyut,* vol. 4 (1933) index, p. 397.

BENVENISTE, IMMANUEL, printer and publisher in Amsterdam, The Netherlands, in the 17th cent. He published many large books, including the

Bible, the Talmud, Midrashim, prayer-books and the *Shulhan Aruch*. His most important publication was the Talmud edition of 1644 to 1648. This edition contains the passages which the church censor had deleted in former editions. The fame of Amsterdam Hebrew printing can be traced to Benveniste's reputation. Judah Gumpel, Samuel Levi and Uri Phoebus Levi were among his pupils. The last-named set up his own printing establishment and was the medium through which the Amsterdam methods of printing were transferred to Zolkiev, Poland.

Lit.: *Revue des études juives,* vol. 13, p. 272; Rabbinovicz, R. N., *Maamar Al Hadpasath Hatalmud* (1877) 82 et seq.

BENVENISTE, JOSEPH BEN EPHRAIM HALEVI (Don Jucef de Ecija), Castilian minister of finance and confidential counsellor of Alfonso XI (1325-50), b. Ecija, Spain, at the end of the 13th cent.; d. Toledo, Spain, 1337. His position in the court was a very influential one; he had a great talent for music, and was a man of excellent manners. He used to ride out in a state carriage with a large retinue of knights and squires as his guard. He lived in constant rivalry with another favorite of the king, the Jewish astronomer and physician of Alfonso, Samuel ibn Wakar (Abenhuacar). The rivalry of these two courtiers had an extremely harmful effect upon the reputation of the Jews in Castile; Benveniste and Samuel ibn Wakar themselves were the objects of more than one plot. Thus Gonzalo Martinez, who owed his elevation to Benveniste, became jealous of the great power which these Jews enjoyed, and accused both of ruining the country by their fiscal policies. He proposed to buy from the king ten of the principal Jews, in return for which he promised to pay 800 pounds of silver to the exhausted treasury. The king, who was in need of money to continue his war against the Moors, consented and sold not only Benveniste and Samuel ibn Wakar to Gonzalo, but also eight other wealthy Jews and their families. Benveniste, deprived of his office in 1329, was imprisoned several years later, and died in prison at Toledo in 1337. Eventually Gonzalo lost favor with the king, and was beheaded and burned in the early part of 1340.

Lit.: Ibn Verga, S., *Shebet Yehudah,* Wiener ed. (1924) 30-33; Lindo, E. H., *History of the Jews of Spain and Portugal* (1848) 132-41; Baer, F., *Die Juden im christlichen Spanien,* vol. 1 (1929) 262.

BENVENISTE, SAMUEL, physician and translator at the court of King Pedro of Aragon in the 14th cent. He rendered into Hebrew Boethius' *De Consolatione Philosophiae,* a work of high reputation in medieval times, which Chaucer translated into English in 1380; the Hebrew title given to Benveniste's work is *Menahem Meshib Nafshi* or *Nehamath Hafilosofim.* He also translated Maimonides' treatise on asthma from Latin into Hebrew.

BENVENISTE, SHESHET BEN ISAAC, physician, diplomat, Talmudist and poet in Barcelona, Spain, b. about the middle of the 12th cent.; d. 1209. He entered the diplomatic service of Alfonso II of Aragon (1162-96) and accompanied him on many journeys to further the king's interests. He owed his high position to his knowledge of Arabic. He was renowned and beloved as a physician, as head and guiding spirit of the Barcelona Jewish community, and as a friend and patron of Jewish scholars. Judah Al-Harizi eulogized him in the words "prince of princes, whose fame fills East and West" (*Tahkemoni,* edit. Kaminka, p. 350). He was an ardent follower of Maimonides, defending him against his opponents, especially Meir Abulafia. Benveniste was a poet on his own account, his poems and epigrams often attaining the sublimity of the golden age of Hebrew poetry. He conducted an active correspondence with the Nasi Kalonymus ben Tadros and with the latter's cousin Levi ben Moses, both of Narbonne.

ISAAC BEN JOSEPH BENVENISTE (ZAG), court physician to King James I of Aragon (1213-76) at the beginning of the 13th cent., was the father of Sheshet ben Isaac Benveniste. He was held in high esteem by the Jews and received the honorary title of "Nasi." In 1215, at the time of the church councils summoned by Pope Innocent III (at Montpellier and Rome, the Fourth Lateran Council), he issued a call for delegates from the Jewish communities of Aragon and Provence to meet and devise means to prevent anti-Jewish measures. Due to his efforts, the laws hostile to the Jews were not enforced in Aragon. As a concession to King James, Benveniste received from Pope Honorius III (1216-27) a special letter of protection which granted him exemption from certain indignities to which the rest of the Jews of Aragon were subjected. It was in a great measure due to Benveniste that the Jews of Aragon were exempted from wearing the yellow Jew-badge on their garments.

Lit.: Graetz, H., *History of the Jews,* vol. 3 (1927) 388, 508-9, 513, 524; *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 25, pp. 509-12; Baer, F., *Die Juden im christlichen Spanien,* vol. 1 (1929) 35; Grayzel, S., *The Church and the Jews in the Thirteenth Century* (1933) 63-65, 152-57.

BENVENISTE, VIDAL, physician and Hebrew poet, head (Nasi) of the Jewish community of Saragossa, Spain, at the end of the 14th and the beginning of the 15th cent. Because of his knowledge of Latin he was chosen as the spokesman for the Jewish communities of Aragon at the famous religious disputation held at Tortosa in 1413 to 1414 under the antipope Benedict XIII and the king of Aragon. Benveniste was assisted by a number of representative Jews, including the philosopher Joseph Albo, who opposed the contention of the apostate Joshua Lorki (Geronimo de Santa Fé) that according to the Talmud the Messiah had already come in the person of Jesus. Benveniste wrote a book on the Jewish creed, *Kodesh Hakodashim* (Holy of Holies), in refutation of all the slanderous charges of Lorki. According to the historian Graetz, Benveniste was later converted to Christianity; however, it is generally believed today that this Vidal Benveniste who accepted Christianity was a different person by the same or a similar name. Both Graetz and Dubnow identify Vidal Benveniste with the "Rabbi Ferrer" of Gerona who acted as a principal speaker at the Tortosa religious disputation; however, the majority of other scholars reject such identification as erroneous.

Lit.: Baer, F., *Die Juden im christlichen Spanien,* vol. 1 (1929) 797-99.

BENYAMINA, *see* COLONIES, AGRICULTURAL.

BENZINGER, IMMANUEL, Protestant Oriental scholar and theologian, noted for his knowledge of the Bible and of Palestine, b. Stuttgart, Germany, 1865; d. Riga, Latvia, 1935. Benzinger taught in Berlin from 1898 to 1902, in Jerusalem from 1902 to 1911, and then came to America. He taught for a time in Toronto, Canada, and for several years at the Meadville (Pa.) Seminary. In 1921 he was appointed professor of Old Testament in the Faculty of Theology at the University of Latvia in Riga, and occupied this position until his death.

Benzinger's best-known works are: *Hebräische Archäologie* (1892; 3rd ed., Leipzig, 1927); the Baedeker guide to Palestine and Syria, which contains much scientific information; *Geschichte Israels bis auf die griechische Zeit* (Leipzig, 1904); and an illustrated atlas of the Bible (Leipzig, 1898; 5th ed., New York, 1912). Besides these, he wrote commentaries on the Biblical books of *Kings* and *Chronicles* (1899 and 1901, in Karl Marti's *Kurzer Handkommentar zum Alten Testament*), and *Jahvist und Elohist in den Königsbüchern* (Berlin, 1921). He also edited the periodical of the Deutscher Palästina-Verein from 1897 to 1902.

BENZION, BENEDICT, physician and missionary, b. Gornostapolye, government of Kiev, Russia, 1839; d. United States, about 1915. Compelled to leave his native town because of his early inclination toward Christianity, he spent from the fourteenth to the eighteenth year of his life in wandering throughout Russia. In 1857 he came to Jassy, Roumania, where he lived for several years. After serving for a short time as a teacher in Valia on the Danube, he went to Berlin in 1863, was baptized there in the Catholic church, and immediately afterward took up the study of medicine at Würzburg University, from which he graduated as a physician in 1867. In 1874, after serving as assistant to the physician Leitze in Köthen and as a practising physician in London, he became a missionary in the service of the British Society for the Dissemination of Christianity among the Jews. In this capacity he served in London and abroad, from 1874 to 1876 in Roumania, from 1876 to 1886 in Odessa, and in Constantinople from the latter year until 1887, practising medicine as well in all these places. In 1887 he settled in the United States, and appears to have given up his missionary work in the following year.

Benzion was the author of several original Hebrew works, including *Orah Tzedakah* (Path of Righteousness; Odessa, 1876), a collection of Hebrew proverbs and parables in the style of Ben Sira. He translated Joseph Holt Ingraham's *The Prince of the House of David* into Yiddish under the title of *Sefer Tifereth Yisrael* (3 vols., Odessa, 1883-86), and made a Yiddish translation of Silvio Pellico's drama *Esther d'Engedi,* which was later staged in the New York Yiddish theatres under the title of *Der falsher Kohen Godel.*

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) 326-27; Le Roi, J. F. A. de, *Geschichte der evangelischen Judenmission seit Entstehung des neueren Judentums,* vol. 2 (1899) 270-72, 281; Wininger, S., *Grosse Jüdische National-Biographie,* vol. 1 (1925) 319.

BER OF BOLECHOW, *see* BEER OF BOLECHOW.

BERAB, JACOB, Talmudic scholar, b. Moqueda, near Toledo, Spain, 1474; d. Safed, Palestine, 1546. He was a pupil of Isaac Aboab. In 1492 he was forced to leave Spain, and began a life of wandering. At eighteen years of age he was elected rabbi of Tlemçen, then capital of the Barbary States, which at that time had 5,000 Jewish families. He then went to Jerusalem, Egypt and Damascus, became rabbi in Cairo in 1533, and several years later came to Safed, where he founded a Yeshiva.

On Palestinian soil, he attempted a bold innovation. He proposed to reintroduce the ancient rite of ordination (Semichah). The ordained members were then to constitute themselves into a Sanhedrin and to assume the supreme judicial functions and prerogatives which this body had formerly exercised. Berab hoped in this way to put an end to religious differences and above all to pave the way for the Messianic era, for which the reestablishment of an authoritative ordained Sanhedrin was a prerequisite.

To further this plan, twenty-five Palestinian rabbis met in Safed, ordained Berab and thus communicated to him the power of ordaining others. He then proceeded to bestow ordination upon a chosen group which included the chief rabbi of Jerusalem, Levi ibn Habib. Ibn Habib, however, protested violently against Berab's aim and procedure as illegal and mischievous. The dispute hopelessly divided the learned Jewish world of that time into two camps. The inordinate vehemence of Levi ibn Habib and the death of Berab, who might have been able to achieve a union in Jewry, put an end to the plan. One of those ordained by Berab was Joseph Caro. Berab wrote glosses to Maimonides' *Mishneh Torah,* a commentary on several of the prophetic books of the Bible, and responsa which were printed in Venice, 1663, under the title *Sheeloth Uteshuboth.*

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 390-93; Fünn, S. J., *Keneseth Israel,* 390-440; Rabbinowitz, *Motzae Golah* (1894) 217-30.

BERABBI (BEREBI), a title given to various individuals in Talmudic and medieval literature. It apparently is derived from the Palestinian Aramaic words *bir,* "son," and *rabbi,* "teacher." In Tannaitic and early Amoraic times, it was applied to one who was literally the son of a rabbi, such as Rabban Gamaliel, Jose ben Halafta, and in particular, Bar Kappara. In later Amoraic times, however, it meant merely "scholar," or even "student." Medieval poets used it in acrostics in giving their father's name with their own, in the form A. Berabbi B.

BERACHAH, *see* BENEDICTIONS.

BERACHOTH ("Benedictions"), first tractate of Zeraim, the first division ("order") of the Talmud. The Mishnah of Berachoth consists of nine chapters: the opening three are devoted to the Shema; the next two discuss daily prayers; the following three deal with benedictions before and after food; the last chapter details the benedictions to be pronounced when one witnesses natural phenomena or beholds various

places (such as the Red Sea or the walls of Jericho) where miracles have occurred, and gives the formula for various benedictions as they were said in the Temple.

The Tosefta follows more or less the sequence of the Mishnah, with additional Halachic and Haggadic material (Higger, M., *Aggadoth Hatannaim,* 9-20). Besides the standard edition of Zuckermandel (1880), there have been editions by Schwadron (1889), Schwarz (1890), and Abramski (1925), and notes by S. Lieberman (*Tosefoth Rishonim,* 1937, pp. 1-32), all valuable from the Halachic point of view. An English translation by A. Williams (1921) and German translations of a critical text by Gulikowitsch (*Angelos,* vol. 3, pp. 129-63) and by O. Holtzmann (1912) were published.

The Babylonian Gemara, in its sixty-four folios, discusses thoroughly the Halachah of the Mishnah, and introduces other incidental material, such as the following: David's daily routine (3b); sufferings and chastenings of love (5a); problems of divine retribution (7a); King Hezekiah's quandary (10a); favorite sayings and prayers of the sages (16b-17b); deathbed counsels of the sages (28b); excessive merriment (30b); table etiquette (46b); miracles (54a); dreams (55a-57b); legends about the constellations (58b); the martyrdom of Akiba (61b). The portion of the tractate which deals with the interpretation of dreams seems to have been regarded as a special work (*Abrahams Festschrift,* 156).

The comments and responsa of the Geonim to Berachoth are found in Levine's *Otzar Hageonim* (1928); a list of the published and manuscript commentaries to the tractate by authors up to the 17th cent. was compiled by Freimann (*Hoffmann Festschrift,* 107, 115). Rabbinovicz, in his *Dikduke Soferim* (1867), gathered many manuscripts and early textual readings, and Pereferkowitsch in 1909 attempted a critical text of it. Berachoth was competently translated into English by A. Cohen (1921), and it has since been translated into German, Yiddish (1922) and modern Hebrew (J. Frumenitz, 1938).

The Baraithoth of the tractate were collected by Stieglitz (1908) and its Haggadoth are incorporated in the *En Yaakob.* Among the more interesting editions of Berachoth are: Pinner's (1842), which contains a German translation and the Gemara, Rashi and Tosafoth partially punctuated; Sapatchnik's (1919), a "giant edition" (19 x 15 inches), in which the Gemara, Rashi, and the Tosafoth are partially punctuated, and which in addition contains numerous commentaries, introductions, glossaries, and other pedagogic aids; Carlebach's *Beth Joseph Zebi* (1916), which gives the full text of parallel passages which are usually given only in abridged form by the commentators; Bornstein's (1932), which contains a careful punctuation of the Gemara.

Selections from both the Babylonian and Palestinian Talmud to Berachoth, arranged alphabetically by subject, were assembled, with notes, by Kamelhar in his *Hatalmud Umadda Hatebel* (1926). J. Lowe published a small part of the opening portion of Berachoth, with Rashi and the Tosafoth, translated into English and with explanatory notes.

The Palestinian Talmud to Berachoth, which is approximately the same size as that of the Babylonian, discusses also the Halachoth of the Tosefta and contains much valuable material for the history of the liturgy. Among the more important extraneous matters brought out in the Gemara are: duration of twilight and deference to the opinion of the majority (1:1); funeral discourses and peculiar Palestinian customs (2:8); the scrupulous adulterer (3:4); deposition of Rabban Gamaliel (4:4); prayer after a disturbing dream (5:1); Alexander Jannaeus and Simeon ben Shetah (7:2); the seven types of Pharisees (9:5).

Frankel, in his *Ahabath Zion* (1874), was the first to attempt to correct the corrupt text of the Palestinian Talmud, and Ratner gathered much valuable material in his *Ahabath Zion Viyrushalayim* (1901). Further work in this direction was done by Luncz (1908), Ginzberg, Lieberman, and the printers of the Romm edition of the Palestinian Talmud (1922). This tractate was translated by Schwab into French (1886). Its Haggadoth were first collected and annotated by Samuel Jaffe in his *Yefeh Mareh* (1st ed., Venice, 1590).

HIRSCHEL REVEL.

Lit.: Cohen, A., *Tractate Berachoth* (1921); Strack, H., *Introduction to the Talmud* (1931).

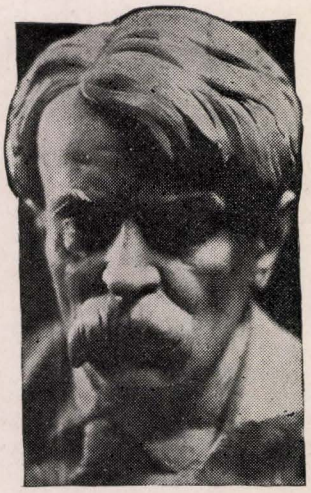
BERADT, MARTIN, author, b. Magdeburg, Germany, 1881. His first novel, *Go* (published in Berlin, 1909; 2nd ed., subsequently rewritten, 1913), deals skillfully with a problem of sexual pathology. His following novels, *Eheleute* (Berlin, 1910), *Das Kind* (Berlin, 1912), and *Die Verfolgten* (1918), were not so successful; however, his larger book, *Leidenschaft und List* (Berlin, 1928), went through many editions. He wrote *Erdarbeiter: Aufzeichnungen eines Schanzsoldaten* (Berlin, 1919; renamed *Schipper an der Front* in the 2nd ed.) and *Der deutsche Richter* (Frankfort, 1930), and published the correspondence of Auguste Hauschner and Lotte Bloch-Zarvel (Berlin, 1929).

BERBERMACHER, HANNAH, *see* LUDOMIR, VIRGIN OF.

BERBERS, *see* AFRICA; BARBARY STATES.

BERCOVICI, KONRAD, author, b. Braila, Roumania, 1882. Bercovici spent his childhood and early youth in close contact with the gypsy tribes that frequented Roumania; in this way he laid the foundations for a life devoted first to music, later to writing.

He studied the violin in Paris, and traveled about Europe, spending much of the time with the gypsies. In 1908 he came to New York city as an organist. From 1912 to 1916 he was a violinist and teacher in Montreal; there he organized the singing class at the Jewish National School and in six months increased the enrollment from five to 500. A fire which destroyed Bercovici's home, possessions and all the manuscripts of his original compositions ended his musical career. Bercovici immediately returned to New York, where he found employment as an ironworker. He had never thought seriously of a literary career, although he had published an article on Yiddish folksongs in the *Miniker Yohrbuch* (1912), but he soon turned his hand to writing. A tale about life in Roumania published in a Yiddish newspaper brought him three dollars and the realization that people would pay money to read about his gypsies and the Roumania he knew.



Konrad Bercovici

The thirty-five-year-old Bercovici, who already knew French, Roumanian, Romani (the gypsy tongue) and Yiddish, began an intensive study of English. That same year, 1916, his first story in English was published.

Bercovici left the iron shop to become an investigator for a New York charity organization. At night he lectured on music and harmony at schools and clubs. In 1917 appeared his first book, *Crimes of Charity,* a ruthless attack based upon his own experiences. Bercovici claimed that organized charity, while combatting one evil, became an even greater evil through its effect on recipients. The work aroused widespread interest and evoked vigorous denials.

The author now began to produce gypsy tales, romantic and imaginative, yet with a solid background of truth based upon his own knowledge of the ways of the gypsy people of Roumania. *Ghitza* (1919) and *Fanutza* (1920) won first prizes in the Edward J. O'Brien annual short story collections. Previously no author had been so honored in two successive years. Gypsy stories have continued to be Bercovici's best-known field of writing. *Story of the Gypsies* (1928) is important as a history of the nomad people from their first appearance in Europe to the present day. *Murdo* (1921), *Singing Winds* (1926) and *Against the Sky* (1932) are among his other volumes about gypsy folk.

On New Shores (1925) attracted the attention and provoked the displeasure of patriotic groups because of its claim that America was being developed by foreigners. *Alexander, A Romantic Biography* (1929) is a rapidly moving narrative about the Macedonian conqueror, Bercovici's favorite hero.

That Royal Lover (1931) and *Incredible Balkans* (1933) deal with politics and political figures in the Balkans. *Main Entrance* (1932), a novel, is the author's only treatment of a Jewish topic. He pictures a Jewish family which achieves financial success and is destroyed by it.

Among Bercovici's many other works are: the collections of short stories, *Dust of New York* (1918) and *Peasants* (1928); *Costa's Daughter,* a play (1923); *Ileana* (1924); *Nights Abroad* (1928); and *For a Song* (1931).

In 1935 he edited the anthology *The Best Short Stories of the World.* Thereafter he was engaged in writing for the motion picture industry, in Hollywood. In 1939 he settled on a farm in Ridgefield, Conn.

DAVID LANDMAN.

BERCOVITCH, PETER, lawyer and legislator, b. Montreal, 1879. He was the first Jew to sit in the Quebec Provincial Legislature.

Entering law practice as an advocate in 1901, he was appointed King's Counsel ten years later, the youngest barrister so to be honored. He joined the Liberal Party, and in 1916 was elected to his first term in the Quebec Assembly. Bercovitch was the first member of his faith to serve in this body, for although Ezekiel Hart had been elected from Three Rivers in 1808, he was never seated.

Bercovitch was re-elected six times—in 1919, 1923, 1927, 1931, 1935 and 1936. On three of these occasions he was returned by popular acclaim (1923, 1927 and 1931). In 1923 he was the only Liberal from the Island of Montreal to retain his seat. His chief contribution while in office has been his sound legal knowledge, so valuable to the government in shaping legislation. He helped frame the Liquor Bill of the province, and introduced bills for the amelioration of the condition of the poor, such as the exemption from seizure of house furnishings of a value less than $200.

His activities in defence of Jewish rights were important. During the session of 1923 he was largely responsible for the defeat of a bill designed to abrogate the agreement of 1903 and deprive the Jews of the Province of Quebec of equal rights in the schools; when the question of the rights of Jewish children to be educated in public schools of the province was referred to the courts, Bercovitch appeared with Sir John Simon before the Privy Council in London, England, to plead the cause of the Jewish children.

He introduced a bill in the legislature prohibiting any anti-Semitic paper from attacking Jews as a body. The bill aroused the entire anti-Semitic clique in the Province of Quebec, and was defeated, but the same bill became law in the Province of Manitoba, and in the Dominion of South Africa. He is also responsible for the bill which officially validated Jewish marriages and authorized certain rabbis to keep registers of civil status.

Bercovitch has acted for the United States government in various extradition cases, and also for the states of Wisconsin and Vermont. President Coolidge appointed him special attorney-general.

In 1938 Bercovitch resigned from the Provincial Legislature to be elected by popular acclaim to the House of Commons of the Dominion Parliament, and during his first session was appointed a member of the important banking committee and committee of standing orders, as well as of the public accounts committee. He took prominent part in the investigation by the latter committee of the Rapid Fire Bren Machine Gun Contract.

He was the first president of the Jewish Immigrant Aid Society, and vice-president of Temple Emanu-El, and is now (1940) honorary vice-president of the Canadian Jewish Congress. DAVID LANDMAN.

BERDICHEV, town in the Ukraine, formerly in the province of Kiev, now in Soviet Russia. Jews are mentioned in Berdichev in 1593, when it belonged to Poland; in that year, according to the Kiev archives, the owners of the new town farmed out the mill and bridge taxes to a certain Jew. From the middle of the 16th cent. until 1793, when it passed into the hands of Russia, Berdichev was one of the most important Jewish communities, and was called the Jerusalem of Volhynia. A Jewish tailors' guild was founded there in 1732; after 1765, when annual fairs were established, the town became important as a trade center, attracting many Jews. The Jewish Kahal seems to have been organized about the beginning of the 18th cent. for directing the affairs of the community. In 1794 Prince Radziwill formally granted the Jews of Berdichev a measure of self-government. According to this provision, four judges and a secretary, who were to administer all affairs of justice, were to be elected for terms of three years.

About 1780 the celebrated Hasidic leader (Zaddik) Levi Isaac established his headquarters in Berdichev, thus making the town the center of Hasidism in Volhynia. At the beginning of the 19th cent. it was the residence of Isaac Baer Levinsohn, organizer of the Haskalah movement. About the same time two Jewish schools and a Hebrew printing-shop were built. A census of the year 1897 reported that 43.8 per cent of the Jews there were literate. Two famous musicians of the 19th and 20th centuries, Anton and Gregory Rubinstein, came from a Berdichev Jewish family. Berdichev, as a prominent Jewish town, was naturally a center of the "Bund" (Socialist) movement. Similarly, during the civil war of 1918 to 1919, it was the scene of many pogroms.

The occupations of the Jews of Berdichev were chiefly in commercial and domestic fields. The census of 1789, in which the figures are probably low because of the occupational taxes, reveal that at that time there were among the Jews 474 innkeepers, 666 owners of houses, 248 merchants, 298 artisans, 200 house servants, and 65 without any definite occupation. In the first half of the 19th cent., when Berdichev was an important commercial center for the whole of the Ukraine, Jewish banking-houses formed the so-called "golden lane." During this half-century the Jewish community grew rapidly, and was the center both for various kinds of agricultural products and for small industries.

The occupational statistics of the Jews of Berdichev for the year 1849 are unusually interesting. In this year, 26 Jewish families secured their living as bankers, capitalists and manufacturers, 21 as lessees or managers of estates (Arendars), 334 as innkeepers, 528 as merchants, 206 as agents and factors, 30 as small industrialists, 1,459 as artisans, 8 as factory-workers, and 105 as draymen; 597 heads of Jewish families were without definite occupation or profession. In addition, 2,660 Jews earned their living as servants and domestic helpers. These figures show that during this first half of the 19th cent. great changes had occurred both in the occupations and social status of the Jews of Berdichev. Working-classes had come into existence, including a large number of artisans and skilled workers, small producers and industrialists, and persons whose economic condition was precarious. At the same time, a number of Jewish bankers and capitalists were already beginning to arise.

Data are extant as regards the material status of the Jewish population of Berdichev in 1849. In accordance with the numbers of those who paid taxes in that year, the Jewish population was composed as follows: persons of wealth, 3.9%; those of moderate means, 18.1%; poor persons, 78%.

During the second half of the 19th cent., the importance of Berdichev as a Jewish commercial center decreased. Many of the Jewish business men were attracted to the larger cities of Odessa and Warsaw, the former city taking over a large part of Berdichev's trade in agricultural products, and the latter its small industries. In the last part of the 19th cent. the chief occupations of the Jews were trade in farm products, foods and cloth, as well as tailoring and shoemaking. In 1897 the Jewish population of Berdichev was engaged as follows: in industry and artisanry, 14,099; in commerce and trade, 14,374; as employes, servants and day-laborers, 3,456; living on capital or income, 1,450; in the liberal professions, 1,389.

In the first decade of the 20th cent. the economic position of the Jews improved somewhat, due to the adoption of Warsaw methods of manufacture of small articles and leather goods. This improvement, however, was halted by the World War, with the result that Berdichev never regained the economic and commercial importance which it had still enjoyed at the end of the 19th cent. In 1921 the 2,983 Jews who were members of various trade unions made up 66.5 per cent of the total membership. At that time Berdichev possessed a factory for the manufacture of machinery for sugar refineries, two sugar refineries, two tanneries, four breweries, a number of brick-plants and mills, and a printing-plant.

In 1926 the professional and social division of the Jews of Berdichev had changed again. In that year the number of merchants and traders had declined to the small total of 1,300. Workers had increased in number by 4,000, officials and employes by 3,300, and there were 300 more Jews engaged in the liberal professions. The number of independent artisans had increased by 2,000. Whereas, in 1897, 41,125 of the 41,617 Jews of Berdichev, or 98.8 per cent, had given Yiddish as their vernacular, in 1926 only 83 per cent of the Jews declared that they spoke Yiddish as their language. An investigation conducted among the Jewish workers of Berdichev in 1926 showed that 86 per cent of them spoke Yiddish at home, and that only 66 per cent of the Jewish workers were able to read and only 47 per cent to write Yiddish.

In 1789 there were only 1,951 Jews in Berdichev. By 1847 their number had increased to 23,160, by 1861 to 46,683, by 1897 it had declined to 41,617, and by 1914 it had again risen to 55,876. From 1914 to 1926 the Jewish population of Berdichev was again on the decline. There were only 30,812 Jews there in 1926 as against 37,487 in 1917, this latter figure itself representing a tremendous decline from that of 1914. The percentage of the Jews in the total population sank from 80 per cent in 1897 to 71.7 per cent in

1920 and to 55.6 per cent in 1926, when the total population of the town was 56,000. By 1934 the Jewish population of Berdichev had increased to 38,281. In 1940 the community had two secondary schools and also a number of elementary schools, all with Yiddish as the language of instruction.

JACOB LESTSCHINSKY.

Lit.: Lestschinsky, Jacob, "Berdichever Yidishe Kehillah fun 1789 bis 1917," *Bletter far Yidishe Demografie, Statistik un Economik* (1923), No. 2, pp. 38-48.

BERDYCZEWSKI, MICAH JOSEPH (pseudonym, Micah Joseph bin Gorion), Hebrew author, b. Miedzybozh, Podolia, Russia, 1865; d. Berlin, 1921. The son of a Hasidic rabbi, he was brought up according to Hasidic principles, but, dissatisfied with his Hasidic environment, left it to study Talmud in the Yeshiva of Volozhin, where he adopted the ideas of the Haskalah. Driven by internal conflicts and by desire for change, he left for Western Europe, studied at the universities of Berlin and Breslau, and received his doctor's degree from the University of Bern. From 1911 to his death he lived in Berlin, supporting himself by the practice of dentistry, living in the strictest seclusion, while undertaking literary and scholarly work.

Berdyczewski was one of the outstanding writers of modern Hebrew literature. His style was often harsh, even uncouth, yet he was one of the most revolutionary and provocative spirits in the Hebrew renaissance. In certain ways he was the direct opposite of Ahad Haam; in particular he opposed the latter's idea of "spiritual Zionism," maintaining that the Jews, like all other peoples, must have in Palestine a full national existence. He violently disagreed with the contention that Jewish thought was a continuous, uniform stream; he delighted in pointing out contrasting views, and in his writings he went to great lengths to argue for interpretations of Jewish history which were widely different from accepted views. While Ahad Haam was concerned with Judaism, Berdyczewski battled for the rights of the individual Jew, whom, he felt, he must free from the weight of the traditions and ancient memories that were pressing heavily upon him.

Though not a Nietzschean, Berdyczewski was greatly influenced by the thought of Nietzsche. This led him to revolt against the "excessive cult of history"; he believed that too much dependence upon the past had made the Jew unfree and uncreative. Like Nietzsche he called for a "revaluation of values" (*shinnui ha'arachin*); he protested against Jabneh's taking the place of Jerusalem, against the wasting away of the spirit that was blighting the wholesome virtues of a strong people. He desired to lead the new Jewish generation back to the unperverted Bible values.

Berdyczewski's chief writings include: *Beth Hamidrash* (Cracow, 1888), a collection of essays on ancient and modern Judaism, of which eighteen out of thirty-four were his own; *Al Em Haderech, Arachin, Al Haperek,* and *Nemushoth* (all Warsaw, 1899), brochures giving his views on current Jewish problems; *Mahanaim* (1899), the first of a series of novelettes and sketches; *Sefer Hasidim* (1900), an apotheosis of Hasidism, in strange contrast to his usual views; *Din Udebarim* (1900), essays; *Mishene Olamoth* (1900), stories; *Die Sagen der Juden* (5 vols., 1913-17; Hebrew edition, *Meotzar Haagadah,* 1913-14); *Der Born Judas* (trans. by his wife, Rahel Ramberg, 6 vols., 1916-23); *Sinai und Garizim* (1925-26), giving a revolutionary view of ancient Jewish history, maintaining that Gerizim, not Sinai, was the original holy mountain, and Joshua, not Moses, founded the Israelite religion.

In addition to these, Berdyczewski wrote numerous short stories and essays in both Hebrew and Yiddish, as well as further collections of legends and Biblical material. His collected Hebrew writings were published by A. J. Sztybel (1921-26, and again, in 1936). While Hebrew was his favorite vehicle of expression, he wrote much poetry and belles-lettres in Yiddish; these works were published by Sztybel in six volumes (1924). A few of his stories have been translated into English for inclusion in Jewish anthologies. Since his death, his son has started publishing in Palestine Berdyczewski's legends in Hebrew under the title of *Mimekor Yisrael.* CHAIM SCHNEID.

Lit.: Spiegel, Shalom, *Hebrew Reborn* (1930) 333-74; Reider, Joseph, "Negative Tendencies in Modern Hebrew Literature," in *Hebrew Union College Jubilee Volume* (1925) 451-53, 472-73; Fishman, Z., in *Hayishub,* vol. 1 (1924), No. 6; *Hatekufah,* vol. 13, pp. 424-75; Wassilevsky, I., in *Manchester Quarterly,* 1920, pp. 265-87; *Gedächtnisschrift zum zehnten Todestage von Micha Josef bin Gorion,* edit. Rahel and Emanuel bin Gorion (1931).

BERECHIAH, son of Hiyya, Palestinian Amora of the fifth generation, who lived in the 4th cent. C.E. In the Talmud his name is given as Rabbi Berechiah, without a patronymic; in the Midrashim, "Hakohen" or "Berabbi" is usually affixed. Although the major part of his life was spent in Palestine, he was probably of Babylonian origin, for he quotes Babylonian authorities and is familiar with the local customs. Though frequently discussing Halachic matters, Berechiah won his chief prominence in the field of Haggadah. Scarcely any other Amora is cited as often as he. His name occurs 287 times in the *Pesikta, Pesikta Rabbathi, Tanhuma* and *Midrash Psalms.* Among his sayings are the following: "Dreams are never completely true" (*Ber.* 55ab); "Happy is the man who masters sin and does not permit it to master him" (*Midrash Gen.* 22:6); "Say not, 'I am already doomed for past sins, and I can be no worse for sinning more'."

BERECHIAH BEN NATRONAI HANAKDAN ("the punctuator," meaning scribe and grammarian, by which occupations he seems to have earned his livelihood; that he is sometimes called also Crispia has recently been doubted), one of the most capable fabulists of the Hebrew tongue and one of the most versatile writers of the Jewish Middle Ages. The period in which he lived and the place of his domicile are still subject to a variety of opinions among scholars. Some place him in the 12th and others in the 13th cent. Provence (in Southern France), Dreux (Northern France) and England all claim him.

The best-known book of Berechiah ben Natronai Hanakdan is the *Mishle Shualim* (Fox-Fables; 1st ed., Padua, 1557), a free poetic paraphrase of the Aesop fox-fables. Some of the tales go back to the Hebrew version of the Hindu fables *Kalilah Wadimnah,* while others use Talmudic or even original motives. Their excellent Biblical style, their merry rhymes and their

concise yet vivid description make his fables delightful reading even today. Other works by Berechiah are *Hasheeloth* (The Questions) or *Dodi Venechdi* (My Uncle and My Nephew), modelled after the *Quaestiones Naturales* of Adelard of Bath, and two philosophical or ethical compilations mostly dependent on Saadia, although drawing from Bahya ibn Pakuda, Solomon ibn Gabirol, and others, entitled *Sefer Hahibbur* (The Book of Compilation) and *Sefer Matzref* (Book of the Crucible).

Lit.: Neubauer, A., in *Jewish Quarterly Review,* vol. 2 (1890) 322, 520 et seq.; Steinschneider, M., *Die hebräischen Übersetzungen des Mittelalters* (1893) 958 et seq.; idem, in *Semitic Studies in Memory of Alexander Kohut* (1897) 42-72; Gollancz, H., *The Ethical Treatises of Berachyah, son of Rabbi Natronai Ha-Nakdan* (1902); Jacobs, Joseph, in *Jewish Encyclopedia,* vol. 3, pp. 53-55; *Encyclopaedia Judaica,* vol. 4 (1929) cols. 182-87 (gives literature).

BEREGI, OSZKÁR, actor, b. Budapest, 1876. He studied at the National Academy of Theatre Arts in Budapest, and later became a popular dramatic actor, playing principal roles in Shakespearean drama as a prominent member of the Hungarian National Theatre. He also distinguished himself in various important parts (1907-10) under Max Reinhardt in Berlin and Vienna, and in other leading theatres of Germany.

Because of anti-Semitic manifestations in 1921, Beregi left Hungary for Vienna. Thence he went to Hollywood (1925), where he became a successful film actor with Universal and First National. But, driven by nostalgia and the difficulties imposed by early talking pictures, he returned to Budapest, once again reestablishing himself as an outstanding actor on stage and screen. Under the rigors of the anti-Jewish laws of 1939, he was nevertheless expelled from the Drama Chamber, despite protest by his non-Jewish colleagues. In consequence of this, he is devoting his talents (1940) to cultural efforts through the theatre under the auspices of the Jewish community of Budapest.

Beregi's remarkable repertoire, in German and in Hungarian, includes such classical roles as *Faust, Romeo, Hamlet, Marc Antony,* and numerous others.

BEREGSZÁSZ, city in Bereg County, Hungary. The post-war dismemberment (1920) of the country awarded Beregszász to Ruthenian Czechoslovakia; it was reannexed by Hungary (1939) during Germany's dissolution of Czechoslovakia.

Beregszász, with nine synagogues, has a Jewish population upward of 5,000 souls. The community expends nearly 1,000,000 crowns annually through social welfare, religious, and cultural agencies. Prior to the introduction of anti-Jewish laws (1939), Jewish enterprise was recognized as the most vital force in such industries as wine growing, brick manufacturing, concrete and cement production, as well as in the financial and commercial life of the entire region around Beregszász. Political liberalism, too, was inspired largely by enlightened Jewish leadership. Schwartz, Hartman, and Winkler are families that, for decades, have made Beregszász known in European commerce.

BEREK (BERKO) JOSELOWICZ, Polish soldier and patriot, b. Kretingen, Lithuania (then a part of the kingdom of Poland), about 1770; killed in a battle against Austrian troops near Kock, Russian Poland,



Oszkár Beregi

1809. Until 1790 he was the agent of the Polish Prince Massalski, who was also archbishop of Vilna and the owner of the town of Kretingen, and who was hanged by the Russians in 1794. Berek frequently accompanied Massalski on business trips to Brussels and Paris, where he learned some French and conceived a broader view of life than that held by the majority of the Jews of his time who lived in the ghettos of his native town and similar towns. From 1790, after his dismissal by Massalski, until 1794 he earned a living as a petty merchant and trader in Praga, a suburb of Warsaw, where he had settled.

During the uprising of the Poles against Russia in March, 1794, which, following the second partition of Poland in 1793, broke out under the leadership of the famous Polish patriot Tadeusz Kosciuszko, of American Revolutionary fame, Berek secured possession of 3,000 depreciated Polish zloty and in October of that year, with the aid of his friend Josef Aronowicz, gathered together a band of 500 poorly equipped and irregularly trained volunteer Polish Jewish soldiers. Kosciuszko appointed Berek colonel of this so-called "Polish Jewish Legion," which was to assist the Polish army in doing battle against the Russians; this was in accord with an appeal issued by Kosciuszko in the same month of March, 1794, to the Jews of Cracow, in which he stated that he wanted Jews as "good sons of Poland" and as residents of the land to participate in the struggle for Polish independence. But Berek's Jewish soldiers went to their doom when they faced the Russian general Suvarov in battle at Praga, the Warsaw suburb, and with the rest of the Polish army were almost completely annihilated. Berek and a few of his fellow-soldiers managed to escape, and later went to Austria.

After the Polish insurrection had been suppressed, Berek in 1796 petitioned the Austrian government to allow him to command a Jewish force of some six to

eight thousand soldiers in a campaign against the French; this request was denied, on the ground that it was a fantastic scheme and that the quality of the Jewish soldiers whom Berek would raise for the formation of the corps would not be any guarantee of success. Subsequently he left Austria and went to France, where he enlisted in the newly organized Polish legion commanded by General Dabrowski which, forming a part of the French armies, aided Napoleon in his war of 1808 to 1809 against Austria, and endeavored to bring about the liberation of Poland. In this campaign, after having taken part in many battles fought by this legion over a period of months, Berek met his death.

His extraordinary courage, which won him many decorations, including one as knight of the Polish Gold Cross, is still celebrated in many Polish military songs and in several legends. A mound was raised in his memory in the town of Kock, his exploits were recounted in novels and tales dealing with the Napoleonic era, and his portrait was included in canvases painted by Kossak and Pilliati. Up to the time of the German invasion of Poland in September, 1939, an authentic painting of Berek Joselowicz was in the Bersohn Museum at Warsaw, in the possession of the Jewish community there.

It is, however, a source of interest and wonderment that, as Gelber points out, there is not the slightest mention of Berek Joselowicz or of his deeds in the numerous anecdotes, legends and stories which form a part of the popular Jewish Hasidic literature of or concerning the Napoleonic era. This was possibly because his soldierly career and military adventurousness did not in the least appeal to the majority of the cultured and literary Jews of the period. However, many Polish Jews of later decades, especially those inclined toward cultural and religious assimilation, regarded him as a champion of Polish Jewish fraternity and union. ABRAHAM I. SHINEDLING.

Lit.: Luninski, Ernest, *Berek Joselowicz i jego Syn* (1909); Orgelbrand, S., *Encyclopedja Powszechna,* vol. 2, p. 329; Gelber, Natan M., *Aus Zwei Jahrhunderten* (1924) 9-13; "Berko Joselowicz und sein Schicksal," in *Ost und West,* vol. 16 (1916) cols. 37-46; *Album pamiatkowy ku czci Berka Joselowicza* (1934, edited by Prof. Majara Balabana, in commemoration of the 125th year of his death).

BEREND (HERTZ), ALICE, writer, b. Berlin, 1878. She first came into prominence in 1910 through her humorous novels dealing with German life. Her writings show an inimitable mixture of roguish, good-natured satire and the deepest worldly wisdom. As a result, she became the most widely read woman humorist in Germany. Her works went through numerous editions; one of these, which has been rendered into English as *Babette Bomberling's Bridegroom* (trans. Margaret Nohowel, New York, 1921), reached as many as 200. Other important works were: *Spreeman & Co.* (Berlin, 1916); *Die zu Kittelsrode* (Munich, 1917); *Der Glückspilz* (Berlin, 1917); *Bruders Bekenntnis* (Berlin, 1921). Her *Der Kapitän vom Bodensee* (Berlin, 1932) at first received the recommendation of the Nazi press bureau, which was cancelled when they found out that the authoress was a Jewess.

BEREND, CHARLOTTE, artist, b. Berlin, 1880. She was the wife and pupil of Lovis Corinth. For the most part she has painted strongly realistic pictures, which won her much favorable comment, and sunny landscapes. She has also executed a number of lithographs collected in *Pallenberg-Mappe, Fritzi-Massary-Mappe, Anita-Berber-Mappe,* and *Dresdner-Theater-Mappe.* She was prominent in the Berlin Secession.

BERENICE, 1. daughter of Salome, the sister of Herod the Great of Judea. She married her cousin Aristobulus, who was later executed by Herod, his father.

2. Granddaughter of the first Berenice, daughter of King Agrippa I and Cypros. She was famous for her extraordinary beauty, and became the wife, first of her uncle Herod of Chalcis, and then, for a short time, of Polemon, king of Cilicia. When the procurator Florus instituted a massacre of the Jews of Jerusalem in 66 C.E., she fruitlessly sought to move him to mercy. The event led to a revolt on the part of the people of Jerusalem, and when her brother Agrippa sought to pacify the mob, Berenice stood by his side in order to protect him (since he was regarded as being too friendly with the Romans) by her own popularity. After Jerusalem fell into the hands of the revolutionaries, Berenice went to Alexandria, where she had many kinsmen, including Tiberius Julius Alexander, who had been made a Roman general.

In Alexandria Berenice met Titus, the son of Vespasian, the Roman general who was preparing to subdue the revolt in Judea; she became his mistress, and Titus openly avowed his love for her. Accordingly, in 69, when the death of Nero left the imperial throne vacant, she materially aided Vespasian, enlisted in his support Tiberius Julius Alexander, who was then governor of Egypt, and the Egyptian legions which he commanded. Titus left Berenice after the fall of Jerusalem, but in 75 she journeyed to Rome, where their relations were resumed. Berenice even assumed the title of wife of Titus, and Titus was seemingly on the point of marrying her, but the popular clamor against this in Rome was so great that he was compelled to send her away. She returned to Rome in 79, after Titus had become emperor, but he ignored her, and so she went back to Palestine. Practically nothing is known of her after this episode.

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 2 (1927) 254, 299-300, 317; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 416-17, 422, 442, 454; vol. 3 (1926) 21-22.

BERENSON, BERNHARD, art critic, b. Vilna, Russia (now Lithuania), 1865. He emigrated with his family to the United States and settled in Boston, where he attended Boston Latin School and Harvard University. While in college he met Isabella Stewart Gardner, a patroness of the arts. Under her guidance he became especially interested in Italian Renaissance painting, and, upon his graduation in 1887, she made it possible for him to continue his education in Europe —at Oxford, Paris, Berlin and Rome.

At first, under the influence of Taine, Berenson was interested in works of art chiefly as documents in the history of civilization, but later he studied the paintings themselves and began to follow the methods of Morelli in testing the reputed authorship of early works. His first book, *Venetian Painters of the Renaissance,* appeared in 1894. Others of his works include *Lorenzo Lotto* (an essay in constructive art criticism,

New York, 1895, 1901); studies of the Florentine, central Italian and northern Italian painters of the Renaissance (New York, 1896, 1897, 1907); *The Study and Criticism of Italian Art* (London, 1901, 1902, 1915); and *A Sienese Painter of the Franciscan Legend* (London, 1909). These volumes, which have become standard reference books for thousands of art students, emphasize the value, in figure painting, of an appeal to the sense of touch.

In 1900 he settled in the village of Settignano, near Florence, in the Villa I Tatti, where he has a magnificent library of books and photographs of paintings, furniture belonging to the period of the Tuscan Renaissance, paintings, sculpture, and ornaments. The entire estate has been willed to Harvard University and includes a foundation which provides a European home and opportunities for study and travel to history of art students.

Included in the critic's later works are: catalogues of the Italian Masters in the Johnson, Widener and Friedsam Collections; *The Fifteenth-Century Venetian Paintings in America* (New York, 1916); *Essays in the Study of Sienese Painting* (New York, 1918); *Three Essays in Method* (Oxford, 1927); *Studies in Medieval Painting* (London, 1930); *Italian Pictures of Renaissance* (1932); *Drawings of Florentine Painters* (revised, 1938).

The Italian Painters of the Renaissance (Oxford, 1932) is in reality a miniature encyclopedia of Italian Renaissance art, and represents a lifetime of study and research. In the work are included some of Berenson's earlier essays. He has also made frequent contributions to English, French, German and Italian periodicals on art and archeology.

LEON SHUBITZ.

BERENSON, LEON, Polish statesman, attorney and jurist, b. Warsaw, Poland, 1882. After studying at the University of Paris and at the University of Odessa, he settled in Warsaw as a practising attorney about the year 1906. In 1916 he was elected a member of the first Warsaw Municipal Council as a representative of the Partja Równosci Obywatelskiej (Party of Civic Equality), of which he had become a member two years previously and which strongly favored the assimilation of the Polish Jews.

In return for his active participation in the work of organizing the Polish judiciary boards during 1916 to 1918, Berenson in the latter year was appointed chief of a division in the Polish Ministry of Justice, and later was prominent in the Polish diplomatic service, serving as the first secretary of the Polish Legation in Washington, D. C., then as head of the American division in the Foreign Ministry at Warsaw, and finally as the Polish chargé d'affaires in the Russian city of Kharkov. About the year 1930, when the Polish National Democratic Party became powerful in the government, Berenson resigned from the diplomatic service and resumed the practice of law.

BERENSTEIN, SAMUEL BEN ISSACHAR BERISH, rabbi, Talmudic authority, and author, the first rabbi to preach a sermon in the Dutch (Netherlands) language, b. Hannover, Germany, 1773 (others, 1767); d. Amsterdam, The Netherlands, 1838. His father was Rabbi Issachar Berish ben Aryeh Loeb Berenstein (1747-1802), formerly rabbi in Hannover. After leaving Hannover about the year 1800, Berenstein spent several years in Amsterdam, and in 1802 was appointed rabbi in Groningen. In 1809 he succeeded his brother-in-law Jehiel Aryeh Loeb Löwenstamm as rabbi of the Jewish congregation in Leeuwarden, serving until 1815; he was appointed chief rabbi of Holland by Emperor Louis Napoleon several years after 1809. From 1815 to the time of his death Berenstein served as rabbi of the Ashkenazic (German Jewish) community in Amsterdam.

Although he was opposed to the introduction of reforms into the ritual of the synagogue and wrote *Al Begidath Hazeman* (On the Faithlessness of the Times) for this purpose, Berenstein was inclined toward liberalism. He favored the enlightenment and secular education of the Jews, and the use of Dutch as the vernacular of the Jews in Holland, and championed the translation of the Bible into Dutch. On one occasion he wrote a letter to the founder of German Reform, Israel Jacobsohn, in which he expressed in mild and courteous language his opposition to the neglect of Hebrew and to the supplanting of Hebrew by German in the prayer-book, as favored and introduced by the German Reform rabbis. In 1805 he preached the first sermon in Dutch ever to be delivered by a rabbi, and gave sermons also in German.

An acknowledged authority on the Talmud and its commentaries, Berenstein wrote several works dealing with Halachah (law) and Haggadah (the stories, legends and homilies of the Talmud), as well as a Dutch commentary on the Biblical book *Song of Songs* and a number of Dutch and German sermons; none of these works has been published.

BERERAH, *see* PROPERTY, PERSONAL; REAL ESTATE.

BERESHITH, Hebrew name for the first of the five books of the Torah; *see* GENESIS.

BERESHITH RABBAH, *see* MIDRASH GENESIS.

BERG, ALBERT A., surgeon, b. New York city, 1872. He was graduated from the Columbia University College of Physicians and Surgeons in 1894, winning the Harzen Prize and Medal for hospital clinic reports. Entering practice, he became a pioneer in the field of abdominal surgery.

In 1895, only a year after his graduation, he performed the first operation for volvulus of the stomach. Shortly thereafter he began winning recognition as a master in the technique of stomach surgery and as an exponent of the more radical surgery for ulcers and cancers of the stomach. He developed a new operating procedure for the removal of parts of an inflamed colon—said to reduce the mortality rate in these cases from 50 to about 16%.

Besides his work, *Surgical Diagnosis* (1905), which is regarded as of monumental value to medical knowledge, he is the author of volumes dealing with lumbar ganglionectomy and ramisection, an operation for the purpose of alleviating the condition known as "Hirshsprung's disease." He has written numerous scientific monographs on surgery and surgical diagnosis.

In 1940 he presented to the New York Public Library a collection of between three and four thousand rare

books of English and American literature, in memory of his brother, Dr. Henry W. Berg. This collection is housed in a separate room in the Lenox Gallery, known as the Berg Collection Room.

Lit.: Kagan, Solomon, *Jewish Contributions to Medicine in America* (1934) 221-22.

BERG, GERTRUDE, radio script writer, actress and director, b. New York city, 1899. She is the author of the serial radio skit *The Goldbergs,* directs the performances, and herself acts the part of "Molly Goldberg."

She persuaded officials of the National Broadcasting Company to give her plan for a Jewish dialogue series a trial in 1929. Although Mrs. Berg had had no previous theatrical experience, her *The Rise of the Goldbergs* received enthusiastic public response, and was broadcast over a national NBC network until 1935. From 1935 to 1937 Mrs. Berg produced another serial, *The House of Glass,* but the original program then returned to the air as *The Goldbergs,* under Columbia Broadcasting System auspices.

Mrs. Berg portrays in sympathetic and sentimental style the adventures of a Jewish family that is supposedly characteristic of New York's East Side. The series appealed to the American radio audience because of its humorous yet homely characterization, and it has been consistently popular with people of varied origins and creeds.

Mrs. Berg is the author of the scenario and dialogue for the film *Make a Wish* (1938). Her husband, Louis Berg, is a sugar technologist and the author of several college text-books in his field.

BERG, HENRY W., physician, b. Austria, 1859; d. New York city, 1938. He came to the United States in 1865, and received his doctor's degree from the College of Physicians and Surgeons of Columbia University in 1881. The following year he was associate professor in neurology at Columbia University, where he was later associate professor in pediatrics from 1901 to 1923. From 1898 to 1924 he was an attending associate physician at Mount Sinai Hospital, where for thirty years he gave lectures on infectious diseases to the nurses. During the World War he acted as consultant to the Draft Board, and treated thousands of soldiers and sailors at Riverside Hospital. Berg gave numerous public lectures on the danger of public health insurance. For many years he represented the Greater New York Taxpayers Association at public hearings dealing with social or educational problems. He wrote many articles on medicine and public welfare, and translated into English the *Materia Medica* of Nathnagel and Rosbach.



Gertrude Berg

BERG, LEO, critic, b. Zempelburg, Germany, 1862; d. Berlin, 1908. He attended the Gymnasium and University of Berlin. Physically crippled, Berg always had a hard struggle to earn his livelihood. He took an active part in the literary battles over the naturalistic movement in the 1880's, founded the "Durch" society, introduced Ibsen and Zola into Germany, and eventually became a follower of Nietzsche. His writings include *Henrik Ibsen und das Germanentum in der modernen Literatur* (1887); *Das sexuelle Problem in der modernen Literatur* (1891); and *Der Übermensch in der modernen Literatur* (1897; *The Superman in Modern Literature,* trans. Claude Field, 1916). Berg died before he could finish a voluminous work on Heinrich Heine, with whose anti-Semitic opponents he had had a controversy shortly before his death.

BERGELSON, DAVID, Yiddish novelist and short-story writer, b. Sarne, government of Kiev, Russia, 1884. His first novel, *Arum Vokzal* (Warsaw, 1909; reprinted at Vilna, 1929, together with other stories), was received with considerable enthusiasm. This was followed by *Noch Alemen* (Vilna, 1913; 2nd ed., Vilna, 1929), which, portraying the decline of an aristocratic Jewish family in a small Ukrainian town, is still considered his best work; it is available also in Hebrew, Russian, and German translations.

In 1917 the romance *In Vertunkelte Zeiten* and a collection of his novels, *Eigens,* were published, and in 1918-20 his second novel, *Opgang.* An edition of his collected works appeared also at Berlin in 1922-23. In these writings Bergelson depicts the life of the Jewish middle class and intelligentsia in the provincial communities of the Ukraine from 1906 to 1910.

Bergelson left Russia in 1921, unable to sympathize with the Soviet government of that land and with its social and political aims, and settled in Berlin. Here he became a contributor of sketches, correspondence, and short stories to the Jewish daily *Vorwaerts;* many of these writings depict Jewish life in the Ukraine in the period after the World War and at the beginning of the Russian revolution of 1917 and the subsequent pogroms under Petlura and Denikin. From 1922 to 1924 he was one of the editors of the *Milgroum,* a Yiddish bi-monthly devoted to art and literature. In 1925, at Berlin, he founded the Yiddish periodical *In Shpan,* and published herein a series of articles which advised the cultured Jews of the time to champion the cause of the revolution in Russia.

The novels which he composed in the years from

1925 to 1933 and which portray the changes brought into the lives of the Jews of Russia by the revolution include *Middas Hadin* (The Attribute of Justice; Vilna and Kiev, 1929) and *Birger Volia Brenner.*

In 1933, when Adolf Hitler and the Nazi regime came into power in Germany, Bergelson returned to Soviet Russia, residing part of the time in Moscow and part in the Jewish autonomous colony Biro-Bidjan, in Eastern Siberia. Later works are *Shturemteg* (Vilna, 1928); *Velt Ois Velt Ein* (Vilna, 1929); *Zugvinten* (Vilna, 1930); *Die Broit Mil (Der Toiber)* (Vilna, 1930); *Bam Dnieper* (Moscow, 1932); and *Birobidjaner Derzehlung* (Moscow, 1934), containing stories and tales of the Biro-Bidjan colonization region. Bergelson's talent manifests itself in powers of observation, psychological insight, and skill in depicting the inner conflicts of the lonely and oppressed.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) cols. 347-52 (and the literature cited there); Brianski, S., *D. Bergelson in Shpiegel fun der Kritik 1909-1932* (1934); Maisil, Nachman, *Vegen Bergelsons "Noch Alemen."*

BERGER, EMIL, physician and author of medical works, b. Vienna, 1855. After graduating from the University of Vienna, he lectured on ophthalmology and the treatment of diseases of the eye at the University of Graz from 1882 to 1887. From 1890 to 1896 he was professor of ophthalmology at the University of Paris, after which he devoted himself, until 1925, to the writing of works in both French and German on the subject of ophthalmology and kindred fields. Berger was awarded the Montyon prize in 1882 and the Rémusat prize four years later for his invention of the automatic ophthalmoscope and for his research in this field. In 1894 he was elected president of the congress of ophthalmologists which met at Paris in that year.

Berger's works include: *Untersuchungen über den Bau des Gehirns und der Retina der Arthropoden* (Vienna, 1878); *Die Krankheiten der Keilbeinhöhle und des Siebbein-Labyrinthes* (with Josef Tyrman; Wiesbaden, 1886); *Beiträge zur Anatomie des Auges in normalem und pathologischem Zustande* (Wiesbaden, 1887); *Anatomie normale et pathologique de l'oeil* (Paris, 1889); *Les maladies des yeux dans leurs rapports avec la pathologie générale* (Paris, 1892); *Über Augenerkrankungen sexuellen Ursprungs bei Frauen* (with Robert Loewy; Wiesbaden, 1906); *Tafeln zur Bestimmung der zentralen Sehschärfe schwachsichtiger Augen mit Hilfe des Stereoskopes* (2 vols., Wiesbaden, 1910); *Zur Geschichte eines optischen Instrumentes* (Geneva, 1914); and *Beiträge zur Psychologie des Sehens* (Munich, 1925). In addition, Berger contributed many articles to medical journals.

BERGER, ERNST, artist, b. Vienna, 1857. In the early years of his life he was destined for a merchant's career, but studied painting and art at the Vienna Art Academy under Professor Eisenmenger and Hans Makart from 1874 to 1881, and at the Munich Art Academy in 1882. His most famous paintings are: *Rebekah's Departure* (1881); *Fondaco de Turchi in Venice* (1882); *Oriental Market in Venice* (1882); *Congratulations* (1883); and *The Dream of the Fountain of Youth* (1886), considered his best work. One of his latest paintings was that of the consecration of the fountain in the court of the Doge's palace by the Doge Francesco Venerio. In the later years of his active career Berger painted only landscapes. He also wrote technical works on art, such as *Beiträge zur Entwicklungsgeschichte der Maltechnik* (1893-97); *Katechismus der Farbenlehre* (1898); *Technik der Renaissance und Folgezeit* (1901); and *Böcklins Technik* (1905). Six of Berger's paintings were exhibited at the Munich and Vienna expositions.

Lit.: Jahrbuch der bildenden Künste (1903); *Deutsche bildende Künstler* (1912); Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 3 (1909) 395.

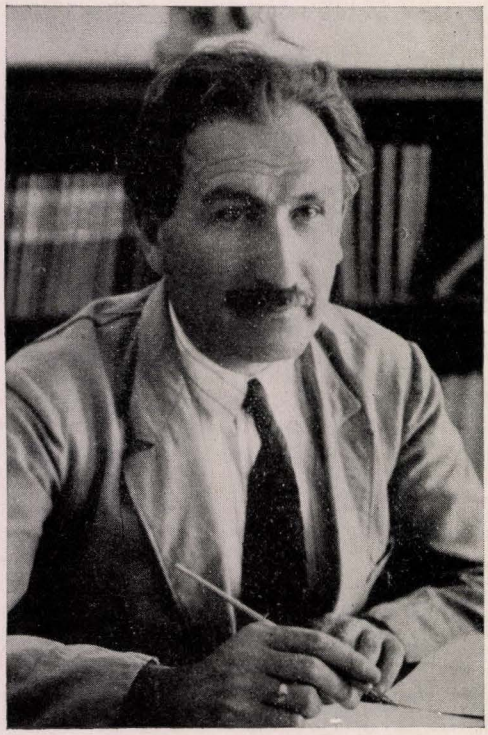
BERGER, VICTOR L., first Socialist elected to the American Congress, and Socialist leader and editor, b. Nieder-Rehbach, Austria-Hungary, 1860; d. Milwaukee, Wis., 1929. He studied in the German gymnasia and later at the University of Budapest and the University of Vienna, but was unable to finish his university career due to the financial reverses suffered by his father in 1878. His career as a Socialist leader began soon after his arrival in the United States in 1878. Having settled in Milwaukee two years later, he became a metal-polisher, and then, until 1892, served as a public school teacher, having as a result of constant study secured a license to teach in the Milwaukee public schools.

In 1892, having spent all his spare time as a pioneer propagandist and organizer of the Socialist movement, he was made editor of the *Milwaukee Daily Vorwärts* (previously called *Die Volkszeitung*), a German Socialist newspaper, serving until 1898, when he helped found the Social Democratic Party later known as the Socialist Party. In 1893 Berger became associated with Eugene V. Debs, who was many times the Socialist candidate for President of the United States, and for years thereafter the two cooperated in Socialist endeavors. Berger's next editorial posts were with the weekly *Social Democratic Herald* and the *Wahrheit,* both published in Milwaukee (1908-10); from 1911 until his death he was editor of the *Milwaukee Leader,* a Socialist newspaper which, as a daily, replaced the *Social Democratic Herald.*

Berger's principal field of activity was Milwaukee, where he became largely influential in building up what



Victor L. Berger



Hugo Bergmann

later proved to be probably the most powerful Socialist organization in the United States. In 1910, six years after an unsuccessful candidacy for three offices (mayor, Senator and Congressman), he was elected alderman and also the first Socialist to become a member of the United States House of Representatives. He served in Congress from 1911 to 1913.

Reelected in 1918 and 1920, he was denied his seat in the House both times because of his active opposition to the participation of the United States in the World War, which also led to his being brought to trial in 1918 on charges of disloyalty to the government and of giving aid and comfort to the enemy in time of war. Sentenced by Judge Kenesaw Mountain Landis to twenty years' imprisonment in February, 1919, he appealed the case before the United States Supreme Court in 1921, and won a reversal. All the charges against him were withdrawn or quashed. Sent to Congress again in 1922, he was this time seated without a dissenting vote, and served until 1929, being reelected each time with increasing pluralities.

He was not a great orator, but possessed a thorough mastery of the Socialist philosophy and a profound knowledge of social science and history, which he imparted with a rare gift of clarity and simplicity. As a lone Socialist in Congress he drew wide attention to himself as a constant exponent of social reform and as an advocate of labor legislation. He was a powerful personality with a friendly disposition in spite of his intellectual egotism and self-assertiveness. He was designated by the Socialist Party as a delegate to European conferences and conventions, and was a member of the National Executive Board of the Socialist Party from the time of its inception in 1898. He was elected chairman of that body in 1927, which position he was holding at the time of his death.

Berger was the author of *Berger's Broadsides* (Milwaukee, 1913), and of *Voice and Pen of Victor L. Berger* (Milwaukee, 1929), a collection of his editorials and congressional speeches. He wrote also a large number of pamphlets and essays dealing with social questions. JACK ALBERT.

Lit.: Biographical Dictionary of the American Congress (1928) 696; Hillquit, Morris, *Loose Leaves from a Busy Life* (1934) 48-309; *The National Cyclopaedia of American Biography,* vol. 22, p. 163; *New York Times,* Aug. 8, 1929, p. 25.

BERGMANN, HUGO, former rector of The Hebrew University, Jerusalem, and instructor of modern philosophy, b. Prague (then Austria), 1883. He studied at the University of Prague until 1910, when he received the Ph.D. degree. At Prague he belonged to the circle of philosophers of the school of Franz Brentano, but later turned to idealistic philosophy. Even as a student he was an advocate of cultural Zionism, Hebraism and an ethical Jewish nationalism. His interest in Zionism was deepened by his meeting and subsequent friendship with Professor Albert Einstein, then a teacher at the University of Prague.

From 1910 to 1914 Bergmann was librarian at the University of Prague. During the World War he served in the Austrian army, being cited more than once for bravery. From 1918 to 1919 he resumed his position as librarian at the University of Prague, but in the latter year he went to London, where he served for a single year as director of the educational department of the Central Zionist Bureau. Since 1920 Bergmann has been living in Jerusalem, where he served as director of the Jewish National and University Library from 1920 to 1935, and still serves as professor of modern philosophy at The Hebrew University, Jerusalem. From November, 1935, to 1939 Bergmann was rector of The Hebrew University.

Early in his career Bergmann wrote numerous articles for Zionist publications, part of which appeared in a collection called *Jawne und Jerusalem* (Berlin, 1919); also a book, *Worte Mosis* (Minden, 1913), prefaced by a discussion of Jewish ethics from the angle of the philosophy of Kant and Fichte. His philosophic publications include: *Untersuchungen zum Problem der Evidenz der inneren Wahrnehmung* (Halle, 1908); *Das philosophische Werk Bernhard Bolzanos* (Halle, 1909); *Das Unendliche und die Zahl* (Halle, 1913); *Das Kausalitätsproblem in der Geschichte* (Tübingen, 1913); and *Der Kampf um das Kausalgesetz in der jüngsten Physik* (prefaced by Albert Einstein, 1929). In 1930 Bergmann and Hans Kohn published *Am Adam* (The People of Adam; Jerusalem), a compilation of sayings and essays on the subject of the human conscience. Besides being a frequent contributor to Hebrew periodicals, he published the first Hebrew monograph on Kant (*Hafilosofiah shel Immanuel Kant,* Jerusalem, 1927) and a work in Hebrew on Solomon Maimon (*Hafilosofiah shel Shelomoh Maimon,* Jerusalem, 1932). Bergmann is also editor of the bibliographical quarterly *Kiriath Sefer,* issued by the department of Judaica of the Hebrew University Library, a promoter of the Hebrew labor movement, and one of the leaders of Berith



Elisabeth Bergner

Shalom. Bergmann is noted as one of the most ardent fosterers of ethical Zionism, the chief aim of which is the establishment of peace and social justice between Arabs and Jews in Palestine.

In March and April, 1937, Bergmann paid a visit to the United States at the invitation of the American Friends of The Hebrew University; in the course of this visit, he addressed groups at colleges and in a number of cities on the progress and expansion of The Hebrew University during the preceding five years and on its future plans, stressing the work which the University is doing in the fostering of better understanding between Arabs and Jews.

ROBERT WELTSCH.

BERGMANN, JUDAH, rabbi, scholar and author, b. Brzezany, Galicia, 1874. After serving as rabbi in Karlsruhe (from 1901 on) and Frankfort on Oder, Germany, Bergmann became rabbi of the Jewish community in Berlin in 1908. He published a number of important works, including: *Jüdische Apologetik im neutestamentlichen Zeitalter* (Berlin, 1908); *Die Legenden der Juden* (Berlin, 1918); *Das Judentum in der hellenistisch-römischen Zeit* (Giessen, 1927); *Das Judentum: Gedanke und Gestaltung* (Berlin, 1933); *Hayahaduth, Nishmathah Vehayyeha* (Judaism, Its Soul and Life; Jerusalem, 1935); and *Haam Veruho* (The People and Its Spirit; Jerusalem, 1937). Many of his essays on Jewish folk-lore and the history of the Jewish religion were published in the *Monatsschrift für die Geschichte und Wissenschaft des Judentums* and in the *Revue des études juives.* Bergmann took an active part in the establishment of the Freie Jüdische Volkshochschule, in Berlin, which gave courses on Jewish subjects for adults. In 1933 he settled in Palestine.

BERGNER, ELISABETH, actress, b. Vienna, 1900. She first performed in the theatre at the age of eleven. After studying at the Vienna Conservatory from 1915 to 1919, she played stock engagements in Vienna, Munich and Zürich, and in 1921 settled in Berlin. She made her motion picture debut in Germany in 1923 to 1925, later appearing in such films as *Dreaming Lips* and *Ariane* (1932-33, based on a novel by Claude Anet). Her stage performances in George Bernard Shaw's *Saint Joan* and in August Strindberg's *Fräulein Julie* (1924), followed two years later by her work in Sir Frederick Lonsdale's *The Last of Mrs. Cheyney,* received international acclaim.

Under the direction of Max Reinhardt, she created many great roles, notably those from the works of Shaw, Eugene O'Neill, and Strindberg. Other plays in which she acted were a German version of Margaret Kennedy's *The Constant Nymph;* Shakespeare's *As You Like It* and *Romeo and Juliet; Nju; Impetuous Youth;* and Sir James M. Barrie's *The Boy David* (at London, in 1936-37). She made a successful tour of Germany, Austria, Sweden and The Netherlands in plays by these authors, from 1930 to 1932.

After the Nazi revolution of 1933, she left Germany for England, where she performed for motion pictures and on the legitimate stage. Queen Mary paid Miss Bergner personal tribute after seeing her in the title role of *Catherine the Great* in March, 1934. Playing the same part in a motion picture that same year, she won the acclaim of audiences and critics in the United States and Great Britain, and for a brief period also in Germany. The Nazi government, however, forbade the further showing of the film in Germany because Miss Bergner was "non-Aryan." She was barred from returning to Germany, and in 1938 she became a naturalized subject of Great Britain.

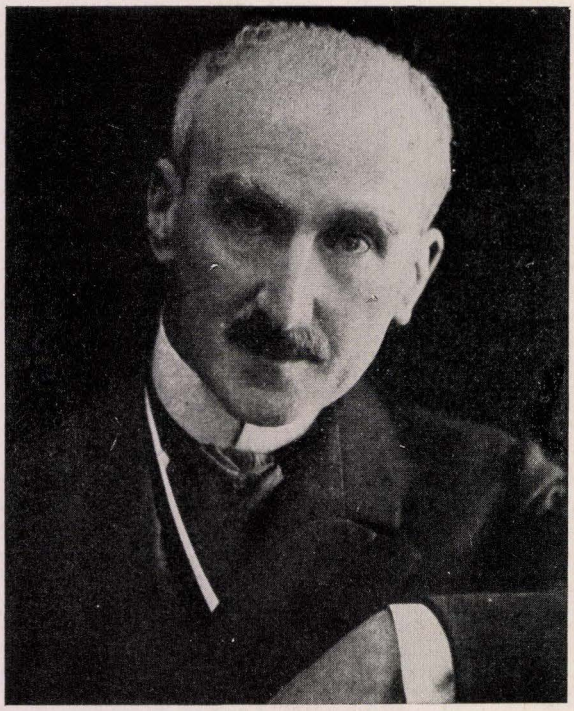
Miss Bergner made her New York stage debut in *Escape Me Never* (1934-35), after having appeared successfully in this play in London from November, 1933, to late in 1934. American critics unanimously selected her as the actress who, with Katherine Cornell, had given the best performance of that year in the American theatre. Since then she has engaged with marked success in both Hollywood and London stage and film productions. Her latest motion pictures include the film version of *Escape Me Never* (1935); *As You Like It* (1936); and *Stolen Life* (1939).

Miss Bergner is one of the most noted actresses of modern times, combining subtle, spiritual grasp with a native acting talent that make her performances seem wholly unstudied and spontaneous. She married Paul Czinner, who has directed many films in which she has appeared. In June, 1935, headed by Joseph Schenck, the Elisabeth Bergner Production Company, Ltd., was formed in London for the creation of films which were to star her, and early in 1936 she signed a five-year contract with United Artists in Hollywood.

ADA MEYERSON.

Lit.: Zweig, Arnold, *Juden auf der deutschen Bühne* (1928) 157-69; Grimstead, Hattie, "Elisabeth Bergner at Home," *Windsor Magazine* (1935) 741-48; Lowndes, Mrs. Belloc, "A New Queen of the Stage," *New York Herald-Tribune,* Nov. 25, 1934 (magazine section) 14-15.

BERGSON, HENRI LOUIS, philosopher, b. Paris, 1859. Though Bergson has won a place as a foremost contemporary philosopher, it was the second decade of the 20th cent. that climaxed the world-wide influence of his anti-mechanical conception of reality, his anti-intellectual theory of knowledge, and his



Henri Bergson

original method of approach. He is a descendant of Polish Jews, artists and scholars, and his mysticism may perhaps be traced to a great-grandfather who was a distinguished Hasid in Poland. Educated at the École Normale Supérieure, he first taught in the lycées of Angers and Clermont. In 1889 he was summoned to Paris to instruct in philosophy at the Lycée Henri IV, until 1897, when he was called to the École Normale, then in 1900 to the Collège de France, where he taught until 1921. He is a member of the French Academy and the Institute, and holds the Grand Cross of the Legion of Honor. In 1912 he was Gifford lecturer at Edinburgh, and several years later visited and taught in the United States.

Bergson's first significant publication, the *Essai sur les données immédiates de la conscience* (*Time and Free Will,* trans. A. Mitchell, 1911), appeared in 1889 and approached the problem of free will, which was then stirring French philosophy, in terms of his new concept of duration. His ideas were finally presented in their classic form in 1907, in the epochal *Creative Evolution.* The notion of duration, or flowing, real time, is central in Bergson's thinking. Simply comprehended, it says that time is the very stuff of which reality is made. The essence of existence is flux and change. Thus Bergson sought to revolutionize the age-old belief in philosophy that to know reality, time must be regarded as an illusion. But the intellect alone can only know existence as it is mechanized in space, can not know this "pure duration" which is the "most intimate point of life." For this we need "intuition," Bergson's mystical instrument of knowledge. "Theory of knowledge and theory of life seem to us inseparable," he asserts. The *élan vital* or vital impulse, moving everywhere and always, has worked through inert matter in various rhythms to create multitudinous forms of life, lower and higher, and has finally reached its highest form in men's consciousness.

Bergson's conclusions follow his research into science, into the data of physics, biology and psychology. He believes that philosophy, like science, should examine each of its problems separately. Thus he essays in his thinking a continual adaptation to reality. He wishes to work with science, theory of knowledge and metaphysics on the same ground, and he asserts that thereby all will be gainers. This is his contribution in method.

Finally, in his *Two Sources of Morality and Religion* (published in 1932; translated in 1935), he goes beyond the conclusions of his *Creative Evolution,* all of which he claimed could be tested. The intuition of the mystic shows the way to the philosopher. There are two moralities, closed and open; two religions, static and dynamic. The closed morality operates through the pressure of natural communal obligation, directs the soul as gravity does the body; the open through the aspiration aroused by a great moral genius. A great religious leader, like Christ, may be said to constitute a species created by the vital impulse in a supreme break through matter. When the contemplation of the mystic becomes action, then the human will becomes divine. The contribution of the Hebrew prophets was their passion for justice, which constituted the impetus from thought to action; but the Christians are the greatest mystics, Christ is the continuator of the prophets and Christianity is a "profound transformation of Judaism."

Bergson's God, like Spinoza's, is pantheistic, and identified with the vital impulse. This creative energy is love, and creation appears (to the philosopher who holds to the mystical experience) as "God undertaking to create creators, that He may have, besides Himself, beings worthy of His love." Man is free, and at home in the universe, and though he is faced with terrible suffering, enjoys an empirical optimism. Beyond pleasure and pain is the final state of the mystic soul. The mind, which has been found to survive the brain's death, is probably immortal. In this latter connection Bergson has approved scientific "spiritualist research."

Only occasionally has Bergson expressed himself on Jewish problems. His solution (given before the Nazi rise) was equal rights, and, by implication, assimilation. He doubts the existence of special racial qualities. Besides the criticism by contemporary philosophers of Bergson's metaphysics, the charge has been made that the problems of political economy and sociology—machines, war, overproduction, maldistribution—are such "spatialized" aspects of reality as must be examined with the reason of positive science, whereas Bergson, exercising his mystical intuition in a secluded and ascetic existence, comes in these matters to naive conclusions.

In 1928 Bergson was awarded the 1927 Nobel prize for literature, the first Jew to be so honored in letters. It is said that as a young man he hesitated between letters and philosophy, and indeed his genius lies greatly in his superb style, which is concise, full of color and metaphor and, above all, so lucid that his ideas are readily comprehensible to popular students

of philosophy. His lectures in Paris were in their time a sensation amounting to a fad. In turn he had profound influence on other literary men, notably Proust, who was a kinsman of his.

Besides the writings already mentioned, Bergson has published *Matter and Memory; Laughter;* and *Duration and Simultaneity,* a study of Einstein's space-time ideas in relation to his own.

SHERRY MCKENZIE.

Lit.: Bergson's works; Kallen, H., *William James and Henri Bergson* (1914); Carr, H. Wildon, *Henri Bergson: The Philosophy of Change* (1911); Cavalier, Jacques, *Henri Bergson* (1928); Solomon, Joseph, *Bergson* (1911); Bernstein, *With Master Minds,* interview with Bergson (1913).

BERGTHEIL, JONAS, South African pioneer, b. England (according to others, in Bavaria, Germany), about 1815; d. London, 1902. When he came to the Cape in 1834, engaging in commerce in Natal and in the Eastern Province, his boldness, intelligence and energy soon made him a foremost pioneer in Natal. After several experiments in cotton-growing, he tried to convince the British government of the importance of bringing into Natal a group of immigrants to cultivate cotton. Failing in this, he sailed for Europe with the idea of bringing back poor Jews from Germany, was frustrated in this plan, but finally succeeded, in 1847, in organizing thirty-five or forty families of sturdy German agricultural laborers from the neighborhood of Bremen. After a hard long passage they landed at Durban, Natal, in 1848 and founded the colony of New Germany. At the end of a year difficulties with native pickers and the unsuitability of the soil forced them to abandon cotton, but most of them became successful market-gardeners. Bergtheil's cotton plans had failed, but he rendered great service by introducing an excellent type of colonist into South Africa.

Bergtheil, who became owner of vast tracts of land in South Africa (according to his own statement, about 200,000 acres) at a time when land there had but small value and could be purchased at a very low price, was active in Jewish and civic affairs. From 1843 on he supported the Jewish congregation of Capetown and his name appears as a founder of the synagogue established there in 1849. In 1855, before Jews could yet sit in the British Parliament, he was elected to the Natal Legislative Council, where he served for eleven years, until he left the country in 1866 to return to England. He was on the Colonial Immigration Board, aiding in plans for European immigration to South Africa, and his efforts brought to South Africa the celebrated traveler and explorer Karl Mauch. After his return to London in 1866, he affiliated himself with the Jewish community, and served as warden of the Bayswater Synagogue and as president of the Bayswater Jewish Schools; he retired from the latter position in 1900.

Lit.: Herrman, Louis, *A History of the Jews in South Africa* (1935) 103-5; Mendelssohn, in *The Jewish Historical Society of England, Transactions,* vol. 7, pp. 190-92; *Hasholom Rosh Hashanah Annual,* Durban, South Africa, Sept., 1930, pp. 8-14; *Jewish Chronicle* (London) Sept. 7, 1900, pp. 15-16.

BERITH MILAH, *see* CIRCUMCISION.

BERITH SHALOM (covenant of peace), an organization of Palestinian Zionists founded at Jerusalem in the fall of 1925 by a group of noted Palestinian Jewish scholars and authors, including Hugo Bergmann, Hans Kohn, Joseph Louria, Judah L. Magnes, and Arthur Ruppin. It aims at the establishment of a bi-national commonwealth in Palestine in which both Jews and Arabs will enjoy equal rights without regard to their respective numbers. The Berith Shalom was particularly active following the riots of 1929.

For the American Jewish fraternal order Brith Sholom, *see* BRITH SHOLOM.

Lit.: Sheifothenu (the monthly organ of the Berith Shalom organization, Jerusalem) 1927 to 1930; *Jewish-Arab Affairs: Occasional Papers Published by the "Brit-Shalom" Society* (June, 1931); *Memorandum by the "Brith Shalom" Society on an Arab Policy for the Jewish Agency* (Jan., 1930); *Practical Proposals by the "Brith Shalom" Society for Co-operation between Jews and Arabs in Palestine* (1931).

BERKMAN, ALEXANDER, anarchist author and propagandist, b. Vilna, 1870; d. Nice, France, 1936. Like many youths of his time, he was early won over to revolutionary ideas then current in Russia. In 1888 he emigrated to the United States, where he joined the "Pioneers of Freedom", one of the first Jewish anarchist groups founded in this country by immigrants from Russia. He later joined the German anarchist movement which was headed by Johann Most. When the German anarchists in the United States became divided between the followers of Most and those of Joseph Peukert, Berkman joined the latter. It was during that time that his name became associated with that of Emma Goldman, who, after Most's death, was jointly with Berkman considered the most outstanding representative of American anarchism.

Of a fanatical disposition, Berkman believed that the best way to win the American workers over to his ideas was to apply terrorist tactics to the industrial conflicts then ranging in America. In 1892, during the steel workers' strike in Homestead, Pa., he attempted to kill Henry Clay Frick, general manager of the Homestead Company, a subsidiary of the Carnegie Steel Corporation. He was sentenced to twenty-two years in prison, but was freed after fourteen years. After his release he was, together with Emma Goldman, for many years co-editor of *Mother Earth,* an anarchist monthly. He helped to found the Ferrer School in New York, an institution devoted to modern experimental education. After 1915 he published *The Blast* in San Francisco.

During the World War he was imprisoned for two years at the Atlanta penitentiary for his propaganda against conscription. Released in 1919, he was deported to Soviet Russia. At first in sympathy with the Bolshevik regime, he could not, on closer observation, reconcile his libertarian philosophy with the Communist methods, and left Russia in 1922.

After his departure he stayed until 1925 in Germany, where he directed the activities of an international committee for the relief of the anarchist and anarcho-syndicalist prisoners in Russia. In 1925 he went to France and settled in Nice, earning his livelihood as a translator and writer.

He is the author of *Prison Memoirs of an Anarchist* (New York, 1912); *The Bolshevik Myth* (New York, 1925; the last chapter of the book, which was omitted by the publisher, was issued separately as a pamphlet under the title *The Anti-Climax,* Berlin, 1925); *Now and After, the ABC of Communist Anarchism* (New York, 1929); and a "Russian Revolution Series" of pamphlets entitled *The Russian Tragedy; The Russian Revolution and the Communist Party; The Kronstadt Rebellion* (Berlin, 1922).

Lit.: Berkman, A., *Prison Memoirs of an Anarchist* (1912); Goldman, Emma, *Living My Life* (1931); Rocker, Rudolf, *Johann Most. Das Leben eines Rebellen* (1924).

BERKO JOSELOWICZ, *see* BEREK JOSELOWICZ.

BERKOVICH, SHLIOMA-LEIB (LEV YEFIMOVICH), Socialist, b. Minsk, Russia, 1863; d. Saratov, Russia, 1911. The son of a Hebrew teacher (Melamed), he started preparing himself for the rabbinate, but abandoned his career to study the social sciences in Paris. There he became the friend of Peter Lavrov, the noted Russian émigré and revolutionary leader. Berkovich later engaged in revolutionary propaganda at Minsk and Konotop, where he worked as a printer, and, together with his friend Emil Abramovich, another early Russian Jewish revolutionary, organized the first Social Democratic groups in Kiev. In 1890 he was sent to prison for a year and was then deported to Siberia. Returning to European Russia, he resumed his activity as a propagandist, living in various towns and earning his bread first as a teacher and then as a dentist.

BERKOWICZ, JOSEF, Polish patriot and soldier, son of Berek Joselowicz, b. Pradze, near Warsaw, Poland, 1789; d. Liverpool, England, 1846. In 1809 he took part in the battle against the Austrian troops at Kock, Russian Poland, in which his father was killed. He participated in Napoleon's campaign against Russia in 1812 as a member of the French army; in the course of this campaign he was wounded several times, and was later decorated. Forced to quit service in 1815, he obtained employment in governmental service as a forester in Troki, and eleven years later was appointed head forester of the government-owned forests in the district of Bielsk; both these positions exposed him to intrigues because he was a Jew.

In the Polish insurrection of 1830, emulating his father, he appealed to the Jews to join the ranks of the Polish fighters, reminding them of their patriotic duty. The officials of the synagogue at Warsaw opposed the formation of a corps of Jewish volunteers. He himself fought with the Fifth Polish Regiment under General Rózycki. After the suppression of the insurrection he emigrated with both his sons to France in 1831, but some time later removed to England, where he lived during the remaining years of his life. His book *Stanislaus, or the Polish Lancer in the Suite of Napoleon from the Island of Elba,* was published posthumously at London in 1846.

Lit.: Luninski, Ernest, *Berek Joselowicz i jego Syn* (1909).

BERKOWICZ, MICHAEL, teacher and author, b. Borislav, Galicia (Austria), 1865; d. Szezyrk, Poland, 1935. He studied at the university and rabbinical seminary in Vienna, where he joined the Zionist organization and became Theodor Herzl's secretary of Hebrew and Yiddish. After returning to Galicia, he founded the Gmala organization, edited the Yiddish section of *Die Welt,* and from 1899 to 1902 was co-editor (with J. H. Rawnitzki at first and later with Joseph Luria) of the Yiddish periodical *Der Yud,* in Cracow. From 1893 on he was associated with the Hebrew periodicals *Hatzefirah* and *Hamaggid,* as well as with *Monumenta Talmudica* and *Monumenta Judaica.* From 1903 to 1906 he lived in Vienna, and in 1911 moved to Bielitz, Silesia, to teach religion.

Berkowicz was one of Herzl's collaborators in the 1890's, and translated into Hebrew the Zionist leader's *Der Judenstaat* (Warsaw, 1896) and *Zionistische Schriften* (*Kol Kithebe Theodor Herzl,* 5 vols., Warsaw, 1921-24). In 1902 he published a treatise in Yiddish on woman in the Talmud and Midrash. He wrote several scholarly articles on the Bible, including *Der Strophenbau in den Psalmen* (1910, published by the Vienna Academy of Sciences).

BERKOWITZ, ELY (known also as Eli Bercovici), financier and Jewish communal leader, and Roumanian Senator, b. Bucharest, Roumania, 1864; d. Bucharest, 1933. He secured his education in the public schools of Bucharest. Berkowitz, as chief partner, and his brother Adolf were for many years joint heads of the banking firm of L. Berkowitz, in Bucharest, founded by their father; he was also director of several Roumanian insurance and oil companies.

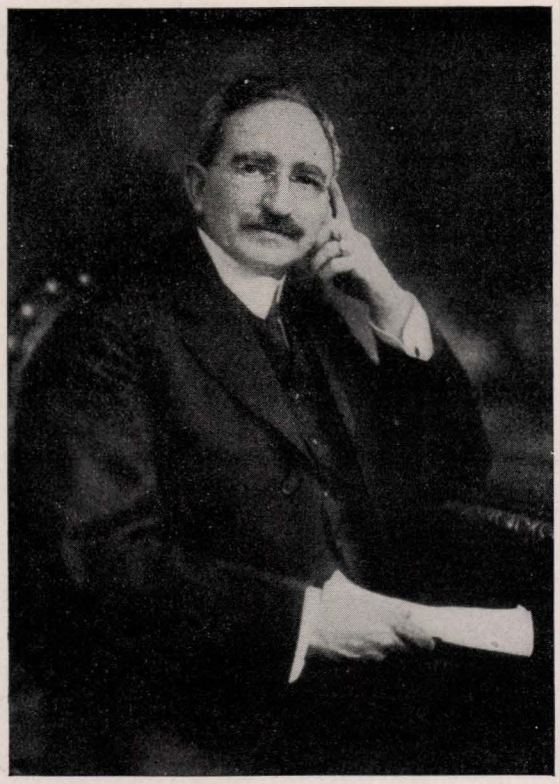
In March, 1922, Berkowitz was elected a member of the Roumanian Parliament. In July, 1927, he was elected a Senator; in this latter position, in which he served until his death, he was instrumental in the passage of legislation regulating the affairs of the Jewish community. He served as president of the Jewish community of Bucharest for a number of years until his death in 1933, and was president also of the Jewish communal association of Old Roumania.

Berkowitz's son, Joseph (b. Bucharest, 1895), a member of the same banking firm, wrote a work on the history of the Jews of Roumania, entitled *La question des Israélites en Roumanie* (Paris, 1923).

BERKOWITZ, HENRY, rabbi and educator, b. Pittsburgh, Pa., 1857; d. Atlantic City, N. J., 1924. He had originally intended to become a lawyer, but hearing a sermon by Isaac M. Wise pleading for the establishment of his projected Hebrew Union College, he determined to follow the career of rabbi. He entered the College when it was opened in 1875 and was a member of its first graduating class in 1883. In 1887 he received the D.D. degree from the same institution.

His first congregation was in Mobile, Ala., where he served from 1883 to 1888, and organized a society called The Humane Movement for the Protection of Children and Animals from Cruelty. From 1888 to 1892 he officiated at Kansas City, Mo., where he was largely responsible for the creation of the first Bureau of Charities in the city. In 1892 he was called to the pulpit of Rodeph Shalom, in Philadelphia, where he was active until 1921, and then rabbi emeritus until the end of his life.

Berkowitz' first task in his new field was the trans-



Henry Berkowitz

formation of the congregation into an organization permeated with the spirit of the Reform Movement. Within the first three years of his ministry he reorganized the religious school, created a congregational library, introduced congregational singing, instituted a children's choir, and created such new forms of ritual as a Festival of Lights for Hanukah and a Harvest Festival for Sukkoth. His sermons, which were characterized by a combination of thorough Jewishness and an appreciation of modern problems, were published by the congregation in the publication *Pulpit Message,* the first issue of which appeared in 1893.

Through his interest in the proper education of Jewish children, Berkowitz was led to his greatest achievement, the founding of the Jewish Chautauqua Society in 1893, which had as its purpose the diffusion of Jewish knowledge through public meetings, training of teachers, and reading groups. For three decades Berkowitz was the chancellor and the guiding spirit of the organization. He addressed hundreds of meetings, formulated programs and enlisted the interest of Jews and non-Jews all over the country. In addition to preparing syllabi and study courses, he wrote, together with Joseph Krauskopf, the text-books *Bible Ethics, First Union Hebrew Reader* and *Second Union Hebrew Reader* (all 1883); *The Open Bible* (1896), giving an interpretation of the Bible with both the Jewish and the critical point of view, was directed to the promotion of Bible study among adults.

Berkowitz' other activities extended widely beyond the field of his congregation. He was active in civic affairs, taking part in the reform campaign of 1905, and serving on the executive committee of the Playgrounds Association from 1908 to 1918. In 1912 Mayor Blankenberg appointed him a member of the Vice Commission of Philadelphia, and in its behalf he undertook a trip abroad to study the mode of handling the vice problem in the larger cities. He served on the city Board of Recreation from 1915 to 1918, when he was removed on political grounds. He was the first secretary and one of the leading spirits of the Central Conference of American Rabbis, and was for many years chairman of its arbitration committee. He served as editor of the *Jewish Comment* of Baltimore, as member of the Publications Committee of the Jewish Publication Society, and as one of the Board of Governors of the Hebrew Union College. In 1917 he delivered a series of four lectures to the students of the Hebrew Union College, which were later collected and published in augmented form as *Intimate Glimpses of the Rabbi's Career* (Cincinnati, 1921).

Berkowitz was intensely interested in providing material for home worship in English. He answered the need for such a service on the Sabbath with his *Kiddush, or Sabbath Sentiment in the Home* (1898), a large part of which has been incorporated into the *Union Haggadah* and the *Union Prayer Book*. He compiled a book of prayers for private devotion for the Central Conference of American Rabbis. A confirmation service, written by him as a flower service, is still in frequent use among Reform Jewish congregations.

His other writings, in addition to numerous papers and published addresses, were: *The New Education in Religion* (1913); and *Humor in the Ministry,* a manuscript still uncompleted at the time of his death.

His nephew, Henry J. Berkowitz (b. Philadelphia, 1894), was graduated from the Hebrew Union College in 1921, and has been rabbi of Congregation Beth Israel of Portland, Ore., since 1928.

See also JEWISH CHAUTAUQUA SOCIETY.

ISAAC RAB.

Lit.: Berkowitz, Max E., *The Beloved Rabbi* (1932); Rosenau, William, "Henry Berkowitz," *American Jewish Year Book,* vol. 26 (1924) 448-58.

BERKOWITZ, HYMAN CHONON, philologist and author, b. Slootsk, Lithuania, 1895. He was graduated from Cornell University in 1917, receiving the A.M. degree a year later, and in 1924 his Ph.D. degree. From 1918 to 1919 he served in the intelligence branch of the United States Army. Since then he has specialized in the teaching of Romance languages and literature. In 1920 he became an instructor in these subjects at Cornell University, remaining in that position until 1924. He then went to the University of Wisconsin, where he has since been instructor, associate professor or professor of Romance languages.

Berkowitz won a Pulitzer fellowship in 1917, and was awarded a Guggenheim fellowship for research abroad in 1930. He is the author of numerous works, including *Ramon de Mesonero Romanos* (Ithaca, N. Y., 1924) and *College Spanish* (New York, 1938). He edited the following text-books and works: *La Vida de Lazarillo de Tormes* (Richmond, Va., 1927; a modernized annotated edition, in collaboration with Samuel A. Wofsy); Gaspar Melchor de Jovellanos' comedy *El delincuente honrado* (New York, 1927; in collaboration with Wofsy, with introduction and notes); *Camille*

Pilollet or Mesonero Romanos (1928); and Benito Pérez Galdós' *El Abuelo* (New York and London, 1929; with introduction and notes).

BERKOWITZ, ISAAC DOB, Hebrew novelist and writer, b. Slutsk, government of Minsk, Russia, 1885. His talent was first recognized when his story *Moshkele Hazir* won a prize in a literary contest held by *Hatzofeh* in 1903; his first two stories had been published by the same periodical earlier in the year. In 1905 he emigrated to the United States, but soon returned to Russia with his father-in-law, the humorist Sholom Aleichem.

Critics commented favorably on Berkowitz's collection of Hebrew stories which appeared at Cracow in 1910, and on his collection of Yiddish stories published at Warsaw in the same year. When the World War broke out, Berkowitz went back to the United States, and lived in New York city from 1914 to 1921. Here he was editor of *Hatoren* from 1916 to 1919, and from 1919 to 1921 he served simultaneously as editor of the Hebrew monthly *Miklat* and as manager of the Stybel Publishing Company, in New York city; in 1922 he published *Mikraoth Ketanoth,* a series of Hebrew texts for children, consisting mostly of his own writings and translations. In 1925 he edited *Eden,* an adolescents' magazine. Berkowitz's sympathetic treatment and translation of Sholom Aleichem's stories into Hebrew won him recognition.

He established residence in Palestine in 1928. The following year he became the collaborator of Fischel Lachower in the editing of the Tel-Aviv weekly *Moznaim.*

Berkowitz is regarded as one of the foremost representatives of the realistic school in Hebrew and Yiddish literature. He is particularly interested in the life of plain people who are unsuccessful in adapting themselves to their environment. He depicts ably the sufferings of the weak who are often comic in their helplessness. In his humor the influence of Sholom Aleichem is discernible. His writings show a streak of pessimism, mild but forceful, an individuality of characterization, and a skilful use of background. His works include: *Gesammelte Shriften* (Warsaw, 1910); *Sippurim* (Jerusalem, 1922); *Sholom Aleichems Buch* (Yiddish; 1926); *Mahazoth* (plays; Tel-Aviv, 1928); *Aharonim* (1929); *Menahem Mendel Beeretz Yisrael* (Menahem Mendel in Palestine; Tel-Aviv, 1936); and *Yemoth Hamashiah* (The Days of the Messiah; Tel-Aviv, 1938). His comedy *Landsleit* was published in English translation by B. F. White in *Nine One-Act Plays from the Yiddish* (Boston, 1932, pp. 141-72). He translated some of Tolstoi's autobiographical writings into Hebrew, and several plays of Schnitzler into Yiddish.

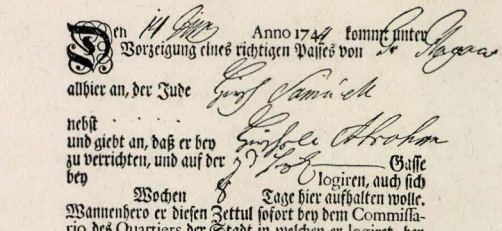
Lit.: Charney, S., *Wegen Yiddishe Shreiber,* vol. 2 (1912) 123-40; Fichman, Jacob, in *Moznaim,* vol. 4 (1935) 415-23; Halkin, S. L., in *Gilyonoth,* vol. 3 (1935) 368-72; Reisen, *Lexikon,* vol. 1, cots. 380-83.

BERKSON, ISAAC B., educator, b. New York city, 1891. With the exception of the period from 1928 to 1934, when he was director of the Hebrew school system of Palestine, Berkson has, since 1911, been engaged in Jewish educational work in New York city. He was director of the Central Jewish Institute (1917-18), supervisor of school and extension activities of the Bureau of Jewish Education (1919-21), lecturer at the Graduate School for Jewish Social Work of the Jewish Institute of Religion (1926-27), and lecturer on education at the Jewish Institute of Religion from 1935 on and at the School of Education of the College of the City of New York from 1936 on. He wrote *Theories of Americanization: A Critical Study with Special Reference to the Jewish Group* (New York, 1920); *The Zionist School System* (Jerusalem, 1930); *Preface to an Educational Philosophy* (New York, 1940), an application of the pedagogical principals of John Dewey to Jewish education.

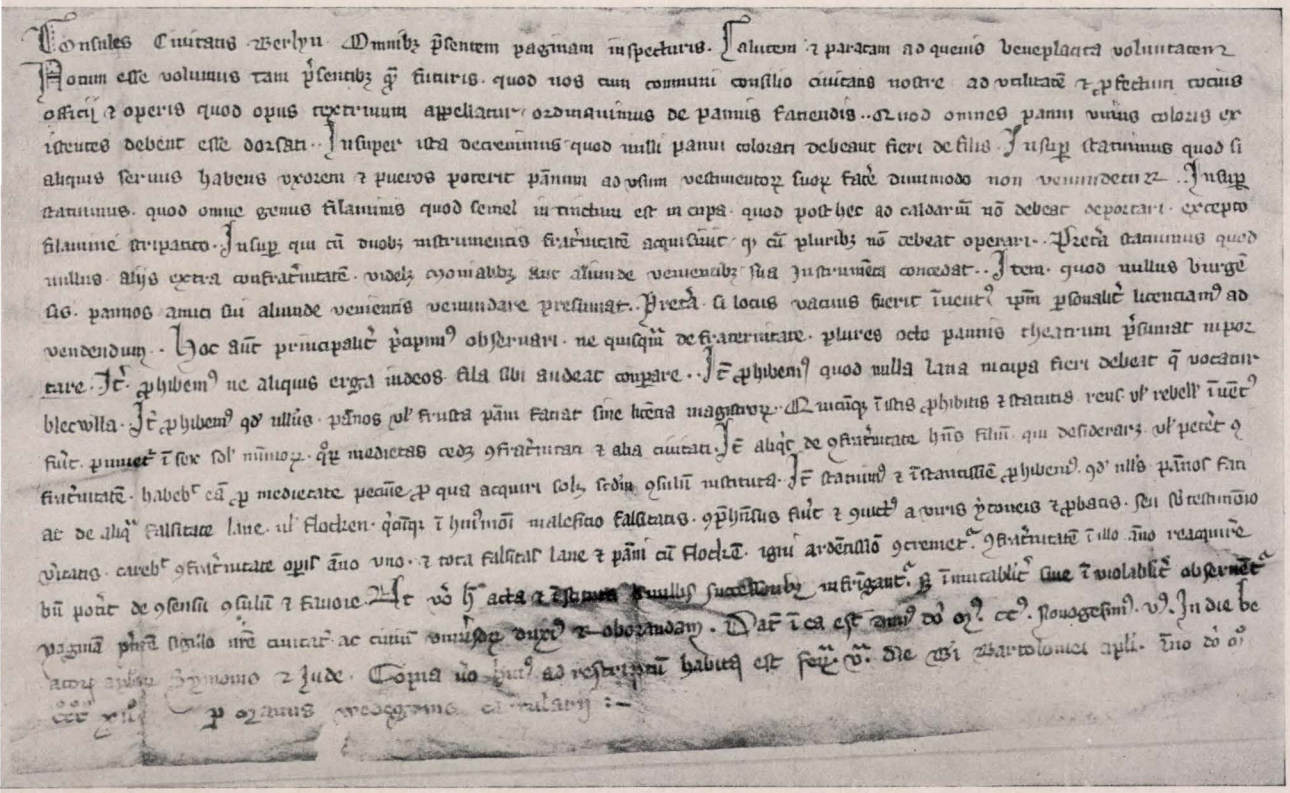
BERLIN, chief city and capital of the German Reich. It was founded some time before the 13th cent., became the capital of the margraviate of Brandenburg in the 15th cent., of the kingdom of Prussia in 1701, and of the German Reich in 1871. Its population is approximately four million; its Jewish community amounted to more than 165,000 in 1933, but by 1940 this number had sunk to approximately 95,000.

The earliest Berlin document which refers to Jews is a charter of the wool-weavers' guild, dated October 28, 1295, which contains a provision forbidding the members of the guild to supply yarn to Jews. The oldest known Jewish settlement in Berlin was in what is known as the "great Judenhof," approximating the boundaries of the present-day Jüdenstrasse. At that time, however, the Jews had no burial-place of their own in Berlin, and so were compelled to use the one at Spandau. The relations of the Jews with the citizens were rather unfavorable, since there was considerable commercial rivalry. During the period of the Black Death (1348-49) the citizens fell upon the Jews, burnt down their houses, killed some, and expelled the rest. They returned, however, in 1354, and their quarter was even enlarged by the laying out of the "little Judenhof." Another brief expulsion took place in 1446.

Being excluded from the ownership of real estate and from handicrafts, the Jews of Berlin were compelled to earn a living as petty dealers, peddlers, butchers, cattle traders, pawnbrokers and money lenders. Their social and legal status was the same as elsewhere in the Middle Ages; they were under the direct control of the princes or the magistrates, and they were compelled to pay various special contributions and taxes. They


Anno 1744 kommt unter Vorzeigung eines richtigen Passes von allhier an, der Jude nebst und giebt an, daß er bey zu verrichten, und auf der Gasse bey logiren, auch sich Wochen Tage hier aufhalten wolle. Wannenhero er diesen Zettul sofort bey dem Commissario des Quartiers der Stadt in welchen er logiret, bey Einen Rthlr. Strafe vorweisen und unterschreiben lassen, auch wenn er wiederum von hier abreiset, gegenwärtigen unterschriebenen Zettul an der Landwehr, durch welche er ausgehet, an den dasigen Thorschreiber abliefern muß. Berlin, den Anno 1744
Thor-Schreiber. Jüdischer Thor-Steher.
Commissair de Quartier.

Admission pass issued to Jews of Berlin (1744) by Jewish sentinels



Ancient document, dated August 24, 1312, in which first reference is made to the Jews of Berlin through a paraphrased citation from another official document dated October 28, 1295

suffered two expulsions in the 16th cent. The first was in 1510, as the result of a false accusation of host desecration; the second in 1573, after the arrest and condemnation of the Jewish mintmaster, Lippold, on a false accusation of having poisoned Elector Joachim II. For nearly a hundred years after this second expulsion there was no Jewish community in Berlin, although the city still had commercial relations with the Jews of Poland.

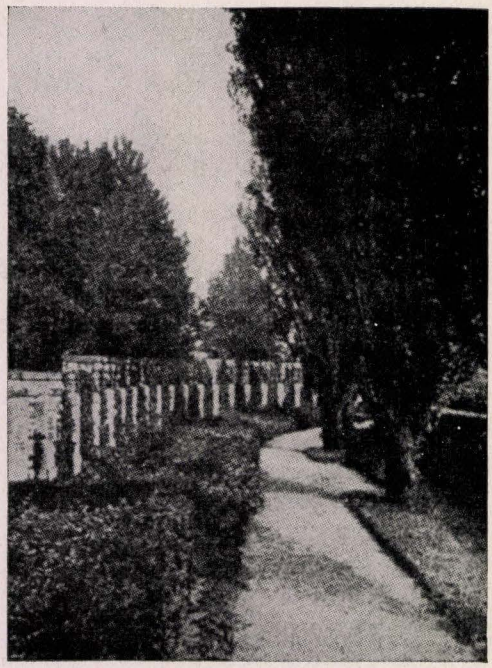
A new community arose in 1671 as the result of the favor of the enlightened Frederick William (the Great Elector), who himself had a court Jew, Israel Aaron. When the Jews were expelled from Vienna the year previous, he allowed fifty Jewish families of the upper class to settle in his dominions, at first only for a period of twenty years. The earliest Jews of this group to settle in Berlin were Abraham Ries and Benedict Veit. A year later the first district rabbi, Salomon Kayyem Kaddish, received his appointment.

Soon afterwards other Jewish families came from Austria, as well as from Bohemia, Poland, Lithuania and other countries. Most of them had personal documents of protection, but there were others who settled in Berlin without such privileges. As the elector had anticipated, the Jews did much to advance the commercial importance of the city; yet in this very advancement they came into conflict with the citizens, and were subject to violent denunciations. When Frederick I came to the throne in 1688, the position of the Jews remained unchanged, except that limitations were made on the number admitted, and extra contributions were levied by the extravagant rulers. The importance of the Berlin community can be gauged by the fact that the local Jews—then numbering about 1,000—paid one-third of all the annual contributions to the state. The community was torn by internal strife, due to the personal enmity between two leaders, Jost Liebmann and Marcus Magnus, which resulted in violent quarrels and law-suits.

The first religious institution to be established was a cemetery (1672); a burial society was organized three years later. The early settlers in the new community were not permitted to have a public synagogue, and it was not until 1712 that the cornerstone of the community synagogue in the Heidereutergasse was laid. It was dedicated on Rosh Hashanah, 1714, in the presence of the new king, Frederick William I, and by the recently installed rabbi, Michael Hasid. An official house of study (Beth Hamidrash) was founded in 1743.

Under Frederick William I and his successor, Frederick the Great (1740-86), the legal position of the Jews of Berlin remained the same, but their cultural and economic status gradually improved. True, many of them were still wretchedly poor and lived in humble quarters; they were limited as to occupations and as to marriage, and were compelled to pay additional assessments, and to buy the products of the royal porcelain factory. But many of them were becoming increasingly wealthy as merchants, bankers, manufacturers and court purveyors. Thus Levin Veit was purveyor of the royal mint of Frederick William, while Veitel Heine Ephraim held the same office under Frederick the Great.

In the second half of the 18th cent. new cultural influences began to pervade the Berlin Jewish com-



Berlin's cemetery of Jewish heroes

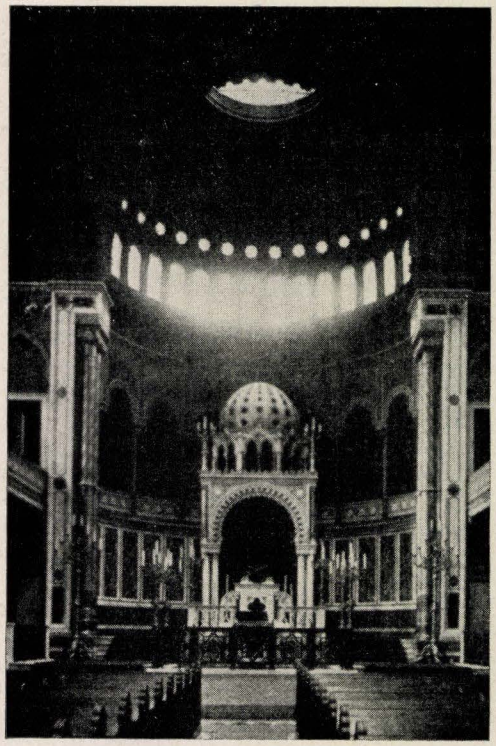
munity. Aaron Salomon Gumpertz (1723-69) had devoted himself to the study of science and was the first Jew in Prussia to receive a doctor's degree (1751). Men such as Markus Herz and Wilhelm Beer were noted for their cultured and liberal views. But the most noted representative of the new culture was Moses Mendelssohn (1729-86). The poor Talmud student who had followed his teacher, David Fränkel, from Dessau to the capital, became first the manager and then the partner of a silk factory. He won a lasting reputation as a philosophical writer and literary critic, and enjoyed the friendship of Gotthold Ephraim Lessing. Though not the intimate of Frederick the Great, as the legends about him declare, he demonstrated to the non-Jew that the Jew could take his rank in contemporary culture, and he inspired Dohm and others to champion the emancipation of the Jews, a step finally achieved in Prussia in 1812.

Mendelssohn's work had a profound influence upon Berlin Jewry. His translation of the Bible into German, which had won the approval of Chief Rabbi Hirschel Levin—in itself a sign of the changing times —, was the text-book by which the Jews of Germany learned the vernacular. His house was the meeting-place of the socially prominent in the awakening capital, and served as the center for the combination of Judaism and the cultural movements of the time. It was through him and his disciples that Berlin became the home and the starting point of movements for the modernization of Jewish life and thought, so that the word *Berliner* came to mean a Jew who proposed to live according to modern ideas. Actuated by the spirit of the new era, David Friedländer and Isaac Itzig founded a free school for boys, and a Hebrew print-shop and bookstore came into existence.

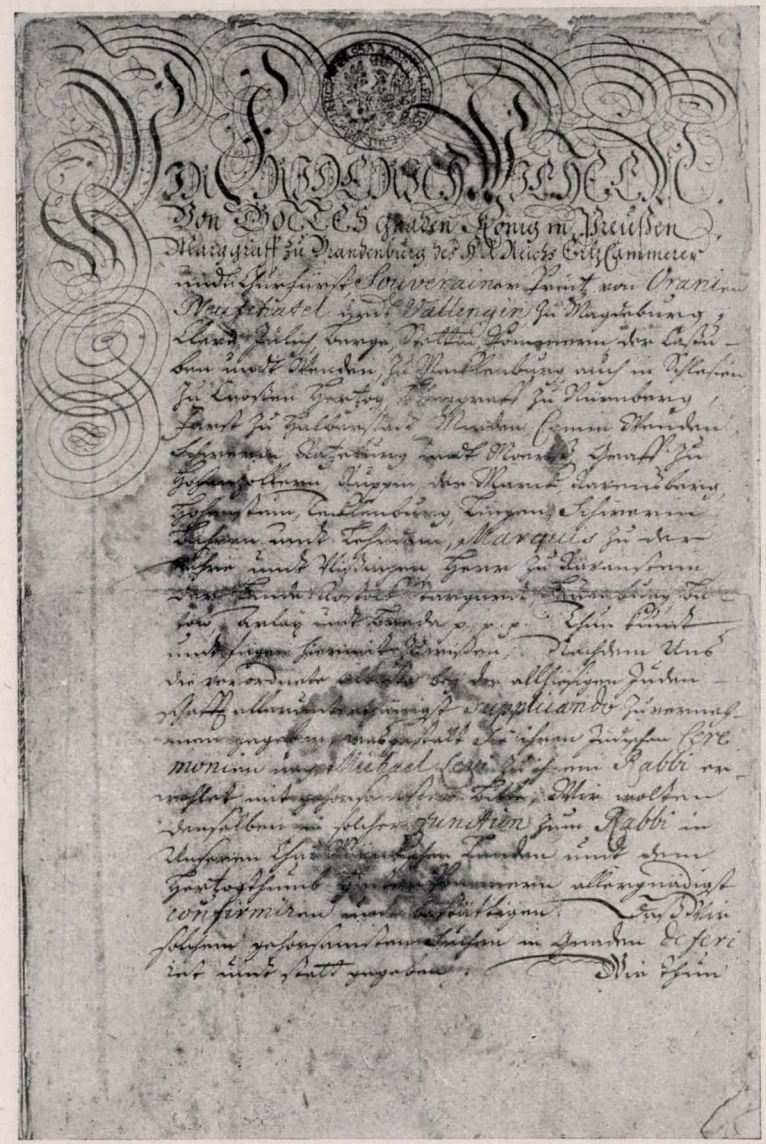
Jewish women were breaking the restrictions of centuries and entering into society. The salons of Dorothea Mendelssohn, Henriette Herz and the gifted Rahel Levin were attended by educated and prosperous Jews and cultured citizens and nobles alike, and helped the German spirit to develop its own philosophy, art and literature.

The new cultural movement was not without its dangers. With the adoption of modern ideas came a weakening of ties to Judaism and to Jewish life. There were many who felt that religion was a matter of little importance when it stood in the way of their own advancement. About 1800 a movement of conversion to Christianity began and swept into it some of the most noted families, though the reported figure of half the Berlin Jewish community has been shown to be an exaggeration. Other Jews sought to meet the danger through movements for a modernization of Jewish life, notably through such organizations as the Gesellschaft der Freunde (1792) and the Verein für Cultur und Wissenschaft der Juden (1819). In the meantime the Jewish community had had an opportunity to display its patriotism in the War of Liberation (1813), in which Germany shook off the shackles of Napoleon. Major Meno Burg, one of the many Jewish volunteers, became the first, and for many years the only, Jewish officer in the Prussian army; Amalie Beer was rewarded by the king for her services to the wounded; the number of Jewish victims of the war was large.

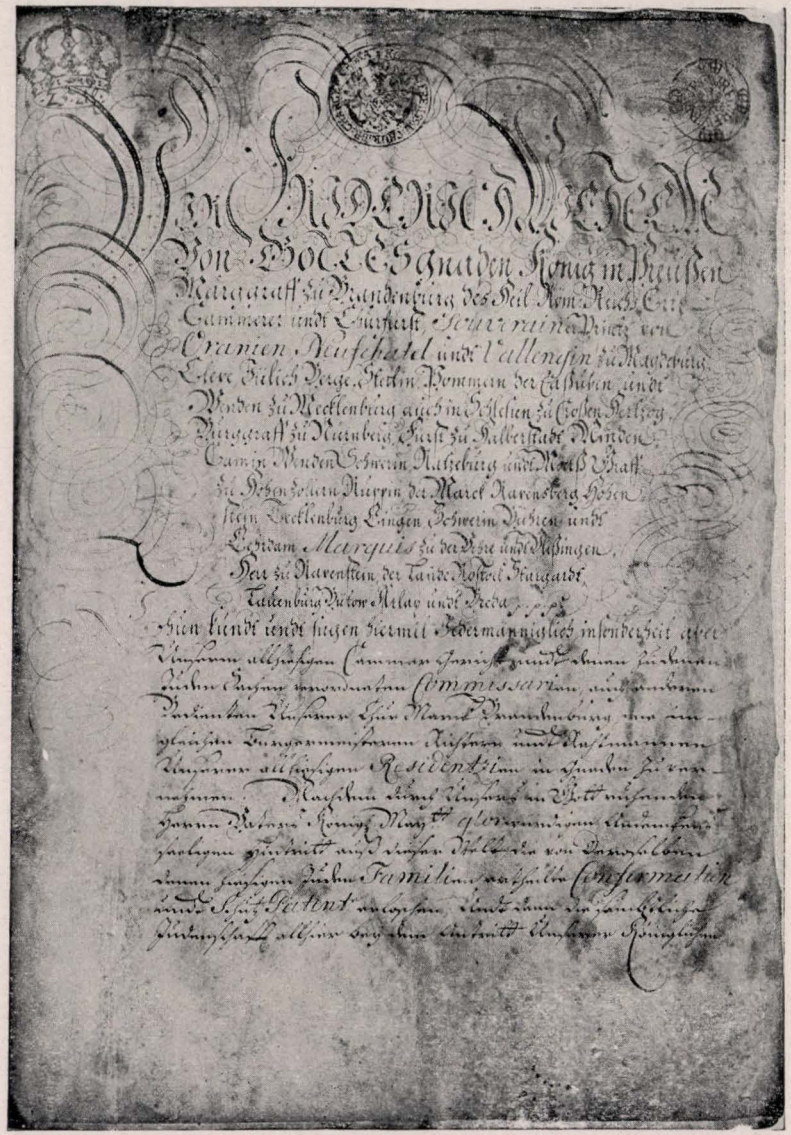
The community was still comparatively small. In 1812 it numbered 3,000; by 1847 it had grown to about 8,000. It possessed a number of organizations of a philanthropic nature, many founded in the previous two centuries: a burial society (1672), an association



Berlin: synagogue on Oranienburger Strasse which is among those desecrated under Nazi rule



Royal confirmation of Michael Levi (Hasid) as first rabbi of Berlin. From the Jewish archives of Berlin



First page of Prussian ordinance (May 20, 1714) regulating Jewish life



Home for the aged maintained by the Jewish community of Berlin

for the aid of the sick (1703), a society to provide dowries (1721), and an organization to help unmarried merchants (1804). A home for the aged was founded in 1828, and in 1838 the community set up a commission to supervise poor relief. In 1826 Zunz and Moser founded the first educational institution, a school for boys; Baruch Auerbach founded an orphan asylum in 1833, and a school for girls was founded in 1835. Despite these, most of the community preferred to send their children to the public schools.

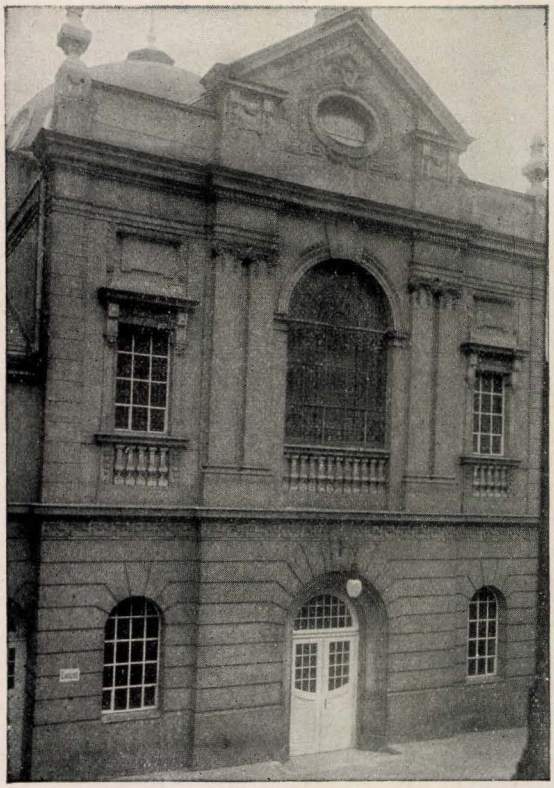
The struggle for the modernization of Judaism continued throughout this period. Jacob Herz Beer instituted a private synagogue along liberal lines, and Israel Jacobsohn not only preached German sermons, but confirmed his son (1815). The government, however, threw its weight on the side of the Orthodox, and when Rabbi Jacob Joseph Oettinger preached a sermon in German at the dedication of a new cemetery in 1827, this was regarded as contrary to the policy of the state. It was not until 1845 that the first Reform society was founded by Sigismund Stern and Aaron Bernstein.

The revolution of 1848 found many Jews of Berlin taking part in the uprising, although their number has been frequently exaggerated in the records. Thus the assumption that one-tenth of those who fell in the rioting were Jews is quite fabulous, although the Jews of the time were mostly liberals in politics. The failure of the revolution led to more restrictions upon the Jewish community, which were not removed until the time of the complete emancipation of the Jews of Germany (1869-72).

The period from 1840 to 1870 was one of inner consolidation of Berlin Jewry. The Reform group, whose preacher was Samuel Holdheim, had made efforts to separate itself from the community and become an independent corporation, but unsuccessfully. Although the Conservative preacher, Michael Sachs, had a wide influence from the time that he came to Berlin in 1844, most of the community were more liberally inclined. The masses of Berlin Jewry preferred a form of service about halfway between the older forms maintained by Sachs and the Sunday services of the Reform congregation. This desire was satisfied by the erection of the "new synagogue" in Oranienburgerstrasse (1866), which changed the ritual, and introduced an organ, a choir and a new arrangement of the prayers. This became the basic type for the progressive part of the Berlin community; the conservative wing retained the traditional service.

The Reform wing received a new spirit through the coming of noted rabbis, especially Abraham Geiger (1869-74). The extreme Orthodox group, feeling that it had not received sufficient consideration in the choice of rabbis, formed the Adass Jisroel synagogue in 1869, with Esriel Hildesheimer as rabbi, and eventually seceded from the community in 1885. Two institutions of higher learning were founded: the Hochschule für die Wissenschaft des Judentums, Reform, 1872; the Rabbinerseminar, Orthodox, 1873.

The Jewish population of Berlin grew rapidly in the age of expanding industry. From 1864 to 1874 the population of the city increased from 632,789 to 966,858, while the Jewish community was growing much more rapidly from 24,280 to 45,464. Many of the new settlers had come from the smaller towns of Germany, and acquired economic competency and position quickly. The Jews of the time were mostly independent merchants or professional men; they were active in the stock exchange, in the textile and leather trade, owned numerous factories, and participated in banking. The efforts of the Jews at self-improvement were much more strongly marked than those of the general population, and they played an important part in the economic,



Adath Israel Synagogue, of Berlin, destroyed by the Nazis

cultural and political life of the capital. For the most part they were supporters and leaders of the liberal and progressive parties.

The peculiar social divisions in German Jewry were naturally most noticeable in Berlin. This fact and the concentration of the Jewish masses in Berlin led now to a counter-movement, the rise of modern anti-Semitism. The Berlin court preacher Adolf Stöcker and the noted historian Heinrich von Treitschke supported the anti-Semitic propaganda; on the other hand, by far the larger part of the Berlin citizens protested against the shameful movement. At its beginning there were disturbances in smaller communities in Germany, thus increasing the migration of Jews to the larger cities.

At the same time a small number of Jewish refugees from persecutions in Russia, and a large number of Jews from Galicia and Roumania, where economic conditions were less favorable, migrated to Berlin. Some of these newcomers introduced new trades and crafts into the city. By 1910, 21.64% of all the Jews of Prussia were living in Berlin. These large masses crowded together in the capital and were exposed to all the influences of metropolitan life. Their Jewish customs were completely broken up, the traditional relationships were loosened, and extensive and far-reaching changes occurred in their religious and political views. The number of births sank rapidly, and the community would have remained static or even lost in numbers had not new Jewish masses from the countries further east constantly fed the population. There was a new movement for conversion, a great increase in indifference to religion and a rapid growth in the number of mixed marriages, all of which led to a dangerous weakening of the external and internal stability of the Jews of Berlin.

The changes and disturbed conditions which resulted from the World War brought a new flood of Jews to Berlin from the provinces which Germany gave up after the conflict. In addition, many Jews from Eastern Europe who had lost their homes tried to immigrate to Germany. However, only a small part of *in the Third Reich* influx settled permanently in Berlin. The census of 1925 clearly showed that the estimates of both Jews and non-Jews as to the number of Eastern European Jews in the city were far too high.



The empty cupboard—attesting the economic fate of Berlin Jewry in the Third Reich

Prior to 1933 the publications of nearly all the divisions and leading organizations of German Jewry were issued in Berlin. Among them were the *Central-Verein Zeitung*, the *Jüdische Rundschau*, and the *Jüdische liberale Zeitschrift* (later the *Allgemeine*



Office of the Central Relief Bureau, Berlin, with which the American Jewish Joint Distribution Committee and other agencies cooperate



The once famous "Hochschule" of Berlin, where Professor Ismar Elbogen (at head of table), one of the editors of this encyclopedia whom Naziism forced to emigrate to New York, was a member of the faculty

Zeitung des Judentums). The *Gemeindeblatt der Deutschen Jüdischen Gemeinde* was first issued in 1911; the Hamburg *Israelitisches Familienblatt* had a special Berlin edition. Most significant for the central importance of the Berlin Jewish community was the fact that the city was the German headquarters of the Jewish Telegraphic Agency (Jüdische Telegraphen Agentur).

During the same period the Jewish community made great progress in the development of its school system, in which more than 6,000 Jewish children received their education. Beginning in 1919, the Orthodox group, Adass Jisroel, founded a "Realgymnasium," a lyceum and a public school. Hebrew language schools were established in 1925, and were augmented by a number of Hebrew courses for special groups. In 1902 a community library was organized which in course of time had 65,000 volumes. In addition, there were the library of the Lehranstalt für die Wissenschaft des Judentums (45,000) and that of the rabbinical seminary (22,000) as sources for Jewish studies. The Museum of the Berlin Jewish Community was created through a foundation established by the Dresden art collector, Albert Wolf.

The principal nation-wide organizations which had their headquarters in Berlin were: the Preussischer Landesverband jüdischer Gemeinden (founded 1922); the Centralverein deutscher Staatsbürger jüdischen Glaubens (founded 1893); the Zionistische Vereinigung für Deutschland (founded 1897); the Reichsbund jüdischer Frontsoldaten (founded 1919); the Verband nationaldeutscher Juden (founded 1921); the Jüdischer Volksbund (founded 1905); the Vereinigung für das religiös-liberale Judentum (founded 1908); the Jüdischer Frauenbund (founded 1904); the Reichsverband der jüdischen Lehrervereine (founded 1895); the grand lodge of the B'nai B'rith (founded 1883); the Hilfsverein der deutschen Juden (founded 1901); the Gesellschaft zur Förderung der Wissenschaft des Judentums (founded 1902); the Gesamtarchiv der deutschen Juden (founded 1904); the Gesellschaft für jüdische Familienforschung (founded 1924). In addition, there were over 200 smaller organizations devoted to similar religious, cultural or social purposes.

A number of institutions were devoted to the care of the needy and sick. The oldest of these was the Hachnasath Kallah society to provide funds and dowries for brides (founded 1720). Others which subsequently were organized were: the Magine Reim, a mutual aid organization (founded 1804); the Shomer Laboker Umishan Abelim, which aided in occasions of sorrow; the Hebrah Kaddisha (burial society) for Greater Berlin (founded 1913); and the Israelitische Union. There were a number of Jewish associations for athletics and sports, the oldest of which was the Bar Kochba association (founded 1898).

The religious life of the community was served by sixteen communal synagogues, with about 23,000 seats, and the two synagogues of the Adass Jisroel. In addi-



Training camp, in Berlin, for prospective emigrants

tion, there were a large number of small houses of prayer, more than fifty of which received subventions from the community, and some of which made use of the Sephardic or the Hasidic ritual. The community maintained fifteen community rabbis and two preachers, in addition to many rabbis in the houses of prayer.

There were special organizations for each division of the communal administration, such as the maintenance of the dietary laws (Kashruth), the cemeteries, and the educational system. The oldest Jewish cemetery, situated in Grosshamburgerstrasse, and containing the grave of Moses Mendelssohn, has nearly 3,000 graves. The cemetery in the Schönhauser Allee, opened in 1827, had room for 22,650 graves. A still larger cemetery, with more than 91,000 graves, was opened by the community in 1880; part of it was later made an honorary cemetery for 366 Jewish soldiers who fell in the World War, while another part was devoted to urns. The Adass Jisroel has a cemetery of its own.

In the post-War period the community changed its methods of administering philanthropy. A central welfare office was instituted in 1922, a free loan fund in 1924, and there were new organizations to aid youth and to assist in procuring employment.

The oldest hospital of the community was the Krankenhaus der jüdischen Gemeinde, with 270 beds, founded in 1862; another was founded through the Adass Jisroel in 1900, and there were a number of clinics. There were nine homes for the aged, five of which had been established by the community. The oldest orphans' home was that founded by Baruch Auerbach in 1832; two others were later established by the community, the second, in 1882, for the orphans of the pogroms in Russia. In addition, there were a number of institutions and homes for the blind, deaf-mutes, the insane, for girls, for mothers and infants, and for children.

In 1933 there were about 35,000 Jewish families in Berlin that paid taxes to the community, whose budget amounted to more than 10,000,000 marks.

JACOB JACOBSON.

The rise of the National Socialist Party (Nazis) in Germany and its triumph at the polls in March, 1933, profoundly affected the welfare of the Berlin Jewish community. Situated in the capital, large in size, and possessing a concentration of Jewish communal leadership within its ranks, it became both the immediate object of assault and the center of all efforts by the Jews to protect themselves against attacks, and, after the Party came to power, to adjust themselves to the changed circumstances. The history of the Jews of



Vocational training in latter-day Berlin prepares Jewish emigrants for life in foreign lands

GEORGE WOLF
RABBI
NEW YORK

Berlin was in general similar to that of the Jews of all Germany; hence here reference is made chiefly to those events which were of especial local significance.

In October, 1930, after the first considerable gain made by the Nazis in the elections, some of the more exuberant members of the party "celebrated" by attacking Jews in the streets and smashing store-windows. A more sensational incident of this character occurred the following year just as the worshippers were leaving the synagogues on Rosh Hashanah. In both instances the rioters were suppressed by the police, who promptly came to the scene, preventing looting, and made many arrests. In the first months of 1932 anti-Jewish disorders at the University of Berlin forced its closing on three different occasions.

New and deepening problems faced Berlin Jewry when the Nazis assumed full power in 1933. Shortly after the Reichstag fire in March, the government made a raid on the offices of the Central-Verein; the ostensible reason was a charge of complicity in the conflagration, which, of course, was baseless. As rioting proceeded during the month, refugees from the smaller towns of Prussia and Silesia, where it was most intense, began to stream into Berlin, while others of the community, particularly those who had come from Poland and other Eastern European countries, hastened to emigrate. The Zentralausschuss für Hilfe und Aufbau (Central Committee for Relief and Reconstruction) was set up in the community to aid the victims and to attempt to train them for new occupations.

The first effects of the Nazi regime were felt in Berlin in the dismissal from their positions of thousands of Jewish professional men—lawyers, government officials, professors, panel physicians, journalists and actors—who had formerly played a large part in the life of the city. Practically all the Jewish organizations were closed one by one or forced to suspend because of lack of funds. The Reichsvertretung der deutschen Juden (Reich Representation of the German Jews) came into existence to represent the Jews in their dealings with the government. The Kulturbund der deutschen Juden was created to provide for the cultural activities of the community, which henceforth was by government decree to be prohibited from sharing these with the non-Jews; it arranged for dramatic performances, operas, concerts and lectures by government orders, entirely on Jewish themes and by Jewish writers and composers. In 1934 a Jewish educational academy and a number of Jewish athletic and youth groups were organized. The religious community maintained its numbers, but was compelled to curtail its activities. By the end of 1933, it was supporting only nineteen synagogues and twenty-two rabbis, as compared to forty synagogues and forty-three rabbis before.

The months following Hitler's rise to power, in 1933, witnessed a continuous process of "Aryanization" of business, in which the Jewish proprietors of large stores and financial organizations were compelled to surrender the control of their property into non-Jewish hands. Violence flared up again on July 15, 1935, when there were attacks on Jews along the fashionable Kurfürstendamm (allegedly due to the report that Jews had booed an anti-Semitic film in a local theatre), and numerous shop-windows of Jewish-owned stores



Girls as well as boys receive vocational training in Berlin

were broken. In October both Dr. Otto Hirsch, the chairman of the executive of the Reichsvertretung, and Rabbi Leo Baeck, its president, were arrested and held in custody a short period, because the group had issued a Yom Kippur message which was construed as criticizing the government. The city council made a number of regulations to separate Jews and non-Jews, such as the setting up of special benches for Jews in the parks; these benches were painted yellow (the traditional color of the Jew-badge) and their number was fixed at eight per cent, the proportion of the Jews in Berlin. In August, 1936, the community opened the first "ghetto" high school in Germany.

On May 30, 1937 there was a sudden wave of arrests; police made raids on cafes and restaurants and sped the Jews found in them to concentration camps; 397 were seized that day. Other raids followed in the succeeding month until the number of Jews arrested reached a total of more than 2,000. Then followed a period of comparative calm until November, 1938. In the "synagogue pogrom" on the 10th of that month, known in Germany as "the day of broken glass," nine of the twelve large synagogues in Berlin were gutted by the flames, while the store-windows of practically every Jewish shop still remaining were smashed and their contents were looted (for illustrations of these outrages, see vol. 1, pp. 363 and 367). The children in one of the orphanages were driven into the street, and the building was wrecked. This was followed on December 5th by the enactment of a "ghetto decree," excluding Jews from the portion of the city in the vicinity of the government buildings and from the fashionable West Side, and forcing them to remove to the district inhabited by the poorer Jews. Later, evictions were enforced by decree.

The Nazi government now bent all its attention toward compelling the Jews of Berlin to migrate as rapidly as possible from the Reich. The community was ordered to prepare lists of Jews who were to leave in batches of a hundred, and many were arrested for the purpose of forcing them to sign promises to leave the country. This process was interrupted by the outbreak of the European War in September, 1939, but later there was a new threat of forcible transplanta-

tion of the entire Jewish population to the new ghetto area in Poland. At the same time the superb library of the Berlin Jewish community was confiscated and turned over to the Institute of Racial Research, while the food restrictions were applied with especial severity to the Jews; they were denied ration cards for clothes, so that hundreds were exposed during the winter of 1939-40 to the danger of death by starvation and cold.

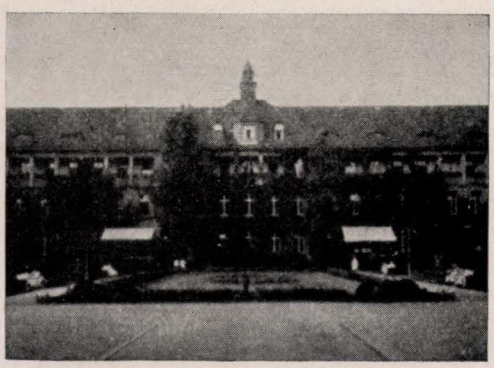
The inner life of the community was profoundly affected by these measures of the Nazi regime. At first there was a mental and spiritual paralysis as the result of the heavy blows upon their pride and the abrupt crumbling of the economic structure of the community. Later there was a wave of return to religion, and the synagogues were thronged as long as they were permitted to function. Lectures, especially courses in modern Hebrew, attracted large numbers of students; Jewish organizations endeavored to train the youth in handicrafts, or to prepare them for emigration. The Zionist movement grew rapidly as Palestine promised to be a goal of refuge, and after a considerable struggle, the Zionist organization won a larger share in the administration of the community. But all these efforts could not halt the decline of the community as the result of the loss of means of livelihood, due to governmental measures. In 1940 the Berlin Jewish community was slowly approaching its end, not knowing how soon it might pass altogether out of existence.

See also: GERMANY; PRUSSIA; SALONS.

JUDAH KREVCER.

Lit.: Geiger, Ludwig, *Geschichte der Juden in Berlin* (2 vols., 1870); Landshuth, L., *Toledoth Anshe Hashem,* vol. 1 (1884); *Acta Borussica,* especially the sections dealing with minting and the silk industry; Freund, Ismar, *Die Emanzipation der Juden in Preussen* (1912); Heise, Werner, *Die Juden in Mark Brandenburg bis zum Jahre 1571* (1932); Stern, Selma, *Der preussische Staat und die Juden* (1925); Theilhaber, Felix A., "Die Schädigung der Rasse durch soziales und wirtschaftliches Aufsteigen, bewiesen an den Berliner Juden," *Archiv für Rassen- und Gesellschaftsbiologie,* Nos. 1 and 2; *Jüdisches Jahrbuch für Gross-Berlin,* 1926 et seq.; Marcus, Jacob R., *The Rise and Destiny of the German Jew* (1934); Lowenthal, Marvin, *The Jews of Germany* (1936); see also the literature cited under GERMANY and PRUSSIA.

BERLIN, CONGRESS OF, a conference of European powers held at Berlin, from June 13 to July 13, 1878, to settle the Oriental question. It was convoked by Bismarck, who realized that the serious differences between Russia and England that had arisen at the close of the Russo-Turkish War (1877-78) threatened to destroy the peace of Europe. A matter which soon came to the attention of the Congress was the problem of the emancipation of the Jews in the Balkan states. The representatives of the Alliance Israélite Universelle and various influential personages presented petitions to the Congress, describing the unhappy situation of the Jews in those countries, particularly Roumania.



The Jewish hospital in Berlin

William Henry Waddington, the plenipotentiary of France, was the first to demand that before the independence of Bulgaria, Serbia and Roumania would be recognized, they must grant equal rights to their racial and religious minorities. In this he was supported by Disraeli and Salisbury of Great Britain, Andrassy of Hungary, Bismarck of Germany, and De Launay of Italy. A proposal was submitted to the Congress that no one should be debarred by reason of religious belief from the enjoyment of the rights of citizenship, the holding of public office, or the exercise of any profession or business. The chief purpose of this proposal was to alleviate the wretched condition of the Roumanian Jews.

In the discussion that followed, the Russian representative, Prince Gortshakov, made an address on June 23, 1878, in which he objected to the language of the proposal. He did not wish to commit himself, he said, on the Jewish question, which was to be taken up later. He went on to explain that as far as religious freedom was concerned, this had always been granted in Russia; that he thoroughly agreed with this principle, and was willing to carry it out to the farthest extent. But if it was a question of civil and political rights, he begged to state that the Jews of Berlin, Paris, London, or Vienna, who would certainly not be denied any political or civil rights, were not at all comparable to the Jews of Serbia, Roumania, and the Russian provinces, who, in his opinion, were a vexation to the native population.

Bismarck, as president of the Congress, gave the significant answer which characterized his entire attitude toward the Jewish question: "The deplorable position of the Israelites could perhaps be traced back to the denial of civil and political rights." Whereupon the Congress passed a resolution that Serbia and Roumania would be recognized as independent countries only on condition that they grant religious freedom to all their subjects.

Bulgaria and Serbia immediately effected the emancipation of the Jews in accordance with the provisions of the Treaty of Berlin, with which the Congress ended. Roumania delayed in fulfilling this obligation; for this reason its recognition by Germany, France, and England was postponed. In the course of time, however, the powers, and Germany in particular, which had at first acted energetically to force Roumania to live up to its treaty obligations, were swayed by economic considerations and so yielded to the importunities of Roumania for independence. In 1880 they permitted Roumania to put the stipulation into effect by a clause in its constitution which permitted emancipation, but singly, and by a slow and gradual process. Hence Clause 44 in the Treaty of Berlin, relative to

Jewish emancipation in Roumania, was not wholly enforced at the outbreak of the World War (1914).

See also ROUMANIA. WILLY COHN.

Lit.: Jöhlinger, *Bismarck und die Juden* (1921; contains in the appendix the decisive minutes of the Congress); Kohler, Max J., and Wolf, Simon, "Jewish Disabilities in the Balkan States," *Publications of the American Jewish Historical Society* (1916) 1-153; Kohler, Max J., "Jewish Rights at International Congresses," *American Jewish Year Book* (1918) 138-53.

BERLIN, FANNY (originally Berlinerblau), pioneer among American women surgeons, b. St. Petersburg (now Leningrad), 1852; d. Roxbury, Mass., 1921. Associated in early life with the revolutionary movement in Russia, she was an intimate friend of the Nihilist writer, Stepniak, and of Prince Kropotkin. She joined the Russian colony in Switzerland, and received her M.D. degree from the University of Zurich.

In 1879 she came to Boston, where she continued her studies at the New England Hospital for Women and Children, a pioneer institution in the training of women physicians and surgeons in the United States. She was appointed resident physician at the hospital in 1877; it was at this time that she shortened her name. Two years later she resigned her post, intending to return to Russia, but because of the political disturbances there she decided to remain at the hospital as attending surgeon. In 1892 she visited Europe, returned, and in 1894 resigned from the hospital to devote all her time to private practice.

Dr. Berlin did considerable major surgery, and was the author of "Three Cases of Complete Proplasus Uteri Operated Upon According to the Method of Leon LeFort" in the *American Journal of Obstetrics* in 1881. Although the prejudice against women in her profession was great, she was a fearless surgeon, and during her period of service the New England Hospital boasted an amazingly low surgical mortality rate. She was a member of the Massachusetts Medical Society from 1885 to 1909.

She was a remarkable linguist, able to speak English, Russian, German, French, Italian and a number of Central European dialects. This made it possible for her to help the foreign-speaking people in Boston, to whom she gave generously of her time. Ill health forced her to retire from active practice in 1916, at the age of sixty-four, and she died five years later at her home in Roxbury. CARL ALPERT.

BERLIN, HAYIM, Talmudist, preacher and stylist, son of Naphtali Zebi Judah Berlin and brother of Meyer Berlin, b. Volozhin, Poland (then Russia), 1832; d. Jerusalem, Palestine, 1913. He was a rabbi in various cities of Russia, including his native town of Volozhin, where he and Rabbi Hayim Soloweitschik taught at the noted Yeshiva of which Berlin's father was head beginning with the year 1853. Later Berlin settled in Jerusalem, where, although he did not officiate as a rabbi, he was the acknowledged spiritual head of the Ashkenazim (German Jews) after the death of Rabbi Samuel Salant; he refused to accept the rabbinical position which Salant had occupied, preferring to devote his time and energies to works of active charity. He was a leader of the Orthodox Jewry of Palestine, and prominent in the work of all the benevolent societies and Yeshivas of the Holy Land, especially those which aided the poor.

Lit.: Eisenstadt, B., *Doroth Haaharonim,* vol. 1 (1913) cols. 71-73; Berlin, Meyer, *Fun Volozhin bis Yerushalayim,* vol. 1 (1933) 118-23; vol. 2 (1933) 330-44.

BERLIN, IRVING (originally Isadore Baline), composer, b. Mologa, Russia, 1888. For more than a quarter-century he has been one of the most prolific and successful writers of modern popular music.

The son of an impoverished cantor who had brought his family to the United States in 1893 and settled on the lower East Side of New York city, Berlin wrote his first song, *Marie from Sunny Italy,* in collaboration with N. Nicholson, while working as a singing waiter in a Chinatown saloon in 1907. His second tune, *Dorando,* brought Berlin twenty-five dollars the following year, and a staff position with the Ted Snyder Music Company. He became a partner in the publishing house, and later established his own firm. Berlin has written more than 700 songs which have earned him a fortune. Unable either to read music or to play the piano when he embarked on his musical career, the composer still writes his melodies in the relatively simple key of F sharp, transposing with the aid of a specially constructed piano.

Alexander's Ragtime Band (1911), a pioneer among syncopated dance tunes, was Berlin's first nation-wide success. Other pre-War numbers that achieved marked popularity were *Everybody's Doin' It* and *Down In My Heart.* In 1917 Berlin was commissioned to write the music for the division review of Camp Upton, from which came *Oh, How I Hate to Get Up in the Morning.*

In 1920 Berlin went into partnership with Sam Harris, building the Music Box Theatre and writing the score for the four *Music Box Revues.* He likewise composed the music for *The Cocoanuts* (1925) and the lyrics for the *Ziegfeld Follies of 1927.* Berlin's sentimental songs written in the 1920's include *What'll I*



Irving Berlin



Meyer Berlin

Do, All Alone, Always, Remember, Blue Skies, and *Russian Lullaby. God Bless America* (1938) was widely sung, and was one of Wendell L. Willkie's official campaign songs in the presidential race of 1940. Royalties from this song (exceeding $50,000 by June, 1940) were consigned to a trust fund for the benefit of youth and patriotic organizations.

Berlin has written the lyrics and musical scores for a number of musical comedies, including *Face the Music* (in collaboration with Moss Hart, 1932) and *As Thousands Cheer* (1933), as well as for the motion pictures *Top Hat* (1935), *Follow the Fleet* (1936), *On the Avenue* (1936), *Alexander's Ragtime Band* (1938) and *Second Fiddle* (1939). In 1940, he won acclaim with the music and lyrics for *Louisiana Purchase.*

LEON SHUBITZ.

Lit.: Woollcott, Alexander, *The Story of Irving Berlin* (1925); Howard, J. T., *Our American Music* (1931); Nelson, S., *All About Jazz* (1934).

BERLIN, ISAIAH LOEB (sometimes called Isaiah Berliner, or Isaiah Pick, after his father-in-law), Talmudic scholar, b. Eisenstadt, Austria, 1725; d. Breslau, Germany, 1799. His father, a noted Talmudic authority and rabbi whose original name was Jehudah Loeb ben Mordecai Mochiach, settled in Berlin when Isaiah Berlin was still a young boy, and adopted the name of the German capital as his family name. His chief teacher was Rabbi Hirsch (Biala) Harif of Halberstadt, one of the first to follow scholarly methods in the study of the Talmud. Berlin settled in Breslau shortly before 1750, and in 1755 married Fromet, the daughter of the merchant Wolf Loebel Pick. He served as "canon" in charge of the Jewish cemetery, was a director of the burial society (Hebrah Kaddisha), and in 1787 became a member of the rabbinical collegium. In 1793 he was elected chief rabbi (Rosh Beth Din) of Silesia, in which position he succeeded in uniting all the factions of the community, which had previously been rent by internal dissensions.

Berlin's scholarly activity extended over nearly all of Talmudic and rabbinic literature. His writings were in the form of notes, in which he gave parallel texts and variants, as well as his critical comments. His critical intuition in these studies was second only to that of Elijah Gaon of Vilna. The most important of these marginal notes were those to the Mahzor (prayer-book for the festivals), published in a collection made by the Mekitze Nirdamim society (Berlin, 1903); to the Pentateuch; to Ahai of Shabha's *Sheeltoth;* to the minor Talmud tractates *Semahoth* and *Soferim;* to the Mishnah (Dyhernfurth, 1793); to the Prophets and the Hagiographa, the second and third parts of the Bible (Dyhernfurth, 1807). Many of his works were published only after his death; others remained in manuscript and some have been lost or destroyed; in all, about twenty works with his notes have been published. They establish the status of Berlin as one of the precursors of modern Jewish scholarship.

Lit.: Berliner, A., "Rabbi Jesaja Berlin," *Magazin für die Wissenschaft des Judentums,* vol. 6 (1879) 65-89; Zobel, M., *Encyclopaedia Judaica,* vol. 4 (1929) cols. 260-65.

BERLIN, LOEB MEIR (called also Berliner), originally Aryeh Loeb ben Abraham Meir, rabbi and Talmudist, b. Fürth, Germany, 1738; d. Cassel, Germany, 1814. He was a descendant of a famous family of Talmudists, and his father was court banker for the margrave of Ansbach. Berlin was rabbinical assessor (Dayan) in Fürth until he was called to Bamberg as chief rabbi in 1789. He was there involved in an investigation through the malicious denunciation of a decision which he had rendered as civil judge in an inheritance litigation, and although the accusations against him were proved untrue, his life was embittered through his long struggle for vindication. In 1795 he went to Cassel as chief rabbi.

Berlin's glosses to the Talmud were published only in the first three volumes of the Fürth edition of the Talmud (1829-32). The Vilna edition of the Talmud (1895) contains his marginal notes to the tractates *Shebuyoth* and *Hullin.* Several of his notes (*Hiddushin*) were published at Sulzbach in 1779 as an appendix to the *Atze Almuggim* (Sandalwood-Trees) of his brother Noah Hayim Zebi Berlin.

Lit.: Eckstein, A., *Geschichte der Juden im ehemaligen Fürstentum Bamberg* (1898) 176-79 and addenda, pp. 3-44; Kohn, E., *Kinath Soferim* (1892) 171, 180.

BERLIN, MEYER, rabbi and Mizrachi leader, b. Volozhin, Poland (then Russia), 1881. The son of Rabbi Naphtali Zebi Judah Berlin and the brother of Hayim Berlin, he studied at the Yeshivas of Volozhin and Telshe, later attending the University of Berlin. He received his rabbinical degree in 1902. From 1908 to 1912 he was editor of *Haibri,* a Hebrew weekly published in Berlin, serving simultaneously on the central executive committee of the Mizrachi, a Zionist organization. In 1913 he came to New York city by invitation of a group of Mizrachi, assuming the editorship of the American *Haibri.* He resigned in 1920 to have more time for Zionist and Mizrachi activities.

During the World War Berlin was vice-president of the American Central Relief Committee, president of the cultural commission of that organization and a member of the Joint Distribution Committee. In 1918 he was appointed a member of the Zionist Actions Committee and was elected its president in 1926, serv-

ing until 1930. He was president of the American Mizrachi from 1916 to 1927.

His other executive offices with Zionist and Mizrachi organizations include: vice-president of the Zionist Congresses at Carlsbad, Vienna and Basel; vice-president of the Zionist World Executive Committee from 1921 to 1925; director of the Jewish National Fund since 1926; president of the first Mizrachi World Conference at Amsterdam (1920); president of the World Mizrachi Organization until 1934 and honorary president thereafter; and president of the Isaac Elchanan Theological Seminary in New York city from 1920 to 1922.

Berlin emigrated to Palestine in 1933. He is a member of the board of directors of the Mizrachi Bank and vice-president of the Palestine General Insurance Company. Notable among his published works are his memoirs, *Fun Volozhin bis Yerushalayim* (2 vols., New York, 1933). The Berlin Forest in Palestine, which was completed in 1940, was planted in his honor for conspicuous service.

BERLIN, NAPHTALI ZEBI JUDAH (abbreviated to NeTZIB), Talmudic scholar, head of the Yeshiva at Volozhin, Poland, and son-in-law of Isaac ben Hayim of Volozhin, b. Mir, government of Minsk, Russia, 1817; d. Warsaw, Poland, 1893. Due to his successful collection of funds, especially in the United States, the number of students at his Yeshiva, of which he became head in 1853, increased from 100 to 400.

On several occasions, Berlin was severely criticized as an opponent of enlightenment (Haskalah) and as hostile to modern and general education. He consistently failed to introduce into his Yeshiva such studies as Russian, arithmetic and general subjects, despite recommendations to this effect made by governmental officials, by students of the Yeshiva, and by a rabbinical conference in 1887 acting at the request of the Jews of St. Petersburg. Temporary closings of the Volozhin Yeshiva occurred in 1858 and 1879. Excitement over the final closing of the Yeshiva in January, 1892, by the Russian government as a result of Berlin's opposition to the shortened hours and to the secular studies recommended for introduction into the curriculum of the Yeshiva by decree of the Russian ministry of education, and worry over the suspicion that he had misused its funds brought on his death in 1893, after Berlin had moved to Warsaw and unsuccessfully tried to reopen his Yeshiva there.

His principal work, *Haamek Shealah,* a commentary on the *Sheeltoth* of Ahai Gaon (Vilna, 1861-67), evidences not only his extensive rabbinical knowledge, but also his keen, critical mind. He wrote several commentaries on Biblical books. The world-wide esteem in which he was held is attested to by his responsa *Meshib Dabar* (Warsaw, 1894).

In his teaching, Berlin followed the method of the Vilna Gaon (Elijah Vilna) and Hayim ben Isaac of Volozhin, founder of the Yeshiva. He advocated a thorough study of the ancient sources of all Talmudic and Gaonic literature, together with a logical and rational investigation of difficult passages.

Lit.: Fünn, S. J., *Keneseth Yisrael,* vol. 2 (1888) 136-42; Raisin, Jacob S., *The Haskalah Movement in Russia* (1913) 152, 254, 288; Sokolow, N., *Haasif* (1887) 231-42.

BERLIN, NOAH HAYIM ZEBI HIRSCH, Talmudic scholar, brother of Loeb Meir Berlin, b. Fürth, Germany, 1737; d. Altona, Germany, 1802. He was Dayan at Fürth in 1765, later rabbi in Mayence (1783-99), and then, from 1799 to 1802, successor to Raphael Cohen in Altona, Hamburg and Wandsbeck (the triple Jewish community generally referred to in Hebrew literature by the name of AHU, an abbreviation formed from the three initial letters).

Berlin wrote *Atze Arazim* (Cedar-Trees; Fürth, 1790) and *Atze Almuggim* (Sandalwood-Trees; Sulzbach, 1779), which contain explanations of various passages of the *Shulhan Aruch.* His notes to several tractates of the Talmud and his poetic rendition of the 613 commandments, *Maayan Hahochmah* (The Fountain of Wisdom; with commentary; Rödelheim, 1804), are well-known. His works are considered classics of rabbinical literature. The commentary to the Mahzor (prayer-book for the festivals) by his pupil Wolf Heidenheim (Rödelheim, 1800) contains many of his explanations of such matters as the special Piyut (liturgical poem) recited on Passover, and of other Piyutim, and the Selihah (penitential hymn) recited at the Additional Service (Musaf) of the Day of Atonement. He left also the unpublished works *Atze Besamim* (Balsam-Trees) and *Atze Lebonah* (Trees of Frankincense).

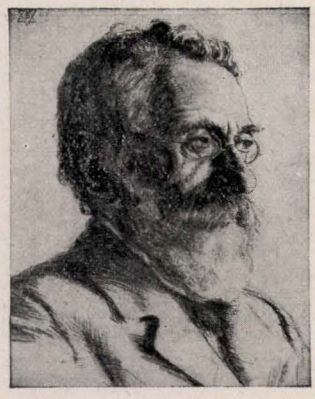
Berlin was noted for his great learning, and for his complete mastery of the field of dialectics (Pilpul). However, in his views and practices he was often inclined toward a more liberal interpretation of laws and customs, and frequently favored logic and rationalism over legal sophistry.

Lit.: Dukes, J., *Ivvah Lemoshab,* vol. 26 (1903) 74-77; Nepi, G., and Ghirondi, M., *Toledoth Gedole Yisrael* (1853) 103-4.

BERLIN, SAUL (LEVIN), rabbi, son of Chief Rabbi Hirschel Levin of Berlin and son-in-law of Rabbi Joseph Jonas Fränkel of Breslau, b., probably in Glogau, Germany, 1740; d. London, 1794. He was rabbi at Frankfort on Oder, and under the pseudonym of Obadiah ben Baruch he wrote a lampoon against the extremely Orthodox Rabbi Raphael Cohen of Hamburg (published by David Friedländer, Berlin, 1789). This stirred all German Jewry in his day, and Berlin was widely condemned. In an anonymous open letter, *Kethab Yosher* (Letter of Uprightness), he defended Hartwig Wessely's efforts to modernize the education of Jewish youth. A collection of responsa of Asher ben Jehiel was published and annotated by Berlin under the title of *Besamim Rosh* (Spices of Rosh). The first word is in allusion to the 392 responsa of the collection, the numerical value of the Hebrew letters of the word being 392; the second word of the title is a reference to Asher ben Jehiel, who was called Rosh, the Hebrew abbreviation of Rabbenu Asher. The work is generally considered a forgery. Berlin finally resigned his position and went to London.

Lit.: Landshuth, L., *Toledoth Anshe Hashem* (1884) 87; Bernfeld, S., *Dor Tahapuchoth* (no date) 68-77.

BERLINER, ABRAHAM (ADOLF), literary historian, b. Obersitzko, Posen, 1833; d. Berlin, 1915. He was orphaned at an early age and, although self-taught, had to take his father's place as teacher. At the



Abraham Berliner

same time he continued his Jewish studies with Solomon Michael Struck, rabbi of the Jewish community of Obersitzko. He was called to Arnswalde in 1858 as teacher and preacher. There, in 1866, he published the first critical Rashi edition of the Pentateuch with source references; this work established his reputation as a scholar. The University of Leipzig, at the suggestion of Franz Delitzsch, conferred upon him the honorary degree of doctor.

Soon afterwards Berliner became teacher of the "Shas-Chevra" (a group formed for the purpose of reading together the volumes of the Talmud) in Berlin; in 1873 he became instructor in Jewish history and literature at the rabbinical seminary founded by Ezriel Hildesheimer. He frequently visited the libraries of Italy, Paris, Oxford and Leyden, in order to render obscure literary treasures accessible to the general public. Thus he discovered the commentaries by Rabbi Hananel and Rabbi Gershom on the Babylonian Talmud, and found the Masorah to Targum Onkelos and other valuable writings, which he published.

In 1874 Berliner founded the *Magazin für die Wissenschaft des Judentums,* which he edited until 1893 (from 1876 on in collaboration with David Hoffmann) and in which he published the results of his research trips. He revived the Mekitze Nirdamim, an association which published valuable books from old Hebrew literature under his direction. In 1871 he published *Aus dem inneren Leben der deutschen Juden im Mittelalter* (2nd ed., 1901); in 1884, *Targum Onkelos,* according to the rare print of Sabbioneta, and with an elaborate introduction; and in 1893, *Geschichte der Juden in Rom* (a prize work, in two volumes, published at Berlin).

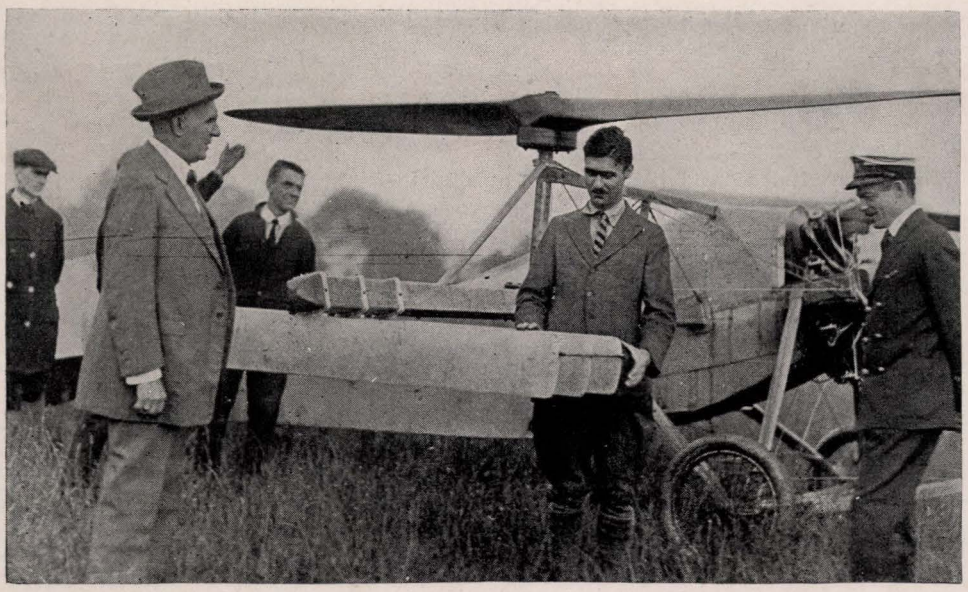
He was co-founder of the separate Orthodox Berlin community Adass Jisroel, chairman of its board of representatives, and one of those who drew up its constitution and by-laws. He was strongly opposed to all Reform tendencies in Judaism, and in 1904 wrote *Zur Lehr und Wehr* and *Über die kirchliche Orgel.* His book against Paul de Lagarde (Berlin, 1887), which was written in refutation of various charges which de Lagarde brought against Berliner in several of his works, including his discussion of Berliner's work on the Targum Onkelos, and in which Berliner defended himself from de Lagarde's strong personal bias against him, shows that he knew how to write a keen polemic, here turned to apologetical ends. His *Randbemerkungen zum täglichen Gebetbuch* (Berlin, 1912) created a sensation by reason of his many daring remarks.

At the suggestion of Friedrich Delitzsch, Berliner received from the government the title of professor on his seventieth birthday. His valuable library was acquired by the Frankfort Municipal Library.

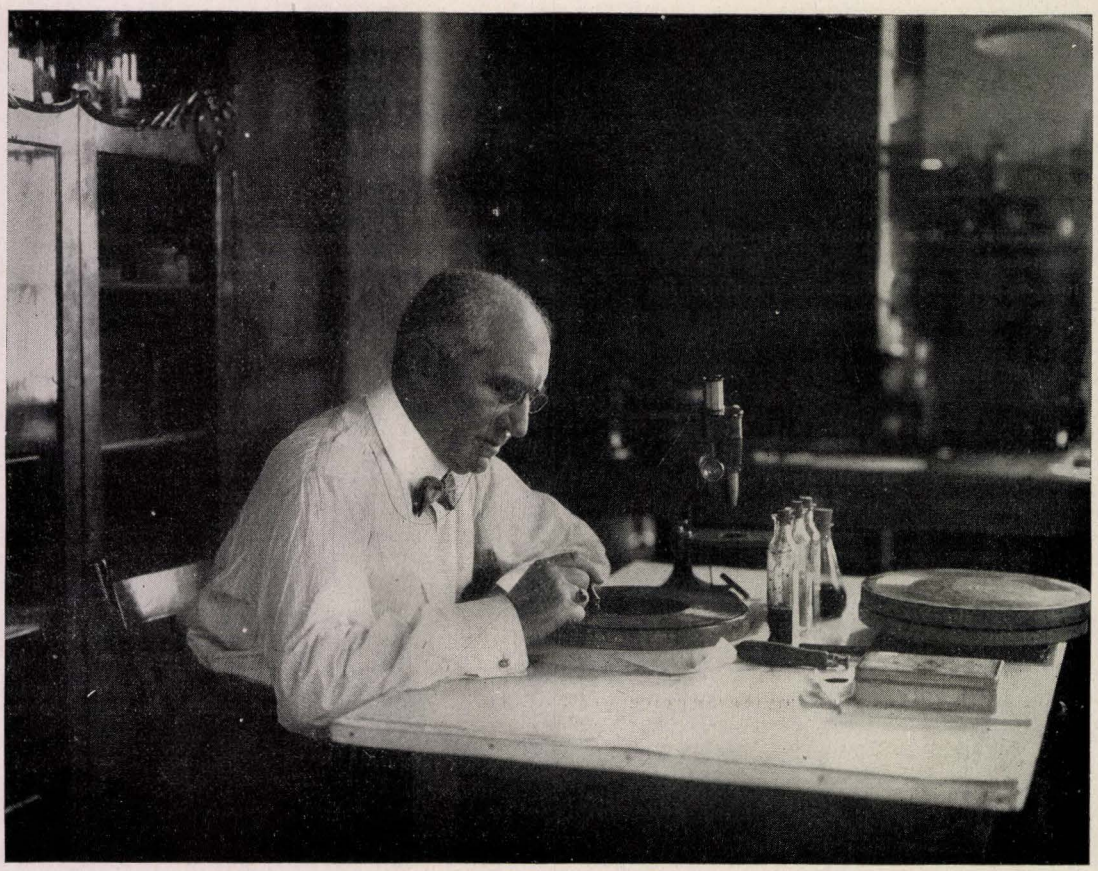
JAKOB RENZER.

Lit.: Sokolow, N., *Sefer Zikkaron* (1890) 13; *Jewish Chronicle,* May 15, 1903; Grünberg, S., *Abraham Berliner* (1912).

BERLINER, EMILE, inventor of the microphone and gramophone, b. Hanover, Germany, 1851; d. Washington, D. C., 1929. He received his early educa-



Emile Berliner and his sons



Emile Berliner in his laboratory

tion at the Samsonschule, Wolfenbüttel, until he was fourteen, and came to the United States in 1870. Here he worked as a dry goods clerk in a Washington, D. C., store and as drummer for a Milwaukee (Wis.) clothing firm, eventually taking up the study of physics and electro-dynamics as an assistant in the chemical laboratory of Dr. Constantine Fahlberg in New York city. Meanwhile, he extended his knowledge by a course in electricity and acoustics at the Cooper Institute. Upon completion of these studies in 1876, he returned to Washington to reengage in his former employment, but gave vent to his profound interest in physics in experiments with the then newly invented telephone.

Berliner invented the loose contact telephone transmitter, or microphone, and patented it in 1877 as a telephone receiver, thus making the Bell telephone a practical instrument. The Bell Telephone Company soon bought the rights to the Berliner transmitter, and he was engaged for three years as chief instrument inspector. The original Berliner microphone, precursor of the modern radio microphone, now occupies a place of honor in the Smithsonian Institute in Washington. He continued making improvements in telephony, and was the first to use an induction coil in connection with transmitters. In 1887 he invented the gramophone or disc phonograph, later popularly known as the Victor Talking Machine. It utilized a groove of even depth and varying direction, a flat disc instead of a cylinder, and a record which not only vibrates but also propels the reproducing stylus. For this invention he was awarded the John Scott Medal and the Elliot Cresson Gold Medal by the Franklin Institute of Philadelphia, which also awarded him the Franklin Medal in 1929 for his work in perfecting the microphone. Likewise Berliner invented and perfected the present method of duplicating disc records, and in 1925 invented the acoustic tile for securing better acoustics in auditoriums.

He was also active in perfecting the light-weight revolving cylinder motor for airplanes, and from 1903 on made important experiments with helicopters. His son, HENRY ADLER BERLINER (b. Washington, 1895), after completing his studies at Cornell and the Massachusetts Institute of Technology, collaborated in this work, and from 1919 to 1926 he built three different kinds of helicopters and made successful flights.

Berliner manifested a great interest in public health. In 1890 he was one of the founders of the Society for the Prevention of Sickness in Washington, as well as of the District of Columbia Tuberculosis Association, of which he was president from 1915 to 1922. From 1901 on he was a vigorous campaigner against the dangers of raw milk, organizing propaganda and educational agencies, publishing health bulletins in newspapers at his own expense, establishing free milk stations and ultimately securing regulatory measures for safeguarding the milk supply throughout the nation.

He planned the Washington Milk Conference in 1907 which adopted the first milk standards, subsequently incorporated in various state and municipal laws. In honor of his mother and as an expression of his social duty he founded the Sarah Berliner fellowship in 1911 for the purpose of giving women students a further opportunity to engage in scientific research.

He is author of *Conclusions* (1899), a work devoted to his agnostic ideas in matters of religion and philosophy; *Three Addresses* (1913); and of books and pamphlets on health. Among his other public interests were the rebuilding of Palestine, the Hebrew University there, and the National Farm School in Pennsylvania.

FREDERICK WILLIAM WILE.

Lit.: Wile, F. W., *Emile Berliner: Maker of the Microphone; Flying,* vol. 3, pp. 331-32, 342; Hylander, Clarence J., *American Inventors* (1934); *Electrical World,* vol. 94, p. 401.

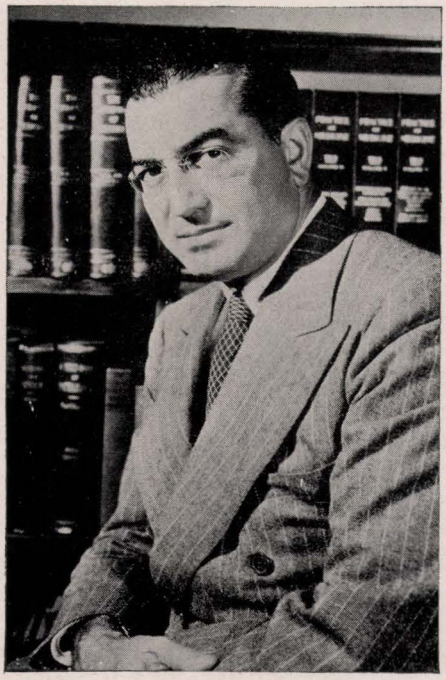
BERMAN, LOUIS, endocrinologist and author, b. New York city, 1893. He began his practice in New York city in 1915, shortly after he had graduated from the Columbia University College of Physicians and Surgeons. He was appointed associate professor of biological chemistry at Columbia University in 1921 and served until 1928, specializing in endocrinology, the study of the ductless glands. In 1922 and 1923 he pursued this subject in the clinics of Paris, Berlin, Vienna and Rome, isolating the active hormone in the internal secretion of the parathyroid gland in 1923.

Berman discovered one of the chemical functions of the internal secretion of the ovaries in 1926, established the curative value in ovarian residue for certain breast tumors in 1929, and a year later discovered the value of adrenal cortex in the treatment of "Paget's Disease." In 1932, he made a special study of the endocrine glands in relation to criminology at Sing Sing Prison, New York.

In his *The Glands Regulating Personality* (New York, 1921; revised eds., New York, 1930 and 1935), Berman directed attention to the fact that the physical basis of human character is conditioned by the glandular chemistry of the body, the internal secretion, upon which depends the dynamics of human personality. "We are what we are by the grace of our glands" substantially summarizes his epochal findings. He referred to the subject again in *The Religion Called Behaviourism* (New York, 1927).

Among his other important works are: *A Crystaline Substance from the Parathyroid Glands that Influences the Calcium Content of the Blood* (1924); *The Personal Equation* (New York and London, 1925); *The Evolution and Involution of the Thymus* (1928); *The Endocrine Nature of Recurrent Ketosis of Children* (1928); *Food and Character* (Boston and New York, 1932); and *New Creations in Human Beings* (New York, 1938). He is also the author of numerous technical articles on nutrition and metabolism in various medical journals.

Berman is attending endocrinologist at the Central Neurological Hospital of New York city. He is vice-president and was one of the founders and secretary-treasurer of the New York Endocrinological Association from 1932 to 1935.



Louis Berman

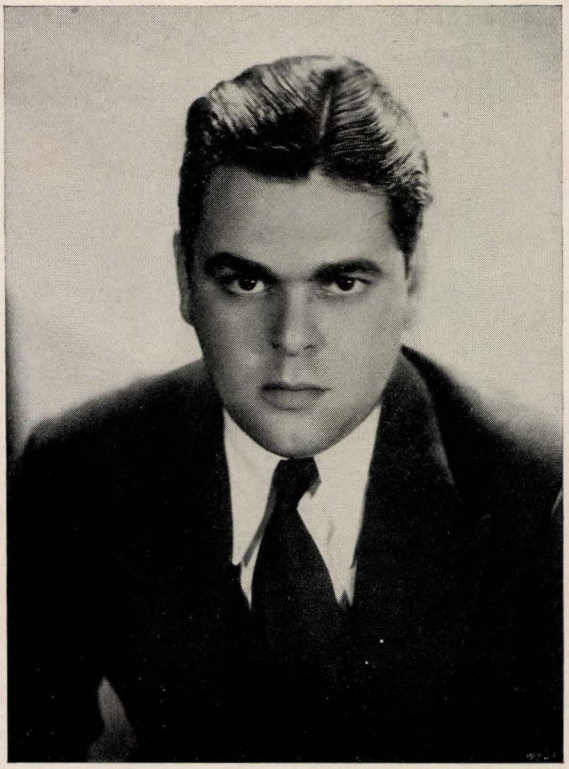
BERMAN, LOUIS, astronomer, b. London, 1903. He was brought to the United States by his parents at the age of two. After completing his public school education, Berman attended the University of Minnesota, from which he received the A.B. degree in 1925 and the A.M. degree in 1927. From 1925 to 1927 he served as observatory assistant there. After being granted the Ph.D. degree in 1929 by the University of California and being awarded a fellowship at Lick Observatory, in Mount Hamilton, Cal., for the years 1927 to 1929, he taught astronomy in Carleton College, Northfield, Minn. (1929-31), was instructor in mathematics and astronomy at Junior College, San Mateo, Cal. (1931-35), and in 1935 he was appointed instructor in astronomy at Junior College, San Francisco, Cal.

Berman has contributed a large number of articles on a variety of astronomical and astrophysical subjects to the *Astronomical Journal,* the *Astrophysical Journal* and *Popular Science,* as well as to various publications of the Astronomical Society of the Pacific and of the Royal Astronomical Society of England. Early in 1930 Berman discovered that there were stars in the universe so hot that they could not be seen, and he determined the temperature of the hottest heavenly bodies known to science as 30,000 degrees higher than that of the sun. He discussed these so-called "hot stars" in some of his subsequent articles, such as "Spectrum Analysis of Hot Carbon Star, R. Coronae Borealis" (*Astrophysical Journal,* vol. 81, June, 1935, pp. 369-425).

BERMAN, PANDRO S., motion picture producer, b. Pittsburgh, Pa., 1905. His father, Harry M. Berman, was a leading executive with the Universal and FBO (forerunner of the RKO-Radio) studios. When Berman was a young boy, his parents moved to New York city. After completing his education at De Witt Clinton High School, Berman went to Hollywood, Cal., in

1923, worked for a film-booking company for a time, then served as second assistant director of FBO films for five years, as assistant director for the producers Al Santell, Mal St. Clair, Ralph Ince and Tod Browning, as film editor for FBO, and as title editor at the Columbia studios. Later he was chief film editor of RKO productions, and executive assistant to William Le Baron, David O. Selznick and Merian C. Cooper. He became a producer in 1930; his earliest films include *Symphony of Six Million, Christopher Strong* and *The Naked Truth.*

From 1934 until late in 1939 Berman was vice-president and associate producer of RKO-Radio Pictures, and in 1940 joined the Metro-Goldwyn-Mayer motion picture company as producer. He has been producer or co-producer of the following motion pictures, including the highly successful musicals starring Fred Astaire and "Ginger" Rogers: *Morning Glory* (1933); *Ann Vickers* (1933); *Of Human Bondage* (1934); *The Little Minister* (1934); *The Gay Divorcee* (1934); *The Age of Innocence* (1934); *Roberta* (1935); *Laddie* (1935); *Top Hat* (1935); *Alice Adams* (1935); *Freckles* (1935); *I Dream Too Much* (1935); *In Person* (1935); *Follow the Fleet* (1936); *Sylvia Scarlett* (1936); *Mary of Scotland* (1936); *Swing Time* (1936); *A Woman Rebels* (1936); *Shall We Dance* (1937); *Winterset; The Mad Miss Minton; Stage Door* (1937); *Quality Street* (1937); *The Story of Vernon and Irene Castle; A Damsel in Distress* (1937); *Carefree* (1938); *Room Service* (1938); *Gunga Din* (1939).



Pandro S. Berman

BERMANN, ISSACHAR, OF LIMBURG, founder and stage manager of the Yiddish theatre in Germany in the first years of the 18th cent. His troupe of actors was composed of Yeshiva students, a fact which helped remove the prejudice that students of the Talmud would not make good actors. The play they performed was a Biblical drama, *Mechirath Yosef* (The Sale of Joseph). It was probably written by Bermann himself and was first performed in 1708. The play was very popular until well into the middle of the 19th cent., and went through numerous editions and elaborations.

Lit.: The play is given in Schudt, Johann Jakob, *Jüdische Merckwürdigkeiten* (1714-17); Gorin, *Geshichte fun Yiddishen Theater.*

BERMANN, RICHARD ARNOLD (pseudonym, Arnold Höllriegel), novelist and journalist, b. Vienna, 1883; d. Saratoga Springs, N. Y., 1939. He was educated at the Universities of Prague and Vienna, receiving the Ph.D. degree at the latter institution. In 1914 he published *Der Hofmeister, Das Seil* and *Irland,* the first of a long series of works that followed. During the World War he was a war correspondent on the staff of the *Berliner Tageblatt* with the Austrian armies, and was made a Knight of the Order of Franz Josef for his courage and excellent reporting. For many years both before and after the War he was foreign correspondent for the *Berliner Tageblatt,* but later retired from newspaper work and returned to Vienna in order to devote his full time to the writing of books.

In August, 1938, after the Nazi German invasion of Austria, Bermann was arrested, but was released through the intervention of friends. Shortly thereafter he came to the United States, settling in New York city, where he served for a short time as director of the American Guild for German Cultural Freedom of New York City. He then went to live in an artists' colony known as Yaddo, at Saratoga Springs, N. Y.; here he died a short time later, leaving unfinished the autobiography on which he was working.

Bermann's works, many of which were translated into several languages, include: *Palästina* (written jointly with Artur Rundt; Vienna, 1923), an objective but enthusiastic description of their journey through the Holy Land; *Die Films der Prinzessin Fantoche* (Vienna, 1921); *Tausend und eine Insel* (Berlin, 1927); *Lichter der Grossstadt* (1931); *The Mahdi of Allah* (trans. Robin John, New York, 1932; with an introduction by Winston S. Churchill), an account of the Islamite revival and revolt in the Sudan, in the time of Gordon and Kitchener; *The Forest Ship, A Book of the Amazon* (trans. Ethel Colburn Mayne, New York, 1931); *Bimini* (New York, 1932); and *Home from the Sea: Robert Louis Stevenson in Samoa* (trans. Elizabeth Reynolds Hapgood, Indianapolis and New York, 1939), dealing with the last two years of Stevenson's life.

BERMANN, MORITZ (pseudonyms, Berthold Mormann, Moritz Zimmermann and Louis Mühlfeld), writer, b. Vienna, 1823; d. Vienna, 1895. He started to collect autographs in his youth, and became the most important autograph dealer in Austria. He began an Austrian biographical dictionary in 1851, of which,

however, only the letter "A" was published. From 1856 on he was editor of the *Wiener Courier,* and active mainly as a feuilletonist. He wrote many historical romances and comedies about Austrian life, as well as a few scientific treatises on Austrian history.

Lit.: Wurzbach, *Biographisches Lexikon;* Eisenburg, *Das geistige Wien,* 32-33; Brümmer, F., *Lexikon der deutschen Dichter und Prosaisten* (1901).

BERMANN, VASILI (ZEEB), pioneer Zionist in Russia, b. Mitau, Russia (now Jelgava, Latvia), 1862; d. Cairo, Egypt, 1896. Even as a student, Bermann was an active champion of the idea of Jewish resettlement of Palestine; he helped organize the first movements for colonization (Bilu) and attended the Kattowitz Conference of the Chovevei Zion in 1884. He issued two Zionist collections in the Russian language, *Palestine* (1884) and *Zion* (1892). For a short time he practised law in Leningrad. He then became secretary of the Russian branch of the Jewish Colonization Association, which he represented on numerous occasions. He was one of the first to make a scientific study of the problem of the settlement of Palestine by Jews, and did much to aid the rapid immigration thither from Russia.

BERMEJO, rabbi of a secret Jewish congregation in Mexico in the 16th cent. When the Inquisition arrested him and a number of other Marranos, Bermejo refused to abjure his Judaism and was burned at the stake in Mexico City on September 15, 1574. Others who were arrested at that time, including Bermejo's "helper," Castillano, foreswore their religion and received a lesser punishment.

BERN (BERNE), capital of Switzerland, and chief city of the canton of the same name; in 1940 it had a population of 112,000, of whom about 900 were Jews. Though it is probable that Jews had resided there previously, the first definite historical proof of their presence in Bern is in a document dated 1259; the oldest Jewish tombstone, discovered in 1888, is dated 1293. This latter was apparently the only one surviving an expulsion in 1294, which occurred as the result of an accusation of ritual murder of a boy named Ruf (Rudolph). The famous Kindlifresserbrunnen (Child Eater's Well), erected about 1540, was intended to commemorate this alleged incident; it depicts a Jew with a sackful of children on his back, and in the act of devouring one of them. (According to another opinion, this monument does not refer to the ritual murder story, but to the successful defense of the city against Rudolf of Hapsburg, who was regarded as friendly toward the Jews.)

Jews returned to Bern sometime in the first half of the 14th cent.; for when the Black Death devastated the community in 1348, the populace vented its anger on the Jewish community, burning some at the stake and expelling the rest. Their return was permitted in 1380, and they had their own special ordinances and rights, among the latter being exemption from appearing in court on a Jewish holiday. However, the chief reason for their admission was that they were needed as money-lenders, since Christians were still forbidden to make loans to their coreligionists, by canon law, and therefore needed the Jews as money-lenders. In 1384, however, the council passed an ordinance abolishing the prohibition, and the Jews, thus become superfluous for money-lending, were forced to leave in 1392. In 1408, when money became scarce in the city, the Jews were readmitted, only to be expelled again from both city and province in 1427 when times were better. This decree, though now and then relaxed in favor of physicians and cattle-dealers, was officially in force until 1798, when the old Swiss Federation came to an end and the Helvetian Republic was set up by the French on the equalitarian principles of the French Revolution.

Jews began to settle in Bern again about the beginning of the 19th cent., most of them coming from Alsace; by 1836 they amounted to 124 persons. Up to 1846 they were still subjected to minor restrictions; thus they had to promise to keep their ledgers in French or German, and not in Hebrew. The present community was organized in 1848, and the first synagogue was dedicated in 1855. In 1871 the community purchased its own cemetery, and a new synagogue was built in 1906. In 1940 there were about 600 Jews in the canton, outside of Bern, with synagogues at Biel, Delsberg and Pruntrut.

The University of Bern was one of the first to permit Jews to teach in it without changing their religion. Gabriel Gustav Valentin (1810-86) became associate professor there at the age of twenty-six; Moritz Schiff, Moritz Lazarus and Ludwig Stein, who had been refused academic positions elsewhere, became members of the faculty. Many Jewish students from Russia and Hungary, who were refused permission to obtain a higher education in their own countries, were able to obtain it through the more liberal policies of the university. L. ROTHSCHILD.

Lit.: Tabler, G., "Zur Geschichte der Juden im alten Bern bis 1427," *Archiv des Historischen Vereins des Kantons Bern,* vol. 12 (1889); idem, "Bern und die Juden," in *Berner Taschenbuch,* 1893-94; Kayserling, G., "Juden in Bern," *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 13, p. 46 et seq.

BERNAL, MAESTRO (or **MAESTRE**), ship-physician, who accompanied Columbus on his first voyage of discovery. He was of Marrano birth, and had formerly lived in Tortosa, Spain. Because of his secret adherence to Judaism he was compelled to undergo public penance at Valencia, Spain, in October, 1490. In 1503, during Columbus' last voyage, Bernal joined in the conspiracy fomented against Columbus by Francisco de Porras and by a man named Camacho at Jamaica; this conspiracy had its origin in Columbus' cruelty, greed and arrogant conduct, and in his harsh treatment of the natives. As a result of the revolt, Columbus' lifework was seriously affected, since he was thus prevented from carrying on any further explorations and was forced to waste much of his time in appeals to his patrons for aid against his enemies.

Lit.: Kayserling, Meyer, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (2nd revised ed., trans. Charles Gross, 1928) 71, 96.

BERNARD OF CLAIRVAUX (1090-1153), important medieval ecclesiastic and author who wielded great influence over the church, especially under his

disciple, Pope Eugenius III (1145-53). At first a monk of the Cistercian order at Citeaux, in 1115 he founded the monastery of Clairvaux, in France, of which he became the first abbot. The Second Crusade, in 1146 to 1147, suggested by the pope, was brought about mainly through Bernard's overpowering eloquence. Bernard's journey through the Rhine valley was occasioned chiefly by the monk Radulf (Rudolph), who had traversed the Rhineland from Cologne to Strasbourg preaching the crusade, and had alleged in his sermons that the Jews were hostile to the Christian religion and should therefore be killed. Bernard defended the Jews, cautioning the people by messenger and letter against Radulf's preachings; he stated that the Jews should neither be persecuted nor killed, and that they should not even be expelled, for their dispersal all over the world was sufficient punishment for their sins. In November, 1146, he appeared at Mayence in person and succeeded in halting the persecution of the Jews, which had been incited chiefly by Radulf.

However, in a letter to the clergy and people of Eastern Franconia he mentioned for the first time the fateful expression "usury of the Jews," and used the term *judaizare* ("to Judaize") to designate their taking of usury in general. He admitted that in places where there were no Jews the Christian usurers were even worse; therefore, he stated, the Jews ought to be spared, but, in accordance with the commands of the pope, they should be compelled to remit payment of interest to those who took part in the crusade. The Hebrew report of the crusade (Ephraim of Bonn) terms Bernard a savior of the Jews from the greatest distress, and praises his unselfish deeds.

Lit.: Complete edition of the works of Bernard of Clairvaux in Migne, J. P., *Patrologia Latina,* vols. 182-85; Luddy, A. J., *Life and Teaching of St. Bernard* (1927); Williams, W., *Saint Bernard of Clairvaux* (1935); Aronius, J., *Regesten* (1902) nos. 233, 242-44; Phillips, W. A., "Saint Bernard," *Encyclopaedia Britannica,* vol. 3 (11th ed., 1910) 796-98.

BERNARD, HAYIM DAVID BEN ISSACHAR BAER, physician and Hasidic wonder-worker, b. Dzialoszyn, Poland, 1775; d. Piotrków, Poland, 1858. When he was fourteen he secretly left his parents' home to go to Berlin, where his grandfather, the poet Issachar Baer Falkensohn, was living. After he had completed a medical course at the University of Breslau, he entered the service of Frederick Augustus III of Saxony as military physician. In 1806 he returned to Poland, and from 1807 to 1815 was medical inspector of the western district of Warsaw. A Hasidic legend relates that on one of his trips of inspection he was seized with the spirit of the Hasidic mysticism. He then went to Piotrków, where for the remainder of his life he was a wonder-worker.

BERNARD, HERMANN (originally Hirsch Baer Horowitz), educator, b. Uman, in the Ukraine, 1785; d. Cambridge, England, 1857 (other accounts say, 1860). He was a descendant of the famous Rabbi Isaiah Horowitz. His father, Chaikel Horowitz, being a follower of Mendelssohn, Bernard received a modern education. He later founded a modern Jewish school in Uman, and, since at that time this was contrary to the Russian law, he petitioned the government in 1822 to allow it to continue. However, the opposition of the Orthodox put an end to the school's existence, and in 1825 Bernard went to England. For some years he was instructor in Hebrew at London and Cambridge; in 1837 he was appointed instructor in Hebrew at the University of Cambridge.

Bernard's works are: *The Creed and Ethics of the Jews Exhibited in Selections from the Yad Hahazakah of Maimonides* (1832); *Hamenahel,* a text-book for Jewish history (1839); *Me Menuhoth,* a Hebrew grammar (1853); and lectures on *Job* (published posthumously, 1864). In his youth Bernard had made a Hebrew translation of Campe's *Discovery of America.*

The fact that Bernard changed his name has led to erroneous statements that he or his father had been baptized.

BERNARD, LAZARE MARIUS, *see* LAZARE, BERNARD.

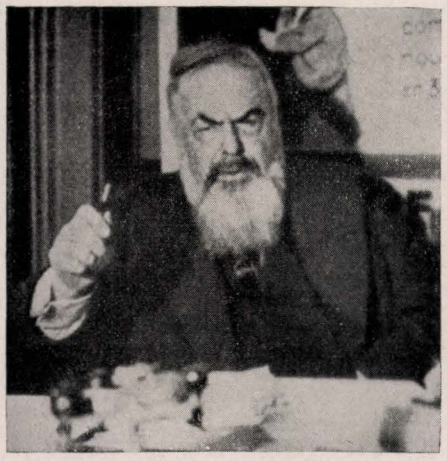
BERNARD, LÉON, pathologist, b. Paris, 1870; d. Paris, 1934. After serving as interne and as hospital physician from 1894 to 1910, he was appointed a member of the Faculty of Medicine in Paris in the latter year; during the World War he served with the French Army as a regimental physician and as head of an army hospital. Following his service as professor of hygiene at the University of Paris from 1919 to 1923, he became director of the Institute of Hygiene while remaining a member of the commission on health of the League of Nations. Four years later, in 1927, he was appointed vice-president of the Higher Council of Public Hygiene in France, and from early in 1934 until his death in the latter part of October of that year he served as professor of clinical tuberculosis at the Faculty of Medicine in Paris.

An officer of the French Legion of Honor, Bernard in 1920 was elected a member of the French Academy of Medicine. During the 1920's he undertook a number of medical missions on tuberculosis and other diseases to the United States, Canada, South America and several European countries. In addition, as secretary general and later vice-president of the National Committee for Defense Against Tuberculosis, he made medical tours of France, Algeria, and French Morocco, and served as secretary general of the International Union Against Tuberculosis, created shortly after the end of the World War.

Bernard won many awards for his researches on kidney diseases and tuberculosis, to which fields he devoted the major portion of his time and energy from 1920 on. In 1928 he established a tuberculosis clinic at the Laënnec Hospital, in Paris, lecturing and training assistants and students there, and was a pioneer in the field of artificial pneumothorax and other new methods of treating tuberculosis. His writings include: *Les méthodes d'exploration de la perméabilité rénale* (Paris, 1903); *L'insuffisance surrénale* (with Émile Sergent; Paris, 1903); and *La défense de la santé publique pendant la guerre* (Paris, 1929).

Lit.: Roussy, Gustave, "Le professeur Léon Bernard," *La Revue Philanthropique,* vol. 54, No. 445 (Sept., 1934) 663-68.

BERNARD, SAM (originally Barnett), comedian, b. Birmingham, England, 1863; d. at sea, 1927. He was brought to the United States by his mother in



Tristan Bernard

1868. His first appearance was in 1882, at Henderson's Music Hall, Coney Island. He soon gained a reputation in musical comedy and vaudeville for his portrayals of comic German characters. In 1885 he made a successful tour of English music-halls, which lasted a year.

Upon his return to America, Bernard played feature parts for Weber and Fields, Russel Brothers, and other noted theatrical producers. He reached stardom in *The Marquis of Michigan* (1898). He later appeared in such hits as *Nearly a Hero* (1909); *As You Were* (1921); *Man in the Moon* (1890); *He Came from Milwaukee* (1911-12); *The Music Box Revue* (1923); *Nifties of 1923,* in which he was a co-author; *Piggy* (1927). In all, including amateur performances prior to his professional debut, his stage career lasted over fifty years. Bernard was vice-president of the Jewish Theatrical Guild from 1925 to 1927.

BERNARD, TRISTAN, dramatist and novelist, b. Besançon, France, 1866. His first name was originally Paul, but this he later changed to Tristan. At an early age Bernard settled in Paris, and made his literary debut with contributions to *La Revue Blanche.* He then founded the periodical *Chasseur de Chevelures,* which was later incorporated into the former. The basic elements of his versatile talent are the discreet, smiling French esprit, the Anglo-American humor which makes use of contrast, and the melancholy mockery peculiar to the Jews. All that he has written, whether romances, novels, short stories, chronicles or topical articles, bears the stamp of a subtle sarcasm. He repeatedly made fun of the mediocrity and weakness of the present generation. A French critic called him the "national humorist of France."

The volume of Bernard's work is amazing. His best-known novels and stories are *L'Enfant Prodigue de Vésinet* (1921); *Corinne et Corentin* (1923); *Féerie Bourgeoise* (1924); and *Robins des bois* (1935). His plays, far more numerous, were published as collections in 1908 and 1917; many of them have been translated into English. More recent plays, all published in Paris, include: *Que le monde est petit* (1931); *La crise ministérielle* (1932); *Le sexe fort* (1932); *Le juif de Vénise* (1936); and *Le Radeau de la Méduse* (1937).

Bernard is a commander of the Legion of Honor, and a member of the Société des Gens des Lettres.

His son, JEAN JACQUES BERNARD (b. Paris, 1888), has made a name for himself through his plays *Le feu qui reprend mal* (1921 and 1922); *Martine* (1922); *Le printemps des autres* (1924); *L'âme en peine* (1926; English trans. John Leslie Frith, *The Unquiet Spirit,* London and Boston, 1932); *Le secret d'Arvers* (1926); and *Le Roman de Martine* (1929) (all published at Paris).

Lit.: Porché, François, "Tristan Bernard, auteur classique," *Revue de Paris* (Oct., 1932) 691-701; Blum, René, *Tristan Bernard* (1925); Blanchart, Paul, "Tristan Bernard: son oeuvre," *La Nouvelle Revue Critique* (1932); Treich, Léon, *L'esprit de Tristan Bernard.*

BERNARDINO DA FELTRE (Bernardinus of Feltre), Franciscan monk and Jew-baiter, b. Feltre, Italy, 1438 or 1439; d. Pavia, Italy, 1494. In 1471 he began a campaign of agitation against the Jews of Italy, charging them with extortion, child-stealing, and the poisoning of patients by physicians. His campaign met with opposition on the part of the Christian populace and the authorities, and he proceeded to Trent in 1475. There it happened that the body of a Christian child, who had been drowned in the Adige river, was washed up near the home of a Jew, just before Easter. Bernardino immediately urged the authorities to arrest the Jews, and "confessions" were wrung from them by torture. The body became a sacred relic and the campaign against the Jews took new vigor. Trent expelled its Jews, and this example was later followed by Perugia (1485), Gubbio (1486), Ravenna (1491) and Campo San Pietro (1492). There was another ritual murder charge in 1476, this time against the Jews of Reggio. Bernardino's followers were some of the lower clergy, as well as the ignorant mob, who by their excesses made it dangerous for Jews to venture abroad. On the other hand, he was opposed and partially checked by the local authorities, as well as by Pope Sixtus and other high church officials.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 295-300.

BERNAYS, EDWARD L., public relations counsel, b. Vienna, 1891. In 1914, while he was assistant editor of the *Medical Review of Reviews,* he took a stand in favor of Richard Bennett's production of Brieux' *Damaged Goods,* which had aroused a storm of opposition. This experience in moulding opinion led Bernays to abandon journalism in favor of the role of publicity agent, which he developed into a position of considerable weight and dignity. Among his first clients in his new field were the Russian ballet (1915) and Enrico Caruso (1917); when the United States entered the World War he was one of George Creel's Committee on Public Information. He acted in behalf of various governments during the peace negotiations at the close of the War.

After 1919 he secured a wide clientele of industries and corporations, including such firms as the American Tobacco, Ward Baking, Proctor and Gamble, Vacuum Oil and Beechnut Packing companies. In addition to lecturing on public relations, he served as assistant commissioner of the United States Department of Commerce (1925) and on President Hoover's

Emergency Committee for Unemployment (1930). His most spectacular work was done for Light's Golden Jubilee celebration and exposition (1927-29).

Bernays has written a number of magazine articles dealing with mass psychology and propaganda, as well as such books as: *Broadway Anthology* (New York, 1917); *Public Opinion* (New York, 1924); *Propaganda* (New York, 1928); *Careers for Men* (edit., New York, 1939). He is a nephew of Sigmund Freud.

Lit.: Flynn, J. T., "Edward L. Bernays," *Atlantic Monthly,* May, 1932, pp. 562-71; *American Mercury,* Feb., 1930, pp. 156-62.

BERNAYS, ISAAC, known as Hacham Bernays, chief rabbi of Hamburg, b. Mayence, 1792; d. Hamburg, 1849. He studied at the University of Würzburg and at the Yeshiva of Rabbi Abraham Bing, by whom he was later ordained and appointed rabbinical assessor (Dayan). In 1821 he received a call to become chief rabbi at Hamburg, where the Reform Movement had been winning adherents; the leaders of the Orthodox community felt that, to counteract this tendency, they must select a leader who was strictly Orthodox in his religious views but equipped with a modern education. Bernays entered into negotiations with Lazarus Riesser, and accepted the office on three conditions: 1) that he have undisputed authority over the parochial schools; 2) that he receive a fixed salary, and not have to depend on fees and perquisites; 3) that he be given the title of Hacham (the Sephardic title) rather than that of Morenu or Rabbi.

Upon his arrival in Hamburg, Bernays began to introduce such changes in the institutions of the community as he deemed necessary. He was the first Orthodox rabbi to preach in German, and he attempted to interpret Jewish tradition in the light of modern times. He was particularly successful in a series of lectures on the *Cuzari* of Judah Halevi. He gradually enlarged the curriculum of the Talmud Torah, which had previously taught only Hebrew and mathematics, by courses in German, natural science, geography and other subjects, until it was the equivalent of a good elementary school. He taught many pupils, the most famous of whom was Samson Raphael Hirsch.

Bernays' modern Orthodoxy met with attacks, both on the part of the extreme Orthodox, and still more vehemently by the Reform Jews, whose prayerbook, issued in 1841, he placed under the ban. He did not succeed in checking the growth of Reform, but he revived and strengthened the Orthodox community, and his influence was felt for many years later. He wrote no books; an essay, *Der Biblische Orient,* was attributed to him, but he denied being its author.

Lit.: Haarbleicher, *Zwei Epochen aus der Geschichte der Deutsch-Israelitischen Gemeinde zu Hamburg* (1867); Graetz, H., *History of the Jews,* vol. 5, pp. 574-78, 673-74.

BERNAYS, JACOB, eminent philologist, b. Hamburg, 1824; d. Bonn, 1881. He was the eldest son of Hacham Isaac Bernays. In 1854 he became instructor at the newly founded Jewish Theological Seminary at Breslau, for which, in conjunction with Graetz, Manuel Jöel and Zacharias Frankel, he worked out a program. He continued to give lectures in philology at the University of Breslau, where he had been appointed instructor in 1849. Then he was called to the University of Bonn in 1868 to succeed Ritschel as assistant professor and librarian. In his main field of classical philology his *Grundzüge der verlorenen Abhandlung des Aristoteles über Wirkung der Tragödie* (1857) spread his fame beyond the bounds of Germany. Jewish studies are the subjects of his *Über das phokylideische Gedicht* (1856); *Philo, über die Unzerstörbarkeit des Weltalls* (1876); and *Die Gottesfürchtigen bei Juvenal* (1877).

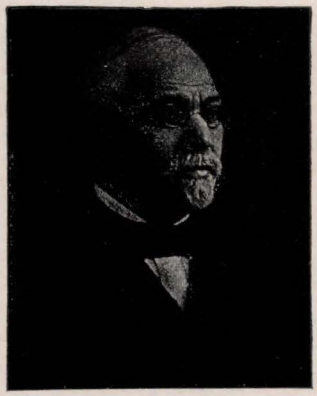
Lit.: Usener, *Gesammelte Abhandlungen von Jakob Bernays* (1885); Brann, in *Geschichte des jüdisch-theologischen Seminars* (1904) 57, 97, 124 et seq.

BERNAYS, MICHAEL, historian of literature, son of Hacham Isaac Bernays, b. Hamburg, Germany, 1834; d. Karlsruhe, Germany, 1897. He first studied law, but then devoted himself entirely to research in the field of history of literature. Despite a strictly religious education, he was filled with a passionate antipathy toward the faith in which he had been raised. In 1856 he was baptized, a step which led to his complete estrangement from his family. In the following years he made a scanty living as a journalist, and at the same time studied Goethe and Shakespeare, revealing an astonishing capacity for work. He first served as a lecturer at the University of Bonn; in 1872 he was appointed assistant professor at the University of Leipzig. In 1873 he became assistant professor of literature, and in 1874 associate professor of German literature, at the University of Munich, where he came to be one of the favorite professors.

Bernays was on friendly terms with Ludwig II, Paul Heyse and W. Hertz, and was one of the first to recognize the importance of Richard Wagner and to defend his romanticism. He achieved a place of honor in the study of German literature as a comparative historian and as an exponent of the methods of descriptive philology. His studies of Herder, Schlegel, Heller, Wieland, and Klopstock became basic in that field. He devoted himself likewise to thorough studies of Homer and Wordsworth. A list of his publications is given by G. Witkowski in the second volume of Bernays' *Schriften zur Kritik und Litteraturgeschichte* (Berlin, 1895-99).

BERNFELD, ISIDOR (known also as Isaac Aaron Bernfeld), author and teacher, brother of Simon, b. Tysmienica, Poland, 1855. After completing his studies in the city of Stanislawów, Galicia, Bernfeld resided for a considerable period of time in Lemberg, where he taught and wrote, and from 1886 to 1926 was a religious instructor in Stryj, Poland. His appointment as collaborator on the staff of the periodicals *Hamaggid* and *Maggid Mishneh* in 1881 led him to devote a considerable portion of his time and energies thenceforth to literary work.

Some time later, Bernfeld became editor of the anti-Zionist Polish Jewish biweekly *Ojczyzna.* The first part of his chief work, a comprehensive Polish-Hebrew and Hebrew-Polish dictionary, was published at Berlin in 1926. His other works include a teachers' manual of the Polish language (1883) and the first part of a Polish translation of and commentary on the Mishnah tractate *Aboth* (1898).



Simon Bernfeld

BERNFELD, SIEGFRIED, writer, pedagogue and psychoanalyst, son of Simon, b. Lemberg, Galicia, 1892. He was a pupil of Sigmund Freud. Influenced by Gustave Wyneken, the German educator and philosopher, he helped found the *Jugendkultur* movement while a student, and published the youth magazine *Der Anfang* (Berlin, 1913-14). During the World War he organized the Zionist youth movement in Austria, and published the Zionist youth periodical *Yerubaal* (Vienna, 1918-19). With the help of the Joint Distribution Committee, he founded the Hebrew Paedagogium at Vienna and the Jewish children's home at Baumgarten. In 1940 he was living in the United States.

Bernfeld is the author of *Die neue Jugend und die Frauen* (Vienna, 1914); *Das jüdische Volk und seine Jugend* (Berlin, 1919); *Kinderheim Baumgarten* (Berlin, 1921); *Psychologie des Säuglings* (Vienna, 1925; trans. Rosetta Hurwitz, *The Psychology of the Infant,* London, 1929); *Sisyphos, oder Die Grenzen der Erziehung* (Vienna, 1925; 2nd ed., Vienna, 1928); and *Die heutige Psychologie der Pubertät* (Vienna, 1927).

BERNFELD, SIMON, rabbi, scholar and journalist, b. Stanislawów, Galicia (then Austria), 1860; d. Berlin, 1940. While he was still a student, in 1879, he began to contribute to the Hebrew periodical *Hamaggid,* of which he became associate editor in 1881; at the same time he was editor of the Hebrew magazine *Hakol* in Königsberg. After graduating from the Berlin Hochschule für die Wissenschaft des Judentums in 1885, he became chief rabbi of the Sephardic community in Belgrade the following year. He held this position until 1894, when he removed to Berlin to devote the remainder of his life to scholarly writing.

Bernfeld wrote in both German and Hebrew, his works in the latter language being directed especially to the students in the Russian Yeshivas and the Jews of Galicia. His principal work was *Daath Elohim* (Warsaw, 1897), a history of Jewish philosophy which has become a standard reference work. He wrote a number of important monographs in the field of Jewish history, such as: *Kore Hadoroth* (Warsaw, 1897), a presentation of the historical and cultural development of Judaism; *Dor Hacham* (Warsaw, 1896), biographical sketches of Jewish scholars of the 19th cent.; *Toledoth Hareformatzion Hadathith* (Cracow, 1900), a history of the Reform Movement in Judaism in the 19th cent.; *Dor Tahpuhoth* (Warsaw, 1897), an extensive study of the period of Moses Mendelssohn. After the massacres of the Jews in Eastern Europe in the post-War period, Bernfeld assembled his *Sefer Hademaoth* (4 vols., 1924-26), containing original documents on the persecutions of the Jews from the year 70, when the Second Temple was destroyed, down to 1785; this work is an extremely valuable collection of source material.

His chief works in the field of Bible were *Mabo Safruthi Lekithbe Hakodesh* (4 vols., Berlin and Tel-Aviv, 1923-29), an introduction to the Bible based on the conclusions of modern Bible critics, and a translation of the Bible into German (5th ed., Berlin, 1927). His biographies include *Kämpfende Geister im Judentum* (Berlin, 1907), which discusses Judah Modena, Moses Hayim Luzzatto, Solomon Maimon and Samuel David Luzzatto, as well as monographs, in periodicals or separate reprints, on such men as Abraham ibn Ezra (*Haasif,* vol. 6), Heinrich Heine (*Hashiloah,* vol. 3), Michael Sachs (1900) and Gabriel Riesser (1900). From 1920 to 1924 Bernfeld collaborated with Leo Baeck, Ismar Elbogen and others in the series on the teachings of Judaism, *Die Lehren des Judentums* (English trans. Armin Koller, *The Teachings of Judaism,* New York, 1929). In addition, he contributed innumerable essays on current topics and cultural, literary and scientific problems in Hebrew, Yiddish, German and even in Judeo-Spanish.

SAMUEL MEISELS.

Lit.: Bernfeld, S., Autobiographical sketch in *Sefer Zikkaron* (1889) 131-33; Klausner, J., *Yotzerim Ubonim,* vol. 1 (1925) 298-390; *Jewish Forum,* Feb., 1935, pp. 26-27; Weinryb, Dob, "Simon Bernfeld," *Bitzaron,* vol. 1 (1940) 502-11.

BERNHARD, ABRAHAM, physician and author, b. 1762; d. 1832. After studying medicine in London, he became a physician at Hasenpot, Courland; in 1798 he received a doctor's diploma from the St. Petersburg medical collegium, and was sent to practise his profession in Shavli (now Siauliai, Lithuania). From 1805 to 1810 he was an army physician, after which he held important positions in the government medical service. He seems to have been baptized about 1824, when he changed his first name to Ivan.

Bernhard's works include *Observations sur l'enterrement prématuré des juifs* (Mitau, 1799; German trans., 1802) and *Beiträge zur medizinischen Policey und geschichtlichen Arzneykunde,* a writing for the information of the minister of the interior (1826), arguing against the practice of early marriage among the Jews and calling attention to the custom of immediate burial. When Alexander I died (1825) there was found in his cabinet a letter from "the doctor of medicine, Bernard of Shavli" entitled *Sviet vo mrakie Samogizi* (Light in the Darkness of Samogitia). It describes the persecutions of the Jews in the Middle Ages, and contains reports about two blood accusations and a refutation of the accusations against Jews. This memorandum was perhaps written in 1799, at the time of the Vitebsk ritual murder trial.

Lit.: *Yevreiskaya Entziklopedia,* vol. 4, p. 296; Wunderbar, *Geschichte der Juden in Liv- und Kurland* (1853) 66.



Sarah Bernhardt

BERNHARD, EMIL (pseudonym), *see* COHN, EMIL.

BERNHARD, GEORG, political economist and journalist, b. Berlin, 1875. He studied finance and in 1896 began writing articles under the pen name "Gracchus" for the financial page of the *Welt am Montag*. These critical studies led to his employment as editor of the business section of the *Berliner Zeitung*.

After completing his studies of public law and economics at the University of Berlin, Bernhard became the editor of the financial and business section of the *Morgenpost* and contributed to Harden's *Zukunft*. In 1903 he joined the Social Democratic party and served in the Reichstag. It was during this period that he founded the *Plutus,* a journal of finance and political economy which he published till 1925. In 1908 Bernhard left the political arena to become publishing editor of the *Morgenpost* and the *Berliner Zeitung am Mittag*. He became publishing editor of the *Vossische Zeitung* in 1913, emphasizing in the publication the importance of an understanding between Germany and France.

Bernhard was a prominent member of the national economic council, of the Berlin Press Association, of the Central Association of German Citizens of Jewish Faith, and of the Pro-Palästina-Komitee. He is the author of a number of works most of them dealing with finance.

In 1933 Bernhard became an exile in Paris, where he assumed the editorship of the emigrant journal *Pariser Tageblatt*. He has, in addition, written: *Die deutsche Tragödie: der Selbstmord einer Republik* (Prague, 1933); *Meister und Dilettanten im Kapitalismus im Reiche der Hohenzollern* (Amsterdam, 1936); *Warum schweigt die Welt?* (in collaboration with others, Paris, 1936).

Lit.: "Un grand journaliste allemand," *Revue mondiale,* Jan., 1931, pp. 198-202.

BERNHARDT, SARAH (originally Rosine Bernard), foremost French actress of her time, b. Paris, 1844; d. Paris, 1923. She was educated at a convent near Paris, and was baptized at the age of twelve. She studied at the Conservatoire Français, a state dramatic school connected with the Théâtre Français. In 1862 she made her debut at the Comédie Française in *Iphigénie*. In the following years she appeared in several other roles, including that of Cordelia in *King Lear,* the Queen of Spain in *Ruy Blas,* and her first male role, Zanetto in François Coppée's *Le Passant*. Her career was interrupted by the Franco-Prussian War (1870-71), when she patriotically devoted herself to the nursing of the wounded. In 1872 she became a member of the Comédie Française company, and soon rose to fame, both in Paris and in London. She became equally well-known for her artistic performances and for her eccentricities; in 1879 her temperament led to a break with the Comédie Française, which was said to have cost her 100,000 francs.

After a tour to America with a company of her own in 1880, she returned to France, and in 1882 took over the direction of the Théâtre Ambigu. The same year she was married to the actor Jacques Damala, who died in 1889. During the remainder of her career on the stage, which lasted until she was nearly eighty, Bernhardt leased various theatres in Paris, the most noted of which was the Théâtre de l'Opéra Comique, which was converted in 1899, at a considerable cost, into the Théâtre de Sarah Bernhardt. At the same time she starred through Europe and America; she toured the United States several times in the eighties and the nineties, with increasing success. As a demonstration of her patriotic feelings she refrained from appearing in Germany until as late as 1911. In 1914 she underwent the amputation of a leg, but she resumed her acting in the following year. During the World War she gave performances for the French soldiers at the front. She then came once more to America, where, despite her advanced years, she played *Hamlet* with all the force of her earlier career. She acted for the last time on November 29, 1922.

The most notable roles played by Bernhardt on the stage were the title role in *Magda* and that of the Duc de Reichstadt (Napoleon II) in *L'Aiglon*. Her other performances were in such dramas as *Frou Frou, La Dame aux Camélias, Jeanne d'Arc, Phèdre* and *Zaire*. She was a noted interpreter of the characters in the plays of Shakespeare, Sardou and Rostand, and was as successful in her male as in her female characterizations.

"Divine Sarah," as Victor Hugo called her, won universal acclaim by the sheer force of her personality and her unquestioned talent. Frail and sickly as a child, she adopted the motto "Quand Même" (In Spite of Everything), and developed an iron will that enabled her to surmount every difficulty in achieving her artistry. Her physical slenderness added the touch of melodrama to her acting; her "golden voice," with its liquid, compelling accents, held audiences as if in a spell. She was outstanding in that she was the most perfect example of the French classic school of acting, with its emotional nuances, its tears and its transports, its exact delineations of the passionate,

the ornate, or the poetic. To this she added a fire of her own, a passion of soul that broke through the style of her presentation with an irresistible force. Many critics saw in this fire and force a talent derived from her Jewish ancestry, and regarded this tragedienne as the outstanding representative of Jewish dramatic talent. On the other hand, her acting was sometimes criticized as being too fond of the superficial; it was said that she did not plumb the depths of the soul, but instead preferred to give showy characterizations in plays produced by inferior dramatists. Undoubtedly she cared little for the classical French drama or the school of modern realism, and instead preferred the melodramatic roles that gave full scope to her talents. She had an immense influence on the drama of her day, and in her tours she became the ambassadress of French culture to the rest of the world.

In her leisure moments, Bernhardt liked to dabble in painting and sculpture. She wrote two plays, in one of which, *L'aveu,* she appeared with success (1880), and a work on the art of the theatre. Her memoirs of the first part of her life appeared in a large volume, well written, but to be received rather cautiously as a biographical source. She was buried at national expense in the cemetery of Père-la-Chaise.

JULIUS BAB.

Lit.: Biographies by Baring (1933), Hahn (1932) and Arthur (1923); Bradford, Gamaliel, *Daughters of Eve* (1930); Colombier, Marie, *Voyages de Sarah Bernhardt en Amérique;* Bernhardt, Sarah, *The Art of the Theatre;* idem, *Memoirs of My Life* (1907).



Sarah Bernhardt as Iphigénie

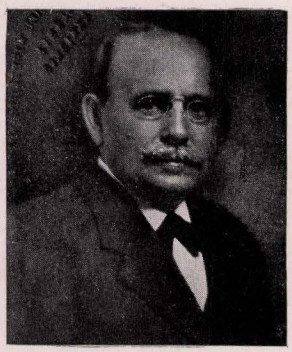
BERNHEIM, ERNST, historian, b. Hamburg, 1850. He renounced Judaism as a student. Bernheim became assistant professor of history at the University of Greifswald in 1883, associate professor in 1889. He was an authority on German history of the Middle Ages. He took part in the publication of the first three volumes of the older set of *Deutsche Reichstagsakten* (Munich, 1882-88), and of *Ausgewählte Urkunden zur Erläuterung der Verfassungsgeschichte Deutschlands im Mittelalter* (in collaboration with W. Altmann; 2nd ed., Berlin, 1895). He wrote *Geschichtsforschung und Geschichtsphilosophie* (Göttingen, 1880); *Lehrbuch der historischen Methode* (Leipzig, 1889; 6th ed., 1908); and *Einleitung in die Geschichtswissenschaft* (1905), which has become the classic introductory work in the science of history in Germany. His *Staatsbürgerkunde* (1921) went through many editions. His historico-philosophical study *Weshalb sind Deutschlands Friedensschlüsse meist unglücklich ausgefallen* (1921) attracted great attention. Bernheim retired in 1921, having passed his seventieth birthday.

BERNHEIM, HIPPOLYTE-MARC, physician, one of the founders of modern psychiatry in France, b. Mülhausen, Alsace, France, 1847; d. Nancy, France, 1919. In 1867 he was appointed a member of the medical faculty of the University of Strasbourg, and after the Franco-Prussian War of 1870 to 1871 he went to Nancy, where he became professor at the medical clinic of the university in 1878. Two years later he founded the school of psychology which later became famous as "L'école de Nancy."

Inspired by the practical results attained by Liébault, a physician of Nancy whose findings in the field of psychiatry, hypnotism and suggestion were totally ignored and rejected by his colleagues on the faculty, Bernheim gave a scientific basis to the study of hypnotism and the power of suggestion and employed such knowledge to a great extent in treating the sick.

His writings include: *Des fièvres typhiques en général* (Strasbourg, 1868); *Leçons de clinique médicale* (Paris, 1877); *De la suggestion dans l'état hypnotique et dans l'état de veille* (Paris, 1884); *De la suggestion et de ses applications à la thérapeutique* (Paris, 1888 and 1891; translated into German by Sigmund Freud; English trans. by Christian A. Herter, *Suggestive Therapeutics,* New York, 1889); and *Automatisme et suggestion* (Paris, 1917).

BERNHEIM, ISAAC WOLFE, industrialist, communal worker and philanthropist, b. Schmieheim, Grand Duchy of Baden, Germany, 1848. He secured his education in the public schools of his native town, and then served a three-year term as an apprentice in a commercial house in Germany. He migrated to the United States in 1867, settling in Paducah, Ky., and working first as a bookkeeper and later as a salesman. In 1872 he and his brother Bernard founded at Paducah the distilling firm of Bernheim Brothers. In 1888 Bernheim removed to Louisville, and the name of the firm was changed to The Bernheim Distilling Company; later it became one of the largest of its kind in the United States. In February, 1937, The Bernheim Distilling Company was sold to the



Isaac W. Bernheim

Schenley Distilling Corporation for the sum of $22,000,000, and has since then been operated as an affiliate of the latter corporation under its old name.

Bernheim organized the first Young Men's Hebrew Association in Louisville in 1889, and in the same year, together with his brother, he presented it with its first home. In 1912, through a gift of $50,000 set aside for this purpose some years previously, Bernheim rendered possible the construction of the new Bernheim Library of the Hebrew Union College, in Cincinnati; this building, first occupied in September, 1912, was dedicated on January 22, 1913. In 1928, in celebration of his eightieth birthday, Bernheim gave a further gift of $25,000 to the Hebrew Union College; this sum, which completed a fund of $250,000 given to the college by Bernheim and others during the period from 1915 to 1928, was used for the construction of a new library building at the Hebrew Union College, dedicated in May, 1931; the old library building thenceforth served to house the college's historic collection.

In 1901, Bernheim presented to the city of Louisville Sir Moses Ezekiel's bronze monument of Thomas Jefferson. In 1922 he gave to his adopted city George Gray Barnard's *Statue of Abraham Lincoln.* In 1926, his offer to donate to Statuary Hall in the Capitol at Washington statues of the two most eminent Kentuckians of the past, Henry Clay and Ephraim McDowell, was accepted by the Kentucky Legislature. In 1916 the two Bernheim brothers gave $100,000 for the erection of an addition to the Jewish Hospital of Louisville. In 1929, Bernheim established the Isaac W. Bernheim Foundation, deeding to the board of trustees of Louisville, as a forest reserve and arboretum for public use, a tract of 13,000 acres of land near the city, together with a sum for its permanent maintenance. He also endowed his native city, Schmieheim, with a waterworks and a philanthropic foundation, and had constructed at his expense an addition to the home for the aged in the town of Gailenger, in Baden, Germany.

In 1885, Bernheim became a member of the Executive Board of the Union of American Hebrew Congregations, and served for more than forty years in this position, retiring to become an honorary member. He was treasurer of the American Jewish Committee from 1915 to 1925. From 1920 to 1925, by appointment of the governor of Kentucky, he served as a commissioner of the Central Insane Asylum.

Bernheim aroused considerable interest and discussion in 1918 when he wrote a letter to the president and members of the Central Conference of American Rabbis strongly opposing political Zionism but favoring a historical, cultural and human interest in Palestine, and urging the formation of the "Reform Church of American Israelites" (*Central Conference of American Rabbis Year Book,* vol. 28, pp. 141-44). In public addresses and in the press, during the following several years, he declared also that the word "Jew" ought to be discarded because, in his opinion, it formed the root of prejudice against the Jews in the United States, and suggested that henceforth Americans of the Jewish faith call themselves "American Israelites." An address which he delivered on this subject in Buffalo in 1921 was published that same year under the title *The Reform Church of American Israelites.* Although Bernheim's views were discussed at one of the biennial conventions of the Union of American Hebrew Congregations, they were never further elaborated or adopted.

He wrote also: *The Bernheim Family* (Louisville, 1910); *History of the Settlement of the Jews in Paducah and the Lower Ohio Valley* (Paducah, 1912); *An Open Letter to Rabbi Stephen S. Wise from Isaac W. Bernheim* (Louisville, 1922); and *Closing Chapters of a Busy Life* (Louisville, 1929).

ABRAHAM I. SHINEDLING.

BERNHEIMER, CARLO, philologist and author, b. Leghorn, Italy, 1877. In 1906 he was appointed an instructor in Sanskrit at the University of Bologna, but was retired from this position shortly after September, 1938, when the Italian "racial laws" were passed, forbidding Jews to serve in Italian universities. During the period from 1906 to 1938 Bernheimer served also as a teacher in the religious school of the Jewish community of Bologna.

For years Bernheimer had devoted himself assiduously to the study of Hebrew language and literature. His most important works are the well-known *Paleografia ebraica* (Florence, 1924); *Catalogue des manuscrits et livres rares hébraïques de la Bibliothèque du Talmud Tora de Livourne* (Leghorn, 1914); and *Una collezione privata di duecento manoscritti ebraici nel XV. secolo* (Florence, 1925). He wrote a considerable number of articles which were published in various Jewish periodicals as well as in the periodical *Bibliofilia* and in the *Giornale storico della letteratura italiana.*

BERNHEIMER, CHARLES LEOPOLD, merchant, arbitration authority and explorer, b. Ulm, Germany, 1864. From 1876 to 1880 he received his education at Thudicums College, in Geneva, Switzerland. He came to the United States in 1881, and became an office boy for Adolph Bernheimer and Company, dry goods wholesalers, in New York city. In 1907, after holding several responsible positions under successive reorganizations of the firm, he was made its president, and in 1928 he was elected chairman of the board of the Bear Mill Manufacturing Company.

Bernheimer was appointed chairman of the Committee on Arbitration of the New York Chamber of Commerce in 1911. He served also on the arbitration committee of the American Arbitration Association. His work in adjusting controversies involving

large sums won him national reputation as an authority on arbitration, and led to his becoming known as "the father of commercial arbitration." His policies on this subject were adopted by the International Conference of Chambers of Commerce (held at Paris, in 1914), by the Buenos Aires Chamber of Commerce, and by the New York State Bar Association. As a member of the Van Tuyl Commission for the Revision of the Banking Laws of New York State, in 1913, he was instrumental and cooperated in such revision of the New York State banking laws.

Bernheimer was partly responsible for the formulation of the law under which the New York State Land Bank was created, and he cooperated in the passage of the New York State Arbitration Law in 1920, as well as of the Federal Arbitration Law signed on February 12, 1925, by President Calvin Coolidge and enforced from January 1, 1926 on. The Federal Arbitration Law, especially as regards interstate and foreign trade, enables the average merchant to settle every-day trade disputes through orderly, quick and inexpensive arbitration, under the guidance and guardianship of the courts; this eliminates useless and costly litigation, and enables small or poor merchants who can not afford either the time or expense involved in protracted litigation to secure the settlement of their disputes or complaints. Other features of the Bernheimer arbitration policies which have become part of the enacted federal and state laws are: nominal costs; no interference with the merchant's daily work; substantial justice within a short time; no tying up of the merchant's funds; continued maintenance of business friendships through avoidance of court litigation; the power of federal or state courts to enforce agreements for arbitration, with such procedure definitely laid down. The state of New Jersey also enacted an arbitration law which embodies many of the principles and policies fostered by Bernheimer.



Charles L. Bernheimer (inset) and reproduction of dinosaur footprints he discovered in the Arizona "Bad Lands"

Between 1915 and 1923 Bernheimer made eight intensive exploration trips in the sparsely inhabited regions of the American Southwest, including the so-called "Bad Lands" of northern Arizona and of southern Utah, for the American Museum of Natural History, in New York city. On most of these trips he was accompanied by John Wetherill, of Kayenta, Ariz., United States Government Custodian of Rainbow Natural Bridge and Cliff Ruins; Ezekiel Johnson, of Blanding, Utah, United States Government custodian of national monuments and of natural bridges in White Canyon; and Earl H. Morris, archeologist and curator of the American Museum of Natural History of New York city at the excavations of prehistoric sites in Aztec, N. M. He discovered previously unknown cliff ruins, as well as dinosaur tracks which were pronounced the most perfect specimens ever found. His *Rainbow Bridge* (Garden City, N. Y., 1924 and 1926) is a record of these expeditions, especially those of the years from 1919 to 1923. He also explored in Guatemala, Yucatan and southern Mexico, making two trips under the auspices of the Smithsonian Institution and the Carnegie Institute.

Other works by Bernheimer are: *A Business Man's Plan for Settling the War in Europe* (New York, 1915), a volume published in seven languages, and based on his experiences in promoting arbitration; and *The Advantages of Arbitration* (Philadelphia, 1926, reprinted from vol. 124 of the *Annals of the American Academy of Political and Social Science,* March, 1926).

Bernheimer is a director and trustee of banks, as well as of several social organizations, including the Baron de Hirsch Fund. He is an officer and member of various art, educational, civic and philanthropic societies. In 1913, he was one of the three men who organized the Fusion movement which resulted in the election of John P. Mitchell as mayor of New York city.

ABRAHAM I. SHINEDLING.

BERNHEIMER, CHARLES SELIGMAN, social worker, b. Philadelphia, 1868. After studying at the University of Pennsylvania, from which he received the Ph.B. degree in 1887 and the Ph.D. degree in 1896, he became a writer for the *Jewish Exponent* of Philadelphia and for Philadelphia newspapers. He was business secretary of the Jewish Publication Society of America from 1890 to 1906, and then served as assistant head worker at the University Settlement of New York city from 1906 to 1910. From 1910 to 1919 Bernheimer was superintendent of the Hebrew Educational Society of Brooklyn. From 1919 to 1921 he was associated with the Bureau of Jewish Social Research and the Metropolitan League of Y. M. H. A.'s.

Since 1921 Bernheimer has been a member of the staff of the Jewish Welfare Board, becoming its director of studies; he has been a member of the editorial board of its publication *The Jewish Center* since 1922, and its managing editor since 1927. Bernheimer has served on the editorial board of the *Jewish Social Service Quarterly* since 1935. In 1932 he was president of the

National Association of Jewish Center Workers, and is a member of its program committee.

Bernheimer wrote *The Russian Jew in the United States* (Philadelphia, 1905), and was co-author of *Boys' Clubs* (with J. M. Cohen; New York, 1914). His articles on Jewish education and on sociological subjects include: "Summary of Jewish Organizations in the United States" (in *American Jewish Year Book,* 1900-1, pp. 496-506); "Jewish Immigration" (in *University Settlement Studies,* October, 1906); "Lower East Side Dwellers" (*ibid.,* March, 1908); "The Shirt Waist Strike" (*ibid.,* 1910); "The Jewish Immigrant as an Industrial Factor" (in *Annals of the Academy of Political Science,* March, 1909); and "Jewish Americanization Agencies" (in *American Jewish Year Book,* vol. 23, 1921-22, pp. 84-111). From 1922 to 1939 he contributed articles to *The Jewish Center.*

BERNSON, EDITH JANE (née Simons; known also as Dolly Bernson), aviatrix, b. Bridgewater, Mass., 1897. She was the first Jewess in New England who was granted a Department of Commerce pilot's license (1929), and her career as an aviatrix continued until 1935. In the American Air Races held at Miami, Fla., in 1934, she came in second, and won the first place money prize in the Women's Race (the Amelia Earhart Race) held at Cleveland, Ohio, in August, 1935, under the auspices of the National Aeronautic Association. Although Mrs. Melba Gorby Beard, of Pasadena, Cal., was awarded the Amelia Earhart Trophy at this race and was officially credited with first place, Mrs. Bernson was awarded the first place prize money and was later adjudged to have been the winner by over three minutes of flying time, an error having been made in the calculations. After her marriage to Bob Bernson in 1917, she settled in Brookline, Mass., and later in Lincoln, Mass. In September, 1934, she was elected governor of the New England Section of the Ninety-Nine Club (the National Organization of Women Pilots, affiliated with the Women's National and International Aeronautics Association), serving for one year. She is president of the Atlantic Airways Co. of Boston, and treasurer of the Sterling Laundry Co., of Boston and Chelsea, Mass.

BERNSTAMM, LEOPOLD BERNHARD, sculptor, b. Riga, Latvia (then Russia), 1859; d. Paris, 1939. He studied in St. Petersburg (Leningrad) at the Imperial Academy of Fine Arts, and in 1883 made a number of busts of celebrated Russians, establishing his reputation as a portrait sculptor.

During his sojourn in Italy in 1884 he exhibited in Rome his *Neapolitan Fisherman, David* and *Head of a Monk,* all of which received high praise. The following year he settled in Paris, where he soon became famous for his portrait busts of eminent Frenchmen. In 1890 he exhibited at the galleries of George Petit; thereafter he gave yearly shows at the salons of the Champs-Elysées. In 1896 he was called to St. Petersburg to make busts from life of Nicholas II and the czarina. For the Paris Exposition of 1900 he finished a group intended for the czar: *Peter the Great Embracing Louis XV.* Some of his works were bought by the czar, others by the Italian government.

Bernstamm was awarded a silver medal by the jury of the Paris Art Exposition in 1900, a gold medal at the Paris World's Exposition in 1900, and a gold medal at the Colonial Exposition of 1906. He was appointed a chevalier of the French Legion of Honor in 1891, and a commander in 1908. In 1908 he was named commander of the order Sainte-Anne de Russie. Three years later he was granted the order of St. Vladimir. He served as director of the Musée Grévin in Paris.

Among the artist's many works, some of the more noteworthy are: *The First Arrow; The Executioner of John the Baptist; Christ and the Woman;* and statues of Anton Rubinstein (located at the Leningrad Conservatory of Music), Hector Berlioz (Monte Carlo), Renan (Versailles), Sarah Bernhardt, and Peter the Great (Leningrad).

Lit.: Bernstamm, Serge, *Léopold Bernstamm: sa vie—son oeuvre* (1913).

BERNSTEIN, AARON (pseudonym, Rebenstein), popular writer on political and scientific topics, b. Danzig, 1812; d. Berlin, 1884. After having received a traditional Talmudic education, he went to Berlin at the age of twenty; there, by his own efforts, he made himself familiar with the entire German literature. For some years he had an antiquarian bookshop in Berlin, but he gradually abandoned this to devote his time to writing. His earliest works, which were published under his pseudonym, included a translation of the *Song of Songs* (1834), *Novellen und Lebensbilder* (1840) and a treatise on the rotation of the planets (1843).

In 1843 he began his career as a political journalist with a sensational anonymous pamphlet, *Zahlen frappieren,* defending the Prussian ministry of finance against an attack by Bülow-Cummerow. In 1849 he founded at Berlin the *Urwählerzeitung,* a monthly which advocated political reform; when this was suppressed in 1851 he founded the *Berliner Volkszeitung,* in which for several decades he wrote the leading editorials. Through this he became a leader of the German Democratic movement, and throughout his career he was an advocate of the complete emancipation of the German Jews. His political essays have been gathered into the three-volume collection, *Revolutions- und Reaktionsgeschichte Preussens und Deutschlands von den Märztagen bis zur neuesten Zeit* (1883).

Bernstein was a leading spirit in the Reform Movement among German Jews. One of the founders of the Berlin Reform Jewish community, he was for many years its preacher, and the prayer-book adopted by it was written by him and Sigismund Stern. He was the editor of the monthly *Reformzeitung,* which was first published in 1847. He wrote two stories depicting every-day Jewish life, *Vögele der Maggid* and *Mendel Gibbor* (1858-59). Intended as they were for Jewish readers, they follow the peculiar idioms and mannerisms of the German Jew of the time so faithfully as to be virtually dialect novels.

Bernstein's contributions to the scientific field won him the acclaim of such a scientist as Alexander von Humboldt. He invented a method for sending two telegraph messages simultaneously over a single wire, also an automatically closing gate for railway crossings. His numerous scientific essays which appeared

in the *Volkszeitung* were collected and published as *Naturwissenschaftliche Volksbücher* (21 vols., Berlin, 1867-68, revised 1899). He received the Ph.D. degree from the University of Tübingen in 1876.

HANS MÜHSAM.

Lit.: Geiger, *Jüdische Zeitschrift,* vol. 7, p. 223 et seq.; Bernstein, Julius, *Erinnerungen* (1913).

BERNSTEIN, ALINE (née Frankau), designer of stage settings and costumes, b. New York city, 1882. Her father, the actor Jacob Frankau, opposed her ambition to become an actress, so instead she took up portrait painting. In 1915, when a group at the Henry Street Settlement established the Neighborhood Playhouse as an experimental theatre, Mrs. Bernstein joined in the work and designed the sets for most of the Playhouse productions.

Impressed by her ability, the New York Theatre Guild engaged Mrs. Bernstein to design sets for several plays, including *Reunion in Vienna* and *Ned McCobb's Daughter.* She also designed costumes for Max Reinhardt's *The Miracle,* and for several of the revivals staged by the Civic Repertory Theatre, including *Camille* and *Romeo and Juliet* in 1930. Other producers employed her in such productions as *The Animal Kingdom* (1930); *The Children's Hour* (1934); *To Quito and Back* (1937); and *The Male Animal* (1940). Aline Bernstein is also author of the novel, *The Journey Down* (1938).

Lit.: Who's Who in the Theatre (1936) 286-87; *Theatre Arts Monthly,* Feb., 1937, pp. 120-25.

BERNSTEIN, ARNOLD, shipping magnate, b. Germany, 1890. He was a German artillery captain during the World War, gaining the Iron Cross for heroic service within the first six weeks of hostilities. A minor shipping operator following the war, about 1925 he designed a freighter with automobile elevators to ship American-made automobiles to Europe uncrated and unscratched. Bernstein's new "floating garages" soon carried sixty per cent of the American automobiles exported to Europe, with a saving of $300 on each car.

In 1932, when tourist trade had dropped sharply because of the depression, Bernstein conceived the idea of constructing single-class, minimum-comfort tourist cabins on three of his automobile-carrying boats. In three years Bernstein had made enough money to purchase the Red Star Line. In February, 1937, on a visit to Germany, he was arrested on a charge of violating the Reich's currency laws. He was sentenced to prison, and fined $400,000, which was paid by giving the government-controlled Hapag-American line all his shipping interests. Soon afterwards his twenty-one-month-old Palestine Shipping Co. went into receivership. The steamer *Tel Aviv,* which had sailed between Palestine and Europe under a Jewish command with a completely Jewish crew, was sold.

In 1939, after completing a two-year prison term, he came to the United States and re-entered the transatlantic trade with a firm known as the Arnold Bernstein Shipping Co.

BERNSTEIN, ARYEH LEIB, chief rabbi of Galicia, b. Brody, Poland, 1708; d. Brody, 1788. He was rabbi in Zbaraz, but soon returned to Brody, where, after the edict of 1775 instituting the office, he became chief rabbi of Galicia (1776-86). As such, he was a typical representative of the old autocratic Kahal rulers, and by his tax policy aroused the discontent of almost all the Galician communities. Originally a wholesale merchant, he not only monopolized the entire grain trade of Brody, then the greatest commercial city of Galicia, but also held almost all the leases of the Jewish taxes. His rule was so unpopular with the Jews of the province that the government did not venture to appoint a successor to him.

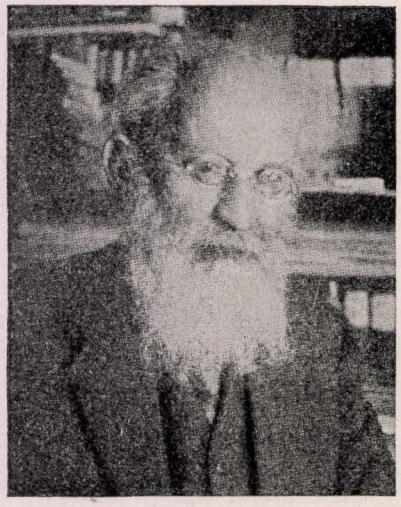


Aline Bernstein

Lit.: Gelber, N. M., *Aus zwei Jahrhunderten* (1924) 14-37.

BERNSTEIN, BÉLA, rabbi and historian, b. Várpalota, Hungary, 1868. He distinguished himself as a student at the Jüdisch-theologisches Seminar in Breslau and received his Ph.D. degree at the University of Leipzig. His first pulpit was at Szombathely (1894), whence he was called to Nyiregyháza (1909), where he has been chief rabbi ever since. Bernstein's writings, in Hungarian and German, include numerous widely adopted text books. His favorite subjects are Jewish contributions to Hungarian progress and history, and kindred patriotic themes; Bahya ben Asher's Biblical exegesis; and a study of "tolerance taxes" imposed upon Hungarian Jewry. He is vice-president of the Rabbinical Seminary of Budapest.

An eloquent preacher and a prolific contributor to current periodicals, Bernstein is the author, among other books, of *Die Schrifterklärung des Bachja ben Ascher ibn Chalaw und ihre Quellen* (1891), *1848 és a magyar zsidók* (1906), *Die Toleranztaxe der Juden in Ungarn (1900), Die Agunafrage im Lichte des Weltkrieges,* also *A jogakadémiai tanár és a zsidó erkölcs* (1917), *Jókai és a zsidók* (1925), *Zsidó honvédek a szabadságharcban* (1926), *Háftórák* (1928), as well as many brochures, pamphlets, and syllabi.



Eduard Bernstein

BERNSTEIN, BENJAMIN ABRAM, professor of mathematics, b. Posvol, Russia (now Lithuania), 1881. Coming to the United States at the age of ten, he studied in Baltimore and in 1905 graduated from Johns Hopkins University. In 1907 he became instructor of mathematics at the University of California; he was appointed professor in 1928. He is a member of the board of editors of the university's mathematics publications. In 1917 he was named associate secretary of the American Mathematical Society.

He is the author of *A Set of Four Independent Postulates for Boolian Algebra* (1916); *Operation With Respect to which the Elements of a Boolian Algebra Form a Group* (1925); *Sets of Postulates for the Logic of Propositions* (1926); *Modular Representation of Finite Algebras* (1928); and *Whitehead and Russell Theory of Deduction as a Mathematical Science* (1931), all published at the University of California.

BERNSTEIN, EDUARD, anti-Marxian Socialist theoretician and writer, b. Berlin, 1850; d. Berlin, 1932. An employee in a bank, in 1872 he joined the Social Democratic party, to the activities of which he devoted the remainder of his life. In 1877, in accordance with the principles of the party, he severed his relations with the Jewish community.

He was banished from Germany by the anti-Socialist law of 1878 and spent twenty-three years in exile, living up to 1890 in Switzerland, where he edited the *Sozialdemokrat,* and from that time on in London. In 1901 he was permitted to return, and served in the Reichstag from 1902 to 1906, from 1912 to 1918, and from 1920 to 1928. Toward the end of his life he returned to Jewish affairs, appearing for the first time on the platform of a Jewish meeting for promoting a workers' Palestine, at the age of seventy-four. After that he became greatly interested in Jewish life.

Bernstein's chief claim to fame in the history of Socialist thought is the founding of the school of "revisionism," which challenges the extreme doctrines of Karl Marx. In *Voraussetzungen des Sozialismus und die Aufgaben der Sozialdemokratie* (Stuttgart, 1898-99; *Evolutionary Socialism,* New York, 1909) Bernstein rejected the orthodox Marx view that the middle strata of society were disappearing, that they were being forced into the ranks of the proletariat, and that eventually almost the entire population would consist of pauperized wage-slaves who would easily overthrow the few super-capitalists controlling the social structure. Bernstein produced a great wealth of statistical data to demonstrate that the middle classes were not disappearing. In opposition to the Marxists, who drew their revolutionary conclusions from their belief in the inevitable collapse of the capitalistic system, Bernstein urged that the old revolutionary terminology of Marx be abandoned and that the Socialist Party frankly come out as a democratic party of reform.

From 1901 to 1914, as editor of the *Sozialistische Monatshefte,* Bernstein gave vigorous expression to his views. He emphasized the importance of cooperative associations, and urged that the Socialists work with other parties.

Bernstein's criticism stirred up violent controversies within the Socialist camp, particularly within the German Social-Democratic Party. Though officially his theories were condemned, the practice he advocated was gradually adopted by the Socialist parties the world over.

At the outbreak of the World War Bernstein took a pacifist stand, splitting with the majority of his party, which supported the government. He joined the Independent Social Democratic Party although it was composed of left-wing Socialists. At the close of the War he returned to the majority party, serving in the Reichstag until 1928.

Bernstein's interest in Jewish affairs, dormant for forty years, was rekindled by the wartime plight of the Jews. In *Von den Aufgaben der Juden im Weltkrieg* (1917) he expounded the idea that the Jewish mission was to work for an international understanding among mankind and for social reform. In 1919 he became affiliated with the Poale Zion movement. He later joined the Committee for Labor Palestine and the German Pro-Palästina-Komitee.

His principal works, in addition to those already cited, include: *Erinnerungen eines Sozialisten* (Berlin, 1918; published in English under the title *My Years of Exile,* London and New York, 1921); *Zur Theorie und Geschichte des Sozialismus* (Berlin, 1901); *Von der Sekte zur Partei* (Jena, 1911); *Ferdinand Lassalle* (Berlin, 1919); *Die deutsche Revolution* (Berlin, 1921); *Sozialismus und Demokratie in der grossen englischen Revolution* (4th ed., Berlin, 1922; English translation, *Cromwell and Communism,* London, 1930); *Der Sozialismus einst und jetzt* (Berlin, 1923).

MAX NOMAD.

Lit.: Bernstein's autobiography: *Erinnerungen eines Sozialisten* (1918; English translation, 1921); Kautsky, Karl, *Bernstein und das sozialdemokratische Programm* (1899).

BERNSTEIN, ELSA PORGES (pseudonym, Ernst Rosmer), poetic dramatist. At first an actress, she turned to play-writing, her most important work being *Die Königskinder* (1895), which Humperdinck made into an opera in 1908. Other works were *Dämmerung* (1893); *Themistokles,* a tragedy (1897); *Johannes Herkner* (1904); and *Achill,* a tragedy (1910).

BERNSTEIN, HEINRICH AGATHON, explorer, b. Breslau, 1828; d. on one of the Moluccan islands, 1865. He explored the Moluccas and New Guinea for the Dutch government. The reports of his explorations were published in the *Berliner Zeitschrift für Erdkunde* (1865) and in Petermann's *Mitteilungen* (1873).

BERNSTEIN, HENRY LÉON GUSTAVE CHARLES, playwright, b. Paris, 1876, the descendant of a family of bankers. After studying at the Paris and Cambridge universities he began to write for the theatre, making his debut in 1900 with *Le Marché.*

He is considered one of the leading French dramatists of his generation. His talented, impulsive nature is curbed only by his brilliant intellect. His dialogue is vivid, fluent and unconstrained, and there are few who are superior to him in the mechanics of the dramatic art. Particularly he has the knack of presenting oft-told stories so that they appear fresh and new. He has written on a Jewish theme twice, historically in the dramatic comedy *Judith* (1922), socially in *Israël,* a play against anti-Semitism (1908). Bernstein's inner Jewish consciousness is nobly revealed.

Among his works are the comedies *Joujou* and *Le détour* (1902), and the dramas *Le berrail* (1904); *Samson* (1907); *Le secret* (1913); *L'élévation* (1917); *La galerie des glaces* (1925); *Félix* (1926); and *Le venin* (1927). More recent productions are *Mélo* (1930); *Le jour* (1931); *Le bonheur* (1933); *Espoir* (1934); *Le coeur* (1935); *Le voyage* (1937); and *Elvire* (1940).

Bernstein served for a time as director of the Théâtre du Gymnase, and in 1923 was made an officer of the French Legion of Honor. He received from Premier Mussolini's hand the award of the Order of St. Maurice and Lazare, but in 1938, following the enactment of Italy's "Aryan laws," the playwright returned the decoration as a protest against "persecution in the name of racism." In 1940, after the German capture of Paris, Bernstein escaped to the United States.



Henry L. Bernstein



Herman Bernstein

Lit.: Allary, Jean, "The Dramas of Henry Bernstein and the Worship of Strength," *Fortnightly Review,* vol. 108 (1920) 301-7; Gilbert, Pierre, "Le Juif dans le théâtre de M. Bernstein," *Revue critique,* vol. 16 (1912) 427-48.

BERNSTEIN, HERMAN, diplomat, author and journalist, b. Neustadt-Schirwindt (Vladislavov), Russia, 1876; d. Sheffield, Mass., 1935. He began to write shortly after arriving in the United States in 1893. His enterprise and the verve with which he phrased his articles so recommended themselves to the editors of the New York *Times* that, in 1908, he was assigned to interview foreign celebrities. Later, as special European correspondent for the same newspaper, he was refused a Russian visa because his dispatches had incurred the displeasure of certain officials.

Severing his connection with the *Times* in 1912, he founded (1913) the Yiddish daily, *The Day,* and served as its editor until 1916. For two and one-half years following he edited the *American Hebrew.*

Bernstein visited Europe in 1915 and 1916 to study the conditions of the Jews in the war-stricken areas. Returning to Russia in 1917 as special correspondent of the New York *Herald* for the purpose of describing the revolution, he uncovered the "Willy-Nicky" correspondence consisting of sixty-five secret and intimate telegrams exchanged by Kaiser Wilhelm II and Czar Nicholas II during the years 1904, 1905, 1906 and 1907. Bernstein brought this correspondence out of Russia and published it in Paris, London and New York, with a written foreword by Theodore Roosevelt. This feat was described by Lord Northcliffe as "one of the greatest journalistic coups of our time," and attracted widespread attention.

As war correspondent for the *Herald,* Bernstein traveled to the Czechoslovak front in the Ural region (1918) and followed the American Expeditionary Force in Siberia. Further visits to Russia were barred by the Soviet government in 1920 because of written exposés of conditions in that country. While a correspondent of the *Herald* at the Versailles Peace Con-

ference in 1919 Bernstein made an investigation of the pogroms in Poland, and later represented the Joint Distribution Committee in Yokohama and Siberia. In America again, he brought suit against Henry Ford for libel as a result of anti-Semitic articles in the *Dearborn Independent* and received a personal apology and general retraction of the articles. From 1925 to 1929, he was editor and contributing editor of the *Jewish Tribune.*

Appointed by President Herbert Hoover as Minister to Albania in 1930, he negotiated the naturalization (1931) and extradition (1932) treaties between the United States and that country. His last editorship was that of the enlarged edition of the *Jewish Daily Bulletin* (1933-34).

Bernstein's writings include *The History of a Lie* (1921), in which he exposed as a clumsy forgery the so-called *Protocols of the Wise Men of Zion; The Flight of Time,* a volume of verse; *In the Gates of Israel; Herbert Hoover, the Man Who Brought America to the World; The Road to Peace; Can We Abolish War?* and *Celebrities of Our Time,* a compilation of articles written by him for the *Times.* He wrote also a number of plays, and translated from the Russian works of Tolstoi, Chekhov, Gorky and Andreyev. In 1934, he received the grand cordon of the Order of Skanderberg, an Albanian decoration.

HENRIETTA SCHMERLER.

BERNSTEIN, HILLEL, novelist and journalist, b. Russia, 1896. At the age of eighteen months, he was brought to the United States by his parents, who settled in New York city. Here he attended the public schools, but after his fourteenth year he left school. After two years spent as a farm-hand, Bernstein entered the field of journalism, securing work on a newspaper. During the World War he served in the United States Navy (1917-18). After the War he became a member of the staff of the New York *Evening Sun* (1918-24); in the latter year he went to Paris, where he served until the early part of 1929 as a member of the staff of the Continental edition of the Chicago *Tribune.* In 1929 he returned to New York city, where he has since devoted himself to the writing of fiction.

Bernstein wrote *L'affaire Jones* (New York, 1934), an amusing satire on French customs, manners and politics, and *Choose a Bright Morning* (New York, 1936), a satire on dictators.

BERNSTEIN, HIRSCH (known also as Zvi Hirsch Bernstein), journalist and publisher, b. Vladislavov, government of Suvalki, Russia, 1846; d. Tannersville, N. Y., 1907. At an early age he contributed to the Hebrew periodicals *Hamaggid, Hakarmel* and *Halebanon.* He emigrated to New York city in 1870, and immediately, with the assistance of H. Gersoni, who knew the art of setting type, founded *Die Post,* the first Yiddish periodical in America; this periodical continued in existence for six months. In April, 1871, encouraged by his financial success, and with the collaboration of Jacob Cohen, he began to publish a periodical in four languages, Yiddish, Hebrew, German and English, entitled *Hebrew News.* This was short-lived, and in the same year he launched another publication, the weekly *Hatzofeh Baaretz Hahadashah* (The Watchman in the New Land). This was the first modern Hebrew weekly in the United States; it survived for five years.

Having failed as a publisher, Bernstein engaged in banking, became rich and afterwards lost his fortune as proprietor of the Rumanian Opera Hois in New York city. He then reengaged in banking and engaged in the real estate business as well, and prospered once more. In 1904 he published in *Yalkut Maarabi* an article, "Hayahaduth Vehayehudim Benew-York" (Judaism and the Jews in New York). He was one of Judah David Eisenstein's collaborators in the editing of the *Otzar Yisrael* encyclopedia, and was treasurer of the Hebrew Encyclopedia Publishing Company, which published it.

BERNSTEIN, IGNACY, bibliophile and student of folk-lore, b. Winnitza, Podolia, Poland, 1836; d. Brussels, Belgium, 1909. He wrote *Jüdische Sprichwörter und Redensarten,* with a Yiddish text and a German translation (Warsaw, 1908), and a supplement to it, *Erotica et Rustica* (Warsaw, 1908-9). At his death, he donated his library of folk-sayings containing about 7,000 volumes to the Cracow Academy. He had issued a catalogue of it in 1900.

BERNSTEIN, JULIUS, physiologist, son of Aaron Bernstein, b. 1839; d. Berlin, 1917. He became professor of physiology at the University of Heidelberg in 1869 and at the University of Halle in 1873. He regarded the physiology of nerves and muscles as essentially an electro-biological series of phenomena. His most important work is *Untersuchungen über den Erregungsvorgang im Nerven-und Muskelsystem.* A list of major works by Bernstein was published in the *Untersuchungen aus dem physiologischen Institut in Halle.* He delivered a noteworthy address on the mechanistic and vitalistic conceptions of life manifestations.

BERNSTEIN, KARL ILYICH, jurist, b. Odessa, 1842; d. Berlin, 1894. He studied at the University of Berlin and was the first Russian Jew to be graduated as doctor of law from the university (1864). He returned to Russia in 1868 to practise law, and was appointed instructor of Roman law at the University of St. Petersburg in 1871. He then went back to Berlin, where in 1878 he became instructor, and in 1887 assistant professor in Roman law. He was likewise director of the Institute of Roman Law, which was affiliated with the University of Berlin and was especially established for Russian students, thereby operating as the intellectual intermediary between Russia and Germany. *Zur Lehre von dem alternativen Willen* (Berlin, 1878) and *Zur Lehre vom römischen Voraus* (Berlin, 1894) are the most important of his books, which are devoted almost entirely to Roman law. In 1881 he was a member of the Berlin emergency committee for the care of the fugitives from the Russian pogroms.

BERNSTEIN, LENA, aviatrix, former holder of the women's endurance and distance flight records, b. Russia; d. Biskra, Algeria, 1932. In May, 1930, Mlle. Bernstein, who had left her native country and settled



Lena Bernstein

in France, where she studied aviation, set a world's endurance record for women at Le Bourget field, Paris, by remaining in the air in flight for thirty-five hours and forty-six minutes; she had previously, in August, 1929, set a world record for distance in a light airplane on a trans-Mediterranean flight of 1,526 miles from Istres flying field, near Marseille, France, to Sidi Barrani, near Solum, Egypt. In the same year, 1929, she also set a world's distance record on a flight from Istres field to Cairo, Egypt, a distance of 1,460 miles. In November, 1930, she unsuccessfully attempted a flight from Le Bourget field to Tokyo, Japan, and later that same month she was hurt when her plane crashed at Baghdad, Iraq. Another attempt, in May, 1931, to break the women's world distance record for straight-line flying in a small monoplane, on a flight from Istres field to Egypt via Crete, ended in failure when she crashed and was severely injured before reaching her goal. Another unfortunate plane accident resulted in her death at Biskra, Algeria, in June, 1932, while she was preparing to recapture her world's distance record.

BERNSTEIN, LUDWIG BEHR, social service worker, b. Mitau, Russia (now Latvia), 1870. He began his education at the Mitau Gymnasium, continuing at New York and Columbia Universities after his arrival in the United States in 1892. A teacher in the New York city grammar schools and in De Witt Clinton High School, he became managing director of the Hebrew Sheltering Guardian Orphan Asylum in 1903, serving for fifteen years. While acting in this capacity he organized and developed one of the largest cottage home plans in the country for the care and education of dependent children; he also organized and developed the first comprehensive Jewish foster home bureau, known as the Home Bureau of the Hebrew Sheltering Guardian Society.

As executive director of the Bureau of Jewish Social Research in New York he conducted important surveys of child welfare and juvenile delinquency in the Jewish communities of Chicago (1919), Philadelphia (1919), and New York (1920). Having moved to Pittsburgh in 1921, he assumed office as executive director of the Federation of Jewish Philanthropies of that city.

Since 1925 Bernstein has been associated also with the University of Pittsburgh as lecturer in the department of sociology; since 1928 he has been special lecturer on child care at the Graduate School of Jewish Social Work in New York city.

Bernstein is the author of numerous articles in the *Proceedings of the New York State Conferences of Social Work* and in the *Proceedings of the National Conferences of Social Work*. Works published in book form include: *The Order of Words in Old Norse Prose* (New York, 1897); *How 500 Children Live and Learn* (New York, 1914); and *Questions and Suggestions With Regard to Child Care in Institutions and Agencies* (New York, 1918).

BERNSTEIN, MAX (pseudonym, Silas Marner), writer and lawyer, b. Fürth, Bavaria, Germany, 1854; d. Munich, 1925. A brilliant trial lawyer, he served in such important political cases as the Harden-Eulenburg and Fechenbach trials. He wrote numerous plays, mostly comedies, including *Mädchenstraum, Herthas Hochzeit* and *D'Mali,* and also a number of short stories. For sixteen years he was a theatrical critic in Munich, and was among the first to point out to German audiences the merits of Ibsen, Björnsen and Hauptmann. His wife was the writer, Elsa Bernstein. Bernstein renounced Judaism.

BERNSTEIN, NATHAN OSIPOVITCH (NIKOLAI), physician and author, b. Brody, Poland, 1836; d. Odessa, 1891. He was educated by his grandfather, the great Talmudist Solomon Eger, and attended the University of Moscow. He practised medicine at Odessa, and later lectured on physiology at the university there (1865-71). Though his eminence

as a scientist was acknowledged, he could not, as a Jew, obtain a professorship at the university; nor could he be promoted by the government to the assistant professorship which he unofficially assumed in 1871. He succeeded Leo Pinsker as editor of the Russian Jewish newspaper *Zion,* which aimed to introduce the Jews to Russian culture.

BERNSTEIN, NIKOLAI DAVIDOVICH, writer on the history of Russian and Oriental music, b. Mitau, Latvia (then Russia), 1876. He is the author of monographs on the noted Russian composers Glinka, Tchaikovsky and Rubinstein. His works, some of which are written in Russian and others in German, include *Russlands Theater und Musik zur Zeit Peters des Grossen* (Leipzig, 1904) and a history of Russian music since Peter the Great. In 1921 he founded at Leningrad the Institute for Teaching Music to the Masses. He assumed the editorship of the periodical *Music and Theatre* (Russian).

BERNSTEIN, PEARL, civic worker, b. New York city, 1904. After graduating from Barnard College in 1925, she worked for three months for the Citizens Union. In 1926 she became secretary of the municipal affairs committee of the New York City League of Women Voters. She began to attend all the meetings of the city Board of Estimate, and to win attention by her pertinent and searching objections to unnecessary items in the budget and by her insistence on spending for municipal advancement. As a consequence, when the La Guardia administration came into office in 1934, she was appointed secretary to the new Board of Estimate and Apportionment. She held this position until 1938, when she became administrator in the Board of Higher Education, New York city. In 1929 she married Dr. Louis W. Mack.

BERNSTEIN, PHILIP S., rabbi, b. Rochester, N. Y., 1901. After graduating from Syracuse University in 1921 and from the Jewish Institute of Religion in 1926, he became rabbi of Temple Brith Kodesh of Rochester. Bernstein became chairman of the Committee for International Peace of the Central Conference of American Rabbis, and a member of the executive board of the Conference, of the Zionist Organization of America, and of the American Jewish Congress. He has written articles in various Jewish and secular publications, and has participated actively in the work of the National Conference of Christians and Jews.

BERNSTEIN, SAUL, painter, b. Posvol, Russia (now Lithuania), 1872; d. Baltimore, 1905. He emigrated to the United States in 1888. After several years of struggle, he managed to save sufficient funds to begin his art education at the Maryland Institute, Baltimore, and later at the Art Students' League in New York city. Pursuing his studies in Holland and Paris from 1898 to 1901, he was admitted to the Paris Salon a year later and won high commendation from the French press.

A sojourn in Galicia during the same year (1902) resulted in a number of studies noted for their character and intense feeling. His works, *The Evening Chat, Sabbath Afternoon* and *Mordecai the Tailor,* realistic portraits of Jewish types, reveal the artist's powers of observation and emotional warmth. He was awarded several prizes for his studies portraying Galician Jewry. In 1905, a memorial exhibition of his paintings was held at the Crescent Club in Baltimore.

BERNSTEIN, SERGEI NATANOVICH, mathematician, b. Russia, 1880. He studied at the Sorbonne, in Paris, and at the University of Göttingen, in Germany. He returned to Russia after the 1905 revolution, and in 1917 was appointed professor of mathematics at Kharkov University, in the Soviet Ukraine.

Bernstein is the author of original works on the problems of marginal valuations in partial differential equations. He solved Dirichlet's classical problem by successive transformations of particular curve functions. He has written also on the theory of functions and the calculus of probabilities. Bernstein is a corresponding member of the All-Russian Academy of Sciences and a member of the Ukrainian Academy of Sciences.

BERNSTEIN, SIMON GERSON, Hebrew and Yiddish writer, b. Jekabpils, Latvia, 1884. After receiving his Ph.D. degree from the University of Bern, Switzerland, in 1908, he became secretary of the central committee of the Zionist organization in Leningrad. From 1910 to 1914 he was secretary of the World Zionist Executive at Berlin, and from 1914 to 1919 secretary of the Copenhagen Zionist bureau. In 1921 he became editor of the New York Yiddish periodical *Dos Yiddishe Folk,* the official organ of the Zionists, and a member of the executive committee of the Zionist Organization of America. In addition to numerous articles in Hebrew and Yiddish periodicals, he has written: *Zionism* (Copenhagen, 1915); *Policy of the Rumanian Government Towards the Jews* (Copenhagen, 1916); *Bahazon Hadoroth* (New York, 1928); *Divan of Leo de Modena* (Philadelphia, 1932); *Shomre Hahomoth* (1937). He made a Hebrew translation of Uriel Acosta's *Exemplar Humanae Vitae* (included in *Bahazon Hadoroth*) and a Yiddish translation of Herzl's *Judenstaat.*

BERNSTEIN, THERESA F., artist, b. Philadelphia, 1903. Leaving elementary school before graduation, she entered art school on a scholarship and at the age of twelve gained recognition from the Association of Women Painters and Sculptors when they awarded her first prize for her *In the Elevated;* for *Outing on the Hudson* she was awarded the Shillard Gold Medal in the same year (1915). Her works have been exhibited at museums and art shows in America, Canada, England, France, and South America. While on tour in South America, she displayed her canvas *Lilies of the Field* at the request of the Brazilian government. The French Institute of Arts and Sciences and a number of American art groups conferred honors upon her.

Miss Bernstein belongs to the impressionist school. She employs vigorous line and color effects in her interpretations of contemporary social scenes, and is at her best in the portrayal of group life. Often her work is satirical in effect.

She is an officer in several artists' organizations and,

from 1935-36, she was chairman of the New York Society of Women Artists. She is the wife of William Meyerowitz, an etcher.

BEROCHAH, *see* BENEDICTIONS.

BEROSUS, *see* GREEK WRITERS ON THE JEWS.

BERR, BERR-ISAAC, manufacturer, and communal leader of the Jews of Nancy, France, b. Nancy, 1744; d. Turique, near Nancy, 1828. A disciple of Moses Mendelssohn, Berr stands out as one of the most valiant and persevering leaders in the struggle for the civic and political emancipation of the Jews of France. French citizenship was granted to him even before the French Revolution. Like his father, Isaac Berr, he held the position of syndic (president) of the Jewish community of Nancy, and among his achievements was the building of a synagogue which still exists in that city.

When, under Louis XVI (1774-88), the French minister Chrétien Guillaume de Malesherbes summoned a commission of Jews in order that they might offer suggestions for the improvement of the civic and political condition of all the Jews of France, Berr was the representative from Lorraine. It was perhaps largely through the efforts of this commission that the odious poll tax and other special taxes which the Jews of Metz and of other cities of France had been compelled to pay for some time before this were abolished. Later, Abbé Grégoire, the prelate who was defending the Jews in the National Assembly debates, kept in close touch with Berr.

Berr, himself, in an open letter, brilliantly refuted the anti-Jewish accusations of Monseigneur La Fare, bishop of Nancy. On October 14, 1789, as a deputy from the Jews of Lorraine, Berr appeared before the National Assembly and delivered his great historic plea for the emancipation of the French Jews. When, on November 13, 1791, the Jews of France were finally granted civil equality and full religious liberty, this world-significant event was in great measure due to the wisdom and courage of Berr. With characteristic energy he immediately advocated a plan for rendering the Bible into French, after Mendelssohn's German translation. In this manner Berr planned to help abolish the corrupt German (the Jewish-German dialect, or Yiddish) then in wide use among the Jews in France, many of whom regarded it as of only slightly less sacredness than the original Hebrew of the Bible and preferred it to French for use in the synagogal services. Berr's projected French translation of the Bible, however, was never realized.

Under Napoleon I, Berr was a member of the Assembly of Notables, in 1806, at which he championed reform in the divine service, and of the Great Sanhedrin, in 1807. He was the leader of the Orthodox group, and uncompromising in his stand that a true Judaism was in no way incompatible with a true patriotism to France.

His declining years were spent on his estate near Nancy, "Turique." With the permission of Charles X, he called himself Berr de Turique.

SHERRY MCKENZIE.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 431-40, 448-49, 482-90; Kahn, L., *Les Juifs de Paris pendant la Révolution* (1898) 27-28.

BERR, CHARLES, jurist and French public official, b. Sarreguemines, Lorraine, France, 1844; d. Paris, 1919. After serving for a considerable number of years, beginning in 1870, as an assistant in the office of the attorney general, he was appointed councillor of the Court of Appeals in Paris in 1901, and two years later became president of one of the chambers of this court. This latter office he held until 1916, when he retired to private life, being appointed first honorary president of the court. Berr, who interested himself in Jewish communal affairs, became a member of the Central Committee of the Alliance Israélite Universelle in 1889.

BERR, GEORGES, actor and dramatist, b. Paris, 1867. In 1883 he interrupted his classical studies at the Lycée de Vanves and Lycée de Charlemagne in Paris in order to enter the Conservatoire National de Musique et de Déclamation. Here he completed his studies in 1885. In 1886, Berr, acting in a scene from a comedy, won first prize in an oratorical contest held by the conservatory, and a short time later made his debut as an actor at the Théâtre Français, acquiring from then on a reputation as one of its outstanding comedy and lyrical actors. He acted in many of the most important plays of the period, and in 1893 was elected a member of the Comédie Française.

From 1900 to 1920 Berr served as professor of declamation (elocution) at the conservatory, and in 1914 was appointed a member of its higher council. He resigned from the Théâtre Français in 1925, having served as director of classical studies from 1920 on, in order to devote himself solely to his career as a dramatist. In 1908 he was elected a member and then an officer of the French Legion of Honor. In 1903 Berr married Jeanne Moguard, who acted in the Comédie Française under the name of Jeanne Bertiny.

As a dramatist Berr wrote chiefly comedies, many of them in collaboration with Paul Gavault, Pierre Decourcelle, Louis Verneuil and Marcel Guillemand. His works include: *Les nuits d'Octobre* (Paris, 1891); *Moins Cinq* (1900); *Madame Flirt* (Paris, 1902); *Le Million; Un jeune homme qui se tue; Pour quand on est deux; Pour quand on est trois; L'irrésolu* (Paris, 1903); *L'escapade* (Paris, 1904); *La Carotte* (Paris, 1905); *Mademoiselle Flirt; Les aventures du Corcoran; Le Satyre* (1907); *Oh! Oh! Delphine* (1912); *The Pink Lady* (1911); *Monsieur Dassoucy* (1919); *Miss France* (Paris, 1930); *Maître Bolbec et son mari* (Paris, 1927); *Ma Soeur et Moi* (Paris, 1931; *Meet My Sister,* 1936); *L'école des contribuables* (Paris, 1934); *Mon Crime* (Paris, 1934); *Fontaines Lumineuses* (Paris, 1935); and *Put u Veneciju* (1938).

BERR, HENRI, philosopher, historian and author, b. Lunéville, France, 1863. He secured his education at the École Normale in Paris, and later was awarded the D.Lit. degree. For many years Berr served as professor of rhetoric at several French academies, but since 1920 he has devoted himself to the editing of the numerous volumes of the historical collection *L'évolution de l'humanité,* published by the Bibliothèque de Synthèse Historique in Paris. In 1924 he was elected president of the Centre International de Synthèse.

In 1900 Berr became editor and director of the

Revue de Synthèse, and retained this position after 1931, when its name was changed to *Revue de Synthèse Historique.* He was for years editor of the periodical *Centre International de Synthèse,* and in 1936 assumed the editorship also of the periodical *Science* and of *L'encyclopédie annuelle.* He wrote the following works: *L'avenir de la philosophie* (Paris, 1899); *L'histoire traditionelle et la synthèse historique* (Paris, 1921); *La guerre allemande et la paix française* (Paris, 1919); *La synthèse en histoire* (Paris, 1911); and *En marge de l'histoire universelle* (Paris, 1934).

BERR, JACOB, physician, writer, and champion of Jewish emancipation in France in the last two decades of the 18th cent. He was the nephew of Berr-Isaac de Turique (1744-1828), himself a proponent of the political and civic emancipation of the Jews in France. Berr lived for a time and served as a physician and surgeon in the city of Nancy, France, but after the French Revolution of 1789, removed to the city of Metz, where he practised medicine, and where he died at some unknown date, but at an advanced age. At first he practised only as a master of surgery (*maître en chirurgie*), but later he graduated as a doctor of medicine from the University of Nancy.

Profoundly impressed by the political philosophy of the 18th cent. in France, Berr devoted many years of his life to the civic and political emancipation of the Jews of France, and wrote two noteworthy works on the Jewish problem there, both of them in the spirit of liberality and enlightenment of which he was an advocate. The first of these, *Réflexions sur la lettre d'un citoyen aux gardes citoyens de la ville de Nancy,* was published by Berr at Nancy in 1789 in reply to an anonymous anti-Jewish pamphlet which strenuously opposed the admittance of Jews to the French National Guard. The second, written and published at Nancy in 1790, was entitled *Lettre du sieur Jacob Berr, juif, à Monseigneur l'évêque de Nancy, député à l'Assemblée Nationale.* In this pamphlet Berr urged the granting to the Jews of France of full civic and political equality; he refuted the proposal of his uncle who, while favoring civic emancipation for the French Jews, proposed that they be granted a special status and placed in a special class, with special privileges as Jews and with civil power retained in the hands of the rabbis. Berr wrote also a number of other liberal pamphlets. He was the first Jew in France to marry a non-Jewish woman without giving up his membership in the synagogue.

Lit.: Carmoly, E., *Histoire des médecins juifs* (1844) 204; idem, *Biographie des Israélites en France* (1868); *Revue Orientale,* vol. 2 (1842) 392.

BERR, MICHEL, first Jew to practice law in France, b. Nancy, France, 1780; d. Nancy, 1843. Like his father, Berr-Isaac Berr, he devoted his talents to the cause of Jewish emancipation. He received an exceptionally thorough education, studied Hebrew and German, and, at Strasbourg, law. At twenty the handsome and gifted youth began a long career in letters and public life with the publication, in French, of his *Appeal to the Justice of Nations and Princes.* This pamphlet was a courageous and eloquent plea to the political powers convening at Lunéville to act in behalf of the oppressed Jews of all Europe.

After distinguishing himself in law at Nancy, he went to Paris (1803), where he contributed articles to the *Décade Philosophique.* In 1806, together with his father, he was chosen a member of the First Assembly of Notables convoked by Napoleon. The two Berrs were among the most brilliant lights of this assemblage. A year later the young man was made secretary of the Grand Sanhedrin. In recognition of his position, as well as of his translations into French of the Hebrew poems written by Kargan, Cologna and Meyer in honor of the emperor, he was called to public office in the new kingdom of Westphalia. The University of Göttingen now elected him a member.

Having returned to Nancy in 1809, he entered public office there, but in 1813 left once more for Paris, where he now directed all his efforts and attention to literature. The *Mercure de France,* the *Mercure Étranger,* and the *Magasin Encyclopédique* published his contributions. He lectured on German literature in 1816, and received official recognition of his ability in this field when in 1817 he was appointed translator of German papers at the foreign office; this position he held until 1823, when it was abolished. In 1837 he again returned to Nancy, where he lived quietly until the end.

In the field of Judaism, Berr wrote on Maimonides, Job, and Rabbinism. Graetz says that "in him for the first time the Jewish and French spirit met in harmonious combination." SHERRY MCKENZIE.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 460-61, 482, 500-1, 527; *Revue Orientale,* vol. 3 (1843-44) 62-74, 122-34; *Archives Israélites,* vol. 4 (1843) 721-27; vol. 5 (1844) 109-16, 168-80.

BERR DE TURIQUE, JULIEN, author and novelist, b. Paris, 1863; d. Paris, 1923. In 1912, after serving for a number of years as director general of the Bureau of Historical Monuments in the French Ministry of Fine Arts, Berr de Turique was appointed inspector general of this bureau. He was also a chevalier of the French Legion of Honor and an officer of public instruction.

Many of his short stories, comedies and novels were extremely popular throughout France in the last decade of the 19th and the first decade of the 20th cent. Aside from the two novels *Le mari rêve* (1898) and *La mort de l'énigme* (1908) and the shorter work *Le meuble florentin* (1892), his principal plays and comedies included: *Les demoiselles* (1887); *Crise conjugale* (Paris, 1896); *Un homme aimé* (1886); *Le rez-de-chaussée* (1891); *Madame et monsieur* (1899); *Le supplice du silence* (1902); *Château historique* (Paris, 1901, in collaboration with Alexandre Bisson); *Les trois anabaptistes* (Paris, 1904, with Bisson); *Le maroquin* (Paris, 1904); *Les plumes du paon* (Paris, 1907, with Bisson); *Doctoresse et couturier* (Paris, 1919); *Le double piège* (Paris, 1921); *La menace* (Paris, 1921); *Le meilleur des hommes* (Paris, 1921); and *Mariée* (Paris, 1923).

BERSHADSKI, ISAIAH (originally Domashewitzki), novelist, b. Zaimishtzi, near Grodno, Poland, 1871; d. Warsaw, 1908. Forced to earn a living at the age of sixteen, he came to Bialystok, where he gained a scanty income as an instructor of Hebrew, devoting

his leisure time to the study of Russian and German literature. In 1895 he went to Baku, where he secured employment as clerk, but, dissatisfied with the business world, left for Yekaterinoslav, and settled there as a teacher of Hebrew. His first novel, *Been Mattarah* (Without Aim), appeared in 1899, and in the following year his *Neged Hazerem* (Against the Current). Both depict the emptiness of the Jewish middle class and of the would-be intellectuals of the 1890's, as well as the new movement for the return to Palestine. From 1903 to 1906 Bershadski was the literary editor of the daily *Hazeman,* and during the same period he wrote a number of sketches in Yiddish for periodicals. His last years were marked by privation, which led to his early death. Just before he committed suicide he burned a diary of 2,000 pages which he had been writing since his Bar Mitzvah.

Bershadski was the first Hebrew novelist to break with the German and French tradition and to write under the influence of the Russian realist school. Despite the fact that his writings are altogether lacking in imaginative qualities and that his psychological analysis is rather dry, his works made an impression upon the Hebrew literature of his day. Many of his stories and sketches appeared in Hebrew and Yiddish periodicals; others were published posthumously (*Kethabim Aharonim,* 1910).

Lit.: Klausner, J., *History of Modern Hebrew Literature* (1932) 184-85; Maimon, S., in *Hatoren,* Nisan, 1922.

BERSHADSKI, SERGEI ALEXANDROVICH, jurist and pioneer in the study of the history of the Jews in Russia, b. Berdyansk, Ukraine, 1850; d. Leningrad, 1896. A descendant of a Cossack chieftain and son of a Russian Orthodox priest, he was brought up in traditions hostile to the Jews. However, his interest in Jewish questions led to his becoming a philo-Semite, and later to research in Jewish history, to which he devoted most of his scholarly efforts while he was occupying the chair of history of the philosophy of law at the St. Petersburg university. He was the first to make use of primary sources which had been hidden away in government archives.

In 1882 Bershadski published the first two volumes of his *Russko-Yevreiskei Arkhiv* (Russian Jewish Archive), giving documents and sources for the history of the Jews in Russia from 1388 to 1569. A third volume, dealing with the history of the Jews of Poland from 1364 to 1569, was edited by M. J. Goldstein, and published posthumously in 1903; a fourth volume, also edited by Goldstein, was preserved in manuscript in the library of the Jewish Historical and Ethnographical Society in Leningrad until the confiscation of the library by the government. Bershadski wrote also *Litovske Yevrei* (The Lithuanian Jews; 1883) and a number of historical articles in the periodical *Voskhod.*

Lit.: Braudo, "S. A. Berchadski," *Voskhod,* vol. 4 (1896); Winawer, M., "Paimaiti S. A. Bershadskago," *ibid.,* vol. 5 (1896).

BERSOHN, MATHIAS, historian, b. Warsaw, 1826; d. Warsaw, 1908. He made a number of valuable contributions to the knowledge of the history of Poland, which were published by the Academy of Sciences at Cracow. The following books in the Polish language are devoted to the history of the Jews in Poland: *Tobias Cohn* (Cracow, 1872), the biography of the well-known 17th cent. physician who wrote *Maaseh Tobiah;* a biographical dictionary of famous Jews in Poland (1906); a study of the old wooden synagogues in Poland (three volumes, 1895-1903). His most important work, published posthumously (Warsaw, 1910), is a collection of source materials on the history of Polish Jewry: *Dyplomatarjusz dotyczacy Zydów w dawnej Polsce, 1388-1782.* He left an extensive collection of rare manuscripts, books and engravings, and in his will he bequeathed all the items of Jewish interest to the Jewish community of Warsaw.

BERSON, ARTHUR JOSEPH STANISLAUS, meteorologist, b. Nowy Sacz, Galicia, 1859. In 1890 he became professor at the Prussian Meteorological Institute, and in 1899 he was appointed chief observer of the Prussian Aeronautic Observatory.

He has made notable contributions to the knowledge of the upper air. Between 1891 and 1901 he made many balloon ascensions in the interests of atmospheric research, reaching an altitude of 10,800 metres (6.71 miles, almost the lower limit of the stratosphere) in July, 1901. His aerial research has been carried on in Spitsbergen, in Brazil, over the Indian Ocean, and over Victoria Nyanza, East Africa.

Among Berson's published works are: a scientific report of his meteorological explorations at the Institute, in German (1899-1904); a report of his East African expedition, in German (Brunswick, 1910); and a report on the arctic expedition of the Graf Zeppelin in 1931, in German (Gotha, 1933).

BERTENSON, JOSEPH, one of the first Jewish physicians in Russia, who lived in the 19th cent. He was district physician in Proskurov and Litin. He was the author of a memorial demonstrating that the regulations about Jews issued in 1835 did not prevent their being appointed to governmental medical positions, even though they had not received the degree of doctor of medicine; as a result, the government permitted Jewish physicians to hold governmental positions in the western provinces of Russia.

Bertenson's nephew, who was also named Joseph Bertenson (1833-95), became a convert and a noted physician at the Russian court. In 1862 he became a member of the St. Petersburg (now Leningrad) Board of Health; later he established a field hospital, a training school for medical assistants, and a free dispensary. He was made a privy councilor, and was appointed honorary physician to the Russian court.

BERTHEIM, ALFRED, chemist, b. Berlin, 1879; d. Berlin, 1914. He was called by Paul Ehrlich to the Georg-Speyer House in Frankfort, where he took part in the synthesizing of organic arsenic compounds. He explained the constitution of atoxyl and helped in the synthetic production of salvarsan. He wrote *Handbuch der organischen Arsenverbindungen* and issued a volume dedicated to Ehrlich on his sixtieth birthday (1914).

BERTHOLD OF REGENSBURG, Franciscan friar, the greatest popular preacher of medieval Germany, b. about 1220; d. Regensburg, 1272. In 1250

he became an itinerant preacher in Southern Germany, Switzerland, Bohemia, Hungary and Silesia. He preached the Crusade in Germany in 1263 and labored mainly as a missionary, often mentioning the Jews in his sermons. He demanded the protection of their lives and property by the secular powers and the maintenance of the integrity of their privileges. He praised their excellent traits of character, their devotion to their parents, their religious austerity and their discipline and temperance. However, he never tired of asserting that the Jews, like the heathens and heretics, were the certain prey of the devil. Because of their usury he compared them to robbers and thieves, warning the Christians against too intimate contact with them. The glaring exaggerations and misrepresentations which Berthold employed in his descriptions were characteristic of his time.

BERTHOLET, ALFRED, Protestant theologian and author, b. Basel, Switzerland, 1868. He was professor of theology at the Universities of Basel (1899-1905), Tübingen (1905-13), Göttingen (1914-28) and Berlin (since 1928). He has written a number of works dealing with Bible study and the history of the Israelites from the standpoint of Bible criticism. He has written commentaries on *Leviticus, Deuteronomy, Ezekiel, Ruth, Ezra* and *Nehemiah; Die israelitische Vorstellung vom Zustand nach dem Tode* (1897); *Biblische Theologie des Alten Testaments* (1911); *Geschichte der Gottheit* (1934). The following of his works have been translated into English: *The Transfiguration of Souls* (1920); *A History of Hebrew Civilization* (1926).

BERTINORO, OBADIAH (YAREH) BEN ABRAHAM, rabbi and Mishnah commentator who lived in Italy and Palestine, b. about 1450; d. Jerusalem, about 1510. He was rabbi in Castello and in Bertinoro (from which he derived his name), in the Italian province of Forli. In 1486 he set out for Palestine, and after spending some time teaching and preaching at Naples, Salerno and Palermo, he passed through Rhodes and Alexandria, Egypt, and arrived at Jerusalem in 1488. There he was elected chief rabbi of Palestinian Jewry, which at that time was in a miserable condition of ignorance and poverty, and subjected to persecution by rapacious officials. By means of his strong personality and gift of eloquence he succeeded in raising the intellectual level of the community. His discourses were delivered in Hebrew, as he was not familiar with the Arabic vernacular. After the expulsion of the Jews from Spain in 1492, many of the exiles began flocking to the Holy Land, and Bertinoro thereupon not only established a Yeshiva at Jerusalem, but also organized various benevolent institutions. For a time he lived in Hebron, where he found his stay more pleasant than in Jerusalem.

Bertinoro's life-work was a commentary on the entire Mishnah, in which he utilized Rashi's commentary on the Talmud, Maimonides' commentary on the Mishnah, and the comments pertaining to the Mishnah found in the Talmud itself. The work is written in a simple, popular style rendering the text easily comprehensible even to a beginner. The *Bertinoro* remains a standard work, and since its first printing, at Venice in 1548, it has appeared in almost all editions of the Mishnah. It was translated even into Latin by Surenhuysen in his Latin translation of the Mishnah (Amsterdam, 1698-1703). Bertinoro wrote also a supercommentary on Rashi's commentary on the Pentateuch, entitled *Amar Naḳa* (Pure Wool; Pisa, 1810; Sudylkow, 1836).

Of great historical and human interest are three letters written by Bertinoro from Jerusalem and Hebron in 1488, 1489 and 1490, and addressed to his father, brother and an unknown correspondent. In a charming Hebrew he gives a vivid account of the social and intellectual life of the Jewish communities in Italy, Sicily, Rhodes, Greece, Egypt and Palestine. He speaks sympathetically of the Karaites in Egypt, and discusses the relations between the Jews and Arabs in Palestine. These letters have been printed many times, and were translated into several languages.

JOSEPH MARCUS.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 397-98; Strack, H. L., *Introduction to the Talmud and Midrash* (1931) 148; Adler, Elkan N., *Jewish Travellers* (1930) 209-50; Neubauer, Adolf, trans., "Selections from Two Letters Written by Obadja da Bertinoro in the Years 1488 and 1489," *Miscellany of Hebrew Literature,* part 1, vol. 1 (1872) 113-50; Eisenstein, J. D., *Otzar Massaoth* (1926) 106-22; Kahana, Abraham, *Sifruth Hahistoriah Hayisraelith,* vol. 2, pp. 35-53.

BERTONI, MOISÉS SANTIAGO, ethnologist, anthropologist and naturalist, and leading authority on the flora and fauna of Paraguay, b. Switzerland, about 1855. A descendant of a Sephardic (Spanish Jewish) family, Bertoni settled in Paraguay about the year 1875, and later came to reside in Asunción, the capital. He is noted as the most eminent botanist in the country and is still consulted frequently by the government as an expert in his fields. For years he was in charge of the Zoological Garden in Asunción.

Many of his works deal with the language, culture, history and customs of the Guaranis, the early Indian inhabitants of Paraguay and of other sections and regions of South America, from the Orinoco River to the Plata River. They include: *Las plantas usuales del Paraguay y paises limítrofes* (Asunción, 1914); *Resumen de prehistoria y protohistoria de los paises guaraníes* (Asunción, 1914); *Influencia de la lengua guaraní en Sud-América y Antillas* (Asunción, 1916); *Descripción física y económica del Paraguay* (Asunción, 1918); *La lengua guaraní como documento histórico* (Puerto Bertoni, Paraguay, 1920); *La civilización guaraní* (Puerto Bertoni, 1922); and *Relación sucinta de un viaje de estudios al Brasil* (Puerto Bertoni, 1924).

GUILLERMO TELL BERTONI (b. Jesus y Trinidad, suburb of Asunción, Paraguay, 1880), son of Moisés Santiago Bertoni, is a noted Paraguayan botanist and public official. In 1904 he was graduated as an agronomist from the National School of Agriculture. From 1904 to 1914 he was head of the agricultural station at Puerto Bertoni and editor of the *Revista de Agronomia;* in 1909 he was appointed inspector of the Agricultural Bank of Paraguay, and in 1914 inspector of the National Department for the Encouragement of Industry. He wrote several pamphlets dealing with botany and industry in Paraguay, including *El tabaco paraguayo* (1915) and *La yerba mate* (1920), as well as an ethnological sketch *El indio guaraní* (1920).

BERURIAH (Valeria), one of the most remarkable women in Jewish history and literature, b. in the first half of the 2nd cent.; she lived for the greater part of her life in Tiberias, Palestine. She was the daughter of the saintly Hananiah ben Teradion and the wife of the brilliant Meir, but she was a scholar in her own right as well. Her store of learning was immense; indeed, Rabbi Johanan stated that she had mastered 300 laws daily over a period of years (*Pes.* 62b). She engaged in discussions with the scholars of the academy, and, in several cases, carried her point against them. Her canon in Biblical interpretation, "Look to the end of the verse" (*Ber.* 10a), became axiomatic with later authorities.

Beruriah's life was one of almost constant hardship and suffering, relieved only by her tender affection for her husband and her unflinching courage and optimism. Her father died a martyr because of his devotion to the Torah; her mother also met a violent death. Her sister was carried off to a foreign city, where she was placed in a house of prostitution. Urged by Beruriah, Meir succeeded in freeing her sister from the house of shame after overcoming great difficulties, and they fled to Palestine for safety (*A.Z.* 18a).

Her fortitude under affliction is illustrated in the well-known story of the death of her two sons on a Sabbath. Throughout the day, she evaded her husband's inquiries as to the whereabouts of their children. When the Sabbath was ended, she put a question to him, "Some time ago a valuable object was entrusted to my safe-keeping. Now the owner demands that I return it. Am I obligated to do so?" "How can you doubt it?" replied Meir. "Very well," said Beruriah, leading her husband to the room where her dead sons were lying, "a precious treasure was entrusted to me for safe-keeping by God. Now He has come to reclaim it. The Lord hath given and the Lord hath taken away; blessed be the name of the Lord." Meir found comfort in her wisdom and piety (*Yalkut Shimeoni Prov.* 964, from sources no longer extant).

Once Meir was greatly incensed because some ruffians were troubling him, and he called down maledictions upon them. But Beruriah pointed out that the Psalmist (*Ps.* 104:35) hopes for the uprooting of *hatta'im,* which may be rendered "sinfulness," and not for the death of *hote'im,* "the sinful ones." She therefore urged her husband to pray for the end of wickedness rather than for the destruction of the wicked (*Ber.* 10a). There seems to be some evidence (see Rashi on *A.Z.* 18b, and her rejoinder to Jose the Galilean, which is most probably to be taken sarcastically, in *Erub.* 53b) that Beruriah resented the restrictions placed upon her sex and the low opinion of woman's powers held in certain quarters. It is certain, however, that her contemporaries never doubted her own greatness for an instant, and united in all succeeding generations in rendering homage to her intellectual powers and nobility of soul.

ROBERT GORDIS.

Lit.: Kayserling, *Die jüdischen Frauen in der Geschichte* (1879) 120 et seq.; Blumenthal, *Rabbi Meir* (1888); Bacher, W., *Die Agada der Tannaiten,* vol. 1, p. 44; vol. 2, p. 5; Karpeles, *Jewish Literature and Other Essays,* 110-12; Bialik and Rabnitsky, *Sefer Ha-aggadah,* vol. 1, book 2, pp. 57-59.

BES (in compounds), *see* under BETH; PHRASES, POPULAR.

BESAMIM, BESAMIM BOX, *see* HABDALAH.

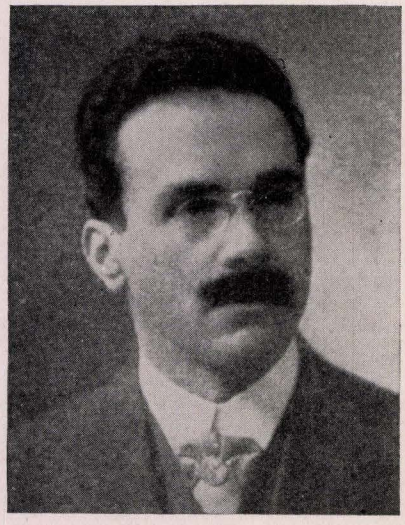
BESANÇON, city in the east central part of France, capital of the department of Doubs, located about forty miles west of the Swiss border. In 1940 there were about 175 Jewish families living in Besançon, out of a total general population of 60,000.

Although Besançon was in existence as early as the Roman-Gallic period (from the 1st cent. B.C.E. on), Jews appear to have lived in the city only since the beginning of the third decade of the 14th cent. Although no mention is made of Jews in the records of the city of Besançon before 1320, an undetermined number of Jewish bankers are mentioned in the chronicles of the wars between England and France as living in Besançon between 1296 and 1301, and it is considered possible by various historians that a small number of Jews lived in Besançon considerably before 1320 since the city was an important place of trade.

There were a considerable number of Jews scattered in the rest of the territory of Franche-Comté long before this period, especially in such places as Arlay, Arbois, Bletterans, Montmorot and Poligny. Many of these, such as Elias (Helion) of Vesoul, were noted as bankers and financiers. By the terms of a papal bull issued on October 23, 1245, by Pope Innocent IV (1243-54), all Jews living in the archdiocese of Besançon were forced to wear a special distinguishing badge, because the general church council held that same year at Lyon feared the effects on Christians of the supposed proselytizing propaganda and activities of the Jews of the archdiocese.

During the 14th cent. Besançon, already a free city, on two separate occasions opened its gates for the admission of Jews expelled from Burgundy and Franche-Comté. The first was in 1321, when a refuge place was offered to Jews expelled late the preceding year by Philip V the Tall (1316-22); the second occasion was in the period between 1393 and 1404, and applied chiefly to those Jews who had been driven out of the rest of Franche-Comté and from other parts of France.

On the first occasion, in 1321, the barons of the city welcomed the small number of Jewish refugees on the ground that they would be of commercial and economic advantage to the city, as they had been elsewhere in France in previous periods. As a result, the Jews were granted full permission to live in the city and to carry on their trade. In return for this right to settle in Besançon, the new Jewish inhabitants were required to pay a monthly head-tax to the treasury of the city, to wear on the streets a white and yellow cloth attached to their breast, and to live in a single street (along the walls) the gates of which were closed every night. They were assigned also a special burial-place, which today is located outside of the gate of Charmont, to the left, although no longer used for this purpose. The special Jewish street in the outskirts of the city is the Rue Richebourg of present times. A fine of ten marks in silver was imposed on each Jew who violated the ordinance requiring the wearing of the special Jew-badge. The new Jewish community was soon in a flourishing condition.



Alexandre Besredka

In September, 1348, Pope Clement VI (1342-52), in a bull issued to the church authorities of Besançon, declared that the Jews were not in the least responsible for the Black Death, and pointed out that they themselves had not been spared by this pestilence; he threatened to excommunicate any persons who molested the Jews in illegal manner. As a result, the entire archdiocese of Besançon witnessed no excesses against the Jews such as had taken place in Strasbourg and other parts of France. Earlier in 1348, the Jews of Besançon were accused of having burned down a part of the city, but this charge was dismissed as absurd.

The Jews who had entered Besançon from Burgundy, Franche-Comté and other parts of France in the period from 1393 to 1404 did not remain there long after the latter year, despite the considerable number of prerogatives which they enjoyed. Beginning early in the 15th cent. large numbers of Jews emigrated from Besançon, and this brought the city's Jewish communal life to a close by the middle of the 15th cent., or shortly thereafter. In 1465 the Jewish cemetery located in the Argillat ("en l'Argillat") was sold, and the proceeds were turned over to the municipal treasury.

After the French Revolution of 1789, however, Jews again began to settle in Besançon. In 1807, when there were hardly more than twenty Jewish families in the city, they sent a deputy to the Sanhedrin convened in Paris by Napoleon Bonaparte. Until 1858 the Jewish community of Besançon was under the jurisdiction of the consistory of Nancy, and until 1872 under that of Lyon. Since the latter year it has had a consistory of its own. The two most important rabbis of Besançon in the 18th cent. were Solomon Wertheimer (d. 1865) and J. Auscher, who assumed office in 1865.

ABRAHAM I. SHINEDLING.

Lit.: Morey, J., "Les juifs en Franche-Comté au XIV^e^ siècle," *Revue des études juives,* vol. 7 (1883) 2-3, 19-20; vol. 49 (1904) 2-17, 257-61; Auscher, J., "Notice sur les Israélites de Besançon et de la Comté," *Archives Israélites,* vol. 31 (1870) 441-42, 472-75, 592-94; Gerson, *Essai sur les juifs de la Bourgogne au moyen âge* (1893).

BESCHREIEN, *see* PHRASES, POPULAR.

BESHT, *see* BAAL SHEM, THE.

BESREDKA, ALEXANDRE, immunologist, b. Odessa, Russia, 1870. After studying under Russian scientists, he went to Paris in 1892, and was graduated from the College of Medicine in 1897. Then he entered the Pasteur Institute, serving under Elie Metchnikoff, whom he succeeded as head of the laboratory of the Services de Micrologie upon the latter's death in 1916. A chevalier of the Legion of Honor since 1901 and a naturalized Frenchman for many years, Besredka served throughout the World War in the French army.

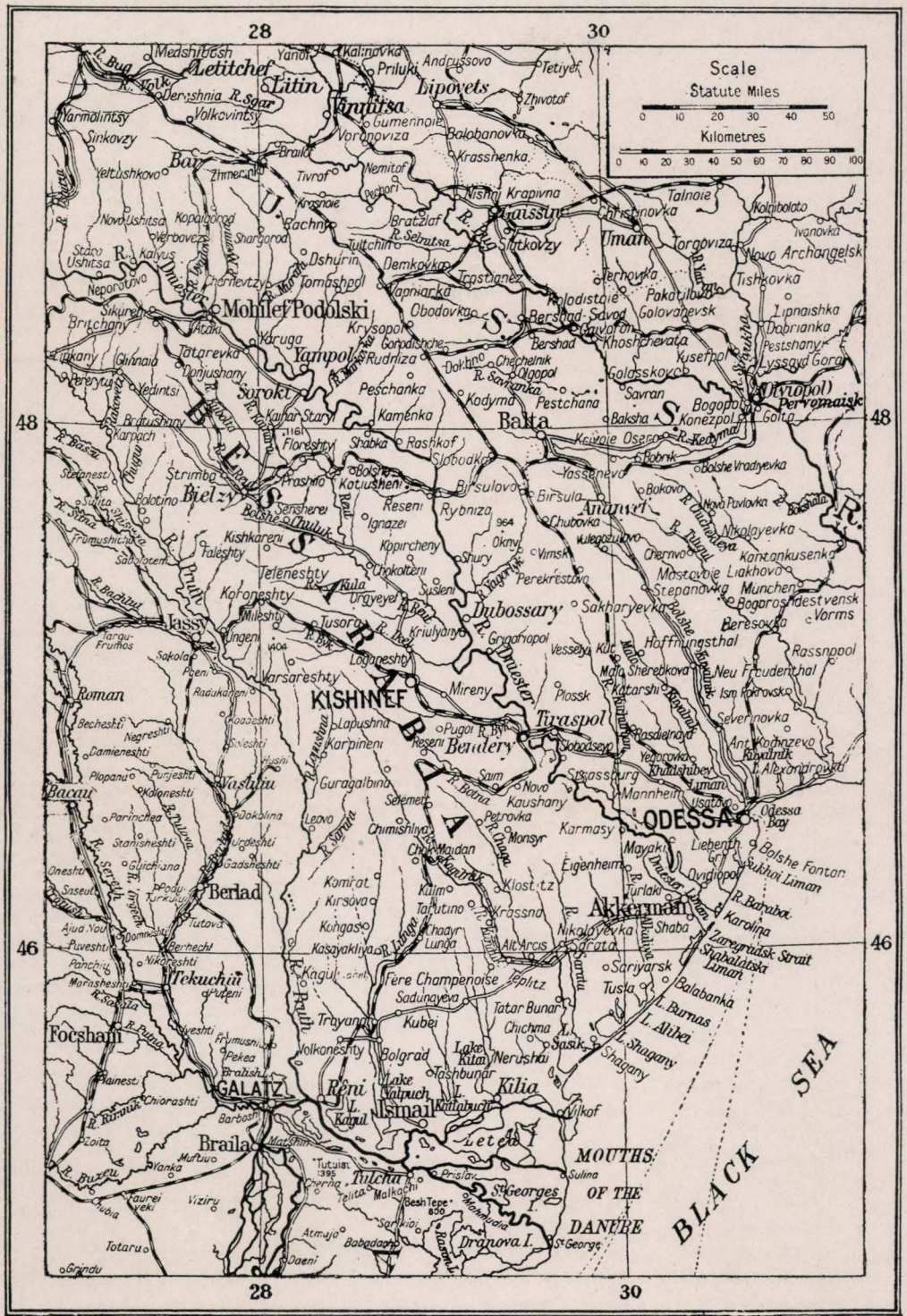
The problem of immunity against disease was Besredka's field. The standard method of immunization up to 1935 was vaccination for the purpose of producing antibodies. Because this method had often proved fallible, another method of immunization was sought, and after many years of work with viruses, Besredka brought forth a new theory which, in brief, is as follows: Certain bacteria have a specific affinity for certain tissues. Once the bacteria reach this tissue, the phagocytes digest them and liberate two substances, the protein remains of the digested bacteria and an immunizing substance. The protein remains produce the antibodies; the immunizing substance is entirely independent. Besredka's theory has upset principles of medical practice formerly accepted as correct.

Besredka has not only continued Metchnikoff's important work at the Pasteur Institute, but he has gone even further. His revolutionizing theory of immunity has been commended by the best scientific investigators. The term "Besredka Method" is applied to that method in medicine which aims at preventing the production of anaphylactic accidents in cases of injection of therapeutic serums. His perfected method of testing tuberculosis through the blood yielded remarkable results.

Besredka's works include: *Anaphylaxis and Anti-Anaphylaxis, and Their Experimental Foundations* (London, 1919); *Histoire d'une idée: l'oeuvre de E. Metchnikoff* (Paris, 1921); *Local Immunisation: Specific Dressings,* translated and edited by Harry Plotz (Baltimore, 1927); *Immunity in Infectious Diseases,* trans. Herbert Child (London, 1930), containing his investigations in the field of immunity and their results; *Antivirusthérapie* (Paris, 1930); and *Le choc anaphylactique et le principe de la désensibilisation* (Paris, 1930).

HELEN HUDGENS.

BESSARABIA, a province of Roumania. It is bordered on the east by the river Dniester, on the west by the Pruth, and on the south by the Danube and the Black Sea. This province changed rulers many times. In the classic period it was a part of the Greek and Roman province of Dacia. Russia held it until the 15th cent., when it came under the rule of the Turks. In 1812 the Russians wrested it from the Turks, but from 1856 to 1878 it formed a part of Roumania. The Treaty of Berlin, signed in 1878, awarded Bessarabia to Russia, which held it until 1918, when the Sfatul Tzarei, or Supreme Council of Bessarabia, proclaimed first its independence and later its annexation to Roumania. In 1920 its annexation to Roumania was ratified by the Treaty of Paris, which was signed jointly by England, France, Italy and Japan. The third article of this treaty compels Roumania to respect the minority rights of all the other



Map of Bessarabia indicating in conspicuous letters cities and towns having considerable Jewish populations

nationalities residing in the country. The new constitution, adopted in 1923, guarantees equality to all, without distinction as to race or creed.

The Jewish settlements in Bessarabia are very old. Certain historians maintain that there were Jews living there even before the Roman conquest. Excavations have brought to light Jewish coins and other finds which support this view. A communication to the Roumanian Academy by N. Jorga in 1913 states that great numbers of Jews lived in Bessarabia during the Roman period. During the Middle Ages Jews came to the province from Spain. In the 16th cent. new groups of Jews arrived from Germany, Poland, Turkey and other countries; these settled in Bessarabia because Moldavia was closed to them. In 1812 the Jews of the province numbered about 5,000. The Law of 1825, revoked in 1858, forbade the Jews to settle in the western frontier zone and in the villages. However, in 1838 a special decree accorded the Jews the right to settle in the villages, and granted to Jewish physicians the right to hold public office. In the following year Jews were again prohibited to settle in the western frontier zone, and all Jews already residing there were expelled. In 1842 the leasing of property to Jews was prohibited. Czar Alexander II of Russia, who was favorably disposed toward the Jews, set aside many anti-Jewish decisions of the local authorities.

Despite the government's attitude, between 1836 and 1854, seventeen Jewish farming colonies were founded; these occupied an area of 9,305 dessiatines (about 25,120 acres), and prospered. Aside from commercial and trade opportunities, there existed in Bessarabia vast acreage of unoccupied land possession of which could be obtained legally. Many Jews were attracted by this land; but an attempt (1840) by D. Zelensky, Joseph Rabinovitch and Jacob Goldenweiser to purchase 5,000 dessiatines (13,500 acres) of land in Bessarabia proved unsuccessful. Later on Joseph Gűnzburg purchased more than 14,000 dessiatines (37,800 acres) in the districts of Akerman, Bendery and Soroki. The Bessarabian nobles, who were not in favor of these purchases, petitioned the government to enforce the old laws which prohibited Jews from owning or purchasing land. The czar, however, disregarding the advice of his aides and the unfavorable report made by the local governor general in 1850, decided the issue in favor of the Jews.

In 1847, the Jewish population of Bessarabia consisted of nearly 20,000 persons, the great majority of whom lived in the cities or towns. In 1858, two years after Bessarabia had been ceded to Roumania, the Jews of the province numbered about 79,000. By 1864 their number had risen to 88,000, by 1889 to 180,000, and by 1897 to 228,000, according to official statistics. A considerable influx from the neighboring countries contributed to this increase.

In 1897, according to official governmental statistics, 43% of the Jews of Bessarabia earned their living through commerce and trade, 7.1% (16,247 persons) through agriculture, 6% in the professions, and 43.9% as artisans. The Jewish Colonization Association of Leningrad (St. Petersburg) reported that there were 173,641 Jews living in the cities of Bessarabia in 1898, Kishinev alone having over 50,000; they constituted 11.8% of the entire Bessarabian population in 1897. The Jewish merchants traded in cereals and other farm products. Up to 1850 they carried on the greatest part of local commerce, and in the period from 1840 to 1853 obtained, but not without difficulty, certain privileges in connection with the trade in timber along the Dniester and Pruth rivers. At this time the Russian government, anxious to develop the new timber industry, temporarily relaxed or ignored its previous anti-Jewish legislation.

In 1882 the passage of the so-called "May Laws" limiting Jewish rights brought additional economic and political hardships to the Jews. The government monopoly on liquor deprived a large number of Bessarabian Jews of their occupations. In 1903 the local authorities of the province applied pressure and severity in the operation of the May Laws by ruling that the towns in which Jews lived were villages, in which no Jews were allowed to reside except those who had been there before 1858. In 1892 the Senate decided to grant citizenship to the Jews of Bessarabia, but this did not halt the wave of emigration of Jews from the province which had started a decade before. This emigration increased after the anti-Jewish riots which occurred in various places in 1899.

Before the World War, Bessarabia was almost exclusively dependent for its existence on the export of its grain and fruit to Russia proper. According to the census of 1897, the Jews there formed 82% of all those who were engaged in this occupation, 89% of all traders in manufactured products, and 88% of all cattle-dealers. After the union of Bessarabia with Roumania in 1920, many Jewish refugees came thither from Soviet Russia. According to the official Roumanian statistics, there had been 270,000 Jews in Bessarabia in 1918. The Nansen Committee reported that up to 1925 nearly 100,000 refugees, a large percentage of them Jewish, had migrated to Bessarabia from Soviet Russia; up to 1922, a total of 33,449, or 88% of these refugees, were Jewish. By 1922 the Jewish population of Kishinev had risen to 60,000, and by 1930 to 80,000.

However, Bessarabia was greatly impoverished after it had come to form a part of Roumania shortly after the end of the World War. The closing of the Russian borders and the loss of the Russian market led to a serious decline in exports which severely affected all Jewish dealers in agricultural products, manufactured goods, and cattle-dealers. Farmers, too, became impoverished because they no longer had an outlet for their products and because the fertilization of the land without corresponding financial returns led to a decrease in production. As a result, the demand for manufactured goods and for other commercial articles declined; this condition seriously affected the Jews of Bessarabia, more than 44% of whom had previously earned their living through trade. Large numbers of Jewish merchants and tradespeople were forced out of business; many of these later joined the agricultural colonies which benefited greatly from the agrarian reform of 1920 and from the continued help accorded them by the Jewish Colonization Association and by the Joint Reconstruction Foundation. Before the agrarian reform, these colonies owned about 6,100 hectares (15,000 acres) of land; seven years later the cultivated area of these colonies had increased to 27,277 hectares, of which 12,294 represented leased land.



Bessarabian Jewish children coming from the famine area (1928-29) to Bucharest, rescued by the American Jewish Joint Distribution Committee

The impoverishment of Bessarabia reached its climax in the famine years of 1925 to 1929. The condition of the Jewish population became so desperate that a wave of suicides occurred; in Kishinev alone, during this period, many Jewish manufacturers, traders and produce-dealers, members of the once prosperous Jewish community, ended their lives. Hundreds of other suicides of lesser persons occurred and fully half of the Jewish population of Bessarabia were forced to appeal for support to the local Jewish philanthropies.

The crop failures of the years 1928 and 1929 caused serious damage to the Jewish colonies of Bessarabia. However, the relief committee formed in Kishinev rendered them considerable aid, as did the Joint Distribution Committee, the Joint Reconstruction Foundation, the Bessarabian Farmers of Argentina, the Jewish German Assistance Society, and other agencies.

The very policy of the Roumanian government contributed in no small measure to the impoverishment of the Jewish population of Bessarabia. The government took over the monopoly of the tobacco trade, and bought up the entire crops of all the tobacco plantations. The prices for tobacco set up by the government ruined the tobacco planters; the Jews, who constituted three-fourths of the group, suffered great losses.

In 1936, of the 774 physicians in Bessarabia, 411, or 53.2%, were Jewish. Of the 1,425 lawyers in Bessarabia in that year, 1,120, or 78.6%, were Jewish. While it is true that the percentage of Jews engaged in these two professions is a rather high one, it must be borne in mind that these two are the only liberal professions in which individual abilities still play a role and permit those who possess them to attain to success. There are no Jewish prosecuting attorneys, judges or officials in Roumania; Jewish engineers and technicians are not employed on either municipal or state undertakings, the latter forming about one-fourth of all such projects in the entire country. Since the Roumanian government disapproved of the Jews' forming such a high percentage of the Bessarabian physicians and attorneys, it deprived a large number of Jews of the right to practise these professions. So great was the despair of the Jewish attorneys who were excluded from the advocates' chambers that two of the most noted in Kishinev, Julius Slutzki and Leon Gellman, committed suicide in March, 1939, as a public protest.

Despite intense poverty and discouraging conditions, Jewish social work is carried on in Bessarabia in a number of fields. The cooperative movement in Bessarabia, in existence for more than forty years, withstanding all the hardships of the World War and of the frequent periods of famine which succeeded it, renders considerable aid to the impoverished Jewish population. At the end of 1936 the credit cooperatives of Bessarabia had a total of 17,970 members, and at the end of 1938 their membership had increased to 18,445. The assets of all the Jewish credit cooperatives of Bessarabia amounted to 162,000,000 lei at the end of 1938, and in this year a total of 22,960 loans in the sum of 269,000,000 lei were made. At the close of that year the net capital of the cooperatives was 39,500,000 lei, and their deposits 53,700,000 lei. During the more recent period, from 1930 to 1938, there were established, with the aid of the cooperatives, charity

loan funds which lend money without interest for productive purposes. In 1938 eight such loan funds were successfully functioning in Bessarabia.

The law depriving large numbers of Roumanian Jews of their citizenship is of especially tragic import for the Jews of Bessarabia. According to the official statistics for 1938, a total of 96,934 Jews, or one-third of the entire Jewish population of the province, were compelled to prove their Roumanian citizenship. There is as yet no definite information as to how many of these Jews have actually been deprived of their citizenship, since the results of this revision of the Jews' citizenship have not yet been published. However, by 1940 several thousand Jews had been declared to be aliens who must pay a special tax in return for the right of residence, but who have no right to practise a profession. Since the magistrates were given the power to issue birth certificates or other documents which would prove the Jews' residence in Bessarabia before March 27, 1918, several thousand Jews born in Bessarabia were unable to secure such documents because the officials were instructed by the ministry in question not to be in too great a hurry to issue them.

Still another civic and political handicap faced the Jews of Bessarabia in 1940. In 1918 many of them were registered as Russian citizens; when the province was transferred to Roumania in 1920, the Soviet government failed to grant them new passports. The Roumanian government refuses to acknowledge these as Roumanian citizens, so that their civic and political status remains undecided.

Frequent but minor restrictions were made on the Jews of Bessarabia in the past decade or more. The introduction of the "Numerus Clausus," greatly limiting the number of Jewish students in the public high schools and universities, led to riots and disorders in Jassy and other cities in 1928. In 1936, in the course of an anti-Jewish riot in the town of Gorodishche, in the district of Lapushan, two Jews were severely wounded, and several others slightly. During the six-week period in 1938 when Octavian Goga was the Roumanian premier, attacks against Jews were made in many Bessarabian cities. However, the anti-Semitic movement is much weaker and much more sporadic in Bessarabia than in the other provinces of Roumania.

Up to the 17th cent. the Bessarabian Jews were under the jurisdiction of the Hacham Bashi (chief rabbi) of Roumania. Beginning with the 19th cent., however, they modeled their communities on the Russian pattern. The community tax on food-stuffs was collected and held in a central fund out of which the welfare institutions and synagogues of the province were subsidized. In 1940 the Jews of Bessarabia were organized into local communities, and they were represented in the Roumanian government by an organization known as the Jewish Congress.

In 1930 the Tarbuth (Jewish educational association) of Bessarabia maintained more than 600 Heders (elementary Hebrew schools), with more than 12,000 pupils. In the same year there were also twenty-six private Jewish schools in the province, with about 3,500 pupils, and one trade school for girls, with 200 pupils. According to governmental statistics, at the end of the 1920's 49.6% of the Jewish men and 24.3% of the Jewish women of Bessarabia were able to read and write; 19.6% of the former and 9.4% of the latter knew Yiddish.

See also: ROUMANIA; RUSSIA.

JACOB LESTSCHINSKY.

Lit.: Goldhammer, "The Jews in Roumania," *Yidishe Economik,* March-April, 1938; Lestschinsky, Jacob, "Churban Bessarabia," *Wirtshaft un Leben* (1929) Nos. 5 and 6; *Die Kooperative Bevegung,* July-Aug., 1939; Ruppin, Arthur, *The Jews in the Modern World* (1934) 157, 167, 195; Meisl, *Die Durchführung des Artikels 44 des Berliner Vertrages* (1925); Babel, *La Bessarabie* (1926); Draghiesco, *La Bessarabie et le droit des peuples* (1918); *National Geographic Magazine,* Sept., 1916, pp.185-202; *American Jewish Year Book,* 5662 (1901-2) 25-87; *ibid.,* 5667 (1906-7) 34-89; Schwartzfeld, in *Jewish Quarterly Review,* vol. 16 (1904) 113 et seq.

BESSELS, EMIL, physician, Arctic explorer and naturalist, b. Heidelberg, Germany, 1847; d. Stuttgart, Germany, 1888. Shortly after graduating from the University of Heidelberg in 1865, he was appointed custodian of the Stuttgart Museum of Natural Science. In 1869, he served as a member of a German expedition to the Arctic Ocean which traced the influence of the Gulf Stream on the regions east of Spitsbergen. After returning to Germany, he became an army surgeon (1870) and was publicly commended by the Grand Duke of Baden.

His adventures with the Hall Expedition to the North Pole began in 1871, when he sailed aboard the *Polaris,* out of the Brooklyn Navy Yard, in the capacity of surgeon and naturalist. The voyage, replete with drama and tragedy, lasted for two years, at the end of which Bessels was accused of murdering the ship's captain, Charles Francis Hall, who had died in mortal agony during the trip. Bessels was completely exonerated, however, by a joint inquiry conducted in 1873 by the United States Army and Navy. The loss of the *Polaris* in 1872 was accompanied by the destruction of a large portion of Bessels' notes and collections.

For several years following, Bessels was at the Smithsonian Institute in Washington, preparing *The Scientific Results of the United States Exploring Expedition Steamer Polaris* (Washington, D. C., 1876), in which he embodied the results of his hydrographic, meteorologic and astronomical studies. The results of his expedition to the North Pole he published in his *Die amerikanische Nordpol-Expedition* (Leipzig, 1879), but a large part of his library and of his collection of notes had been destroyed by fire in Washington before that. He was the author also of many treatises on natural history, published in scientific journals, and edited reports of the United States Naval Institute.

Bessels' last voyage of exploration was as a member of an ethnological expedition to the northwest coast of America on the United States steamship *Saranac,* which was wrecked in Seymour Narrows, British Columbia.

Lit.: Mirsky, Jeannette, *To the North!* (1934) 185-88; Davis, C. H., *Narrative of the North Polar Expedition, U. S. Ship Polaris, Captain Charles Francis Hall Commanding* (1876).

BESSO, AMALIA GOLDMAN, painter and Fascist party leader, b. Trieste, Austria (now Italy), 1857; d. Rome, 1929. She was the founder of the first



Amalia Goldman Besso

Fascist organization in Italy, anticipating Mussolini by two years.

It was Signora Besso's childhood ambition to become a painter, but it was not until after her marriage that she was able to make art her career. She studied landscapes under Dollgani and portrait painting under Innocanti at Rome, and soon was exhibiting throughout Italy and abroad.

When Italy entered the World War in 1915, however, she offered her time and services to her country. Her first task was to help place women in jobs throughout the country wherever necessary.

In 1917, perceiving the low morale of the Italian people, she founded the first Fascist organization, *Fascio Femminile,* an association of women. Her purpose was to stimulate resistance to the enemy and to instil love for Italy and confidence in the Allied forces. This organization preceded by two years Mussolini's first *Fascio di Combattimento.*

After the armistice Signora Besso went to the newly recovered province of Istria, at the suggestion of the minister of marine service, to assist Admiral Cagni in stimulating patriotism among the civil population. Later she did similar work in Dalmatia. She returned to Rome, enrolled in the nation-wide Fascist movement, and was soon appointed secretary of the women's group. As supervisor of the elementary schools in Rome she was instrumental in passing a number of laws for the care of children.

Her ambition fulfilled when the Italian people adopted Fascism, she retired from political life in the middle 1920's and returned to her painting.

BESSO, DAVIDE, mathematician, b. Trieste, 1845; d. Frascati, near Rome, 1906. In 1866 he founded in Rome the mathematical periodical *Periodico di matematica per l'insegnamento secondario.* A number of his writings, from 1880 on, were published by the Accademia dei Lincei.

BESSO, MARCO, insurance specialist and author, b. Trieste, 1843; d. 1920. He was descended from the Besso family of Arta. At the age of sixteen he already had a position in a marine insurance office; in 1867 he took part in the attempt of Garibaldi to add the city of Rome to united Italy. In 1877 Besso assumed the direction of the Assicurazioni Adriatiche Insurance Company in Trieste. He published a number of writings dealing with the problems of insurance, as well as works on historical subjects and a book about Dante.

Lit.: Besso, Marco, *Autobiografia* (1925); Zoller, L., "Das Seeversicherungswesen und die Juden in Triest," *Freie jüdische Lehrerstimme,* vol. 6 (1912) Nos. 3 to 5.

BETH, *see* ALPHABET.

BETH AFAH, *see* COLONIES, AGRICULTURAL.

BETH ALPHA, Jewish colony in Palestine, situated in the Plain of Jezreel, thirty-two and one-half miles southeast of Haifa and two and one-half miles east of Tel Joseph. It was founded in 1922 on land procured by the Jewish National Fund. Until the unification of the various collectives in 1933, this community was part of the Heber Hakebutzoth. Since then, it has been independent. In 1938 the area of Beth Alpha amounted to about 1,400 acres (5,500 dunams) and the number of its inhabitants was 247, of whom 143 were adult workers.

Toward the end of December, 1928, workers of Beth Alpha, engaged in drainage operations, chanced upon the ruins of a synagogue dating back to Talmudic times. The site was excavated by Sukenik in 1929 for the Hebrew University, Jerusalem, and an area of twenty-eight by fourteen meters was exposed. The remains of this synagogue are mainly the foundation for a basilica, with a vestibule and courtyard. The whole floor of the structure was paved with mosaic. The floors of the courtyard, vestibule and aisle display comparatively simple decoration, but the mosaic of the nave is extraordinarily rich in pictorial representation and is divided into three panels, the whole enclosed in an ornamental border. The first panel contains a representation of the Ark and other ritual objects; the second and largest is occupied by a representation of the twelve signs of the zodiac; and the third reenacts the Biblical scene of the sacrifice of Isaac.

In the border of the mosaic in the central nave are two inscriptions, one in Greek and the other in Aramaic. The Greek inscription records the names of the two craftsmen, Marianos and his son Aninas, who engaged in the work. The importance of the Aramaic inscription lies in the first two lines, which indicate that the mosaic was laid down in the reign of Emperor Justin I (518-27 C.E.). Archeologists attach great significance to this notation because it is the first time that such a date has been found in a synagogue in-

scription. Sukenik infers that the Beth Alpha synagogue was destroyed by an earthquake, twenty of which are listed as having occurred in Palestine during the 6th cent. C.E. (Bailey Willis, "Earthquakes in the Holy Land," *Bulletin of the Seismological Society of America,* vol. 18, No. 2, p. 73 et seq.).

See also: COLONIES, AGRICULTURAL.

Lit.: Report of the Executive of the Zionist Organization and of the Jewish Agency for Palestine, 1939; Sukenik, E. L., *The Ancient Synagogue of Beth Alpha* (1932); idem, *Ancient Synagogues in Palestine and Greece* (1929).

BETH DIN ("court of justice"), a tribunal with power to decide questions of criminal and civil law. In accordance with the Biblical precept, "Judges and officers shalt thou make thee in all thy gates" (*Deut.* 16:18), civil courts were set up in every village (*Sifre Deut.* 144, edit. Friedmann, p. 103; Josephus, *Antiquities,* book 4, chapter 8, section 14). Criminal courts were set up only in cities where there were at least 120 males. In addition, there was the great Sanhedrin in Jerusalem, meeting in the "hall of hewn stone" in the Temple, and acting as the final court of consultation on all matters affecting the law.

The courts outside of Jerusalem were of two types. The lesser Sanhedrin was a court of twenty-three judges which tried criminal cases (there were two such courts in Jerusalem, too, besides the great Sanhedrin). Nearly every town had a court of three judges to try civil cases; in judgments where fines were meted out, such judges had to be ordained teachers. Josephus (*Jewish War,* book 2, chapter 20, section 5) relates that in each city in his time there was a court of seven men (cf. *Yer. Meg.* 3:2, 74a). He probably includes, in addition to the three judges, the two court reporters and the two court attendants (*Sanh.* 17b). Rabbinical literature ascribes similar courts to Shem, Moses, Gideon, Jephthah, Boaz, Samuel, David and Solomon.

In medieval and modern times the organization of Beth Din courts has differed in accordance with the conditions of the social and political life of the Jews in each country. In Babylonia and the adjacent countries, subject to the power of the exilarch and the gaon, the Beth Din in each community consisted of a "dayyan" or judge, nominated by the exilarch (later more frequently by the gaon) and two associates selected by the "dayyan." In Egypt the chief justices were nominated by the Nagid. In the larger communities of Northern Africa, each Beth Din consisted of three ordained teachers; in smaller communities, there was only one authorized "dayyan," or cases were tried before the elders (*zeḳenim*) of the community.

Courts of the Beth Din type were instituted in Europe in the early Middle Ages, and the judges, who numbered from three to five as a rule, were elected by the community. In smaller communities, however, there was but a single qualified "dayyan." In Italy and Germany litigation was usually settled by arbitration; sometimes the rabbi of the community presided. The Beth Din courts which wielded the greatest authority were those in countries where there were large Jewish masses, such as medieval Spain, and Poland up to the end of the 18th cent. There were several such courts in such larger centers as Cracow, Lwow, Posen and Vilna in Poland, and Prague in Bohemia. Cracow had three such courts, first instituted in the 17th cent., each with a separate jurisdiction depending upon the amount of money or property in litigation.

The organization of the Beth Din courts in Poland was a reflection of the organization of the Jews locally and nationally. Thus a Beth Din of a small community might handle cases which involved sums below a certain limit; if the case involved a larger amount, it was tried before the Beth Din of the district (*galil*). The latter court also rendered decisions on litigations between two communities within the district. The Council of the Four Lands (and the similar Council in Moravia) acted as a court of appeal. Special cases were sometimes handled in special Beth Din courts appointed by the Council and called Dayyane Hamedinah (County Judges), which might also decide disputes between community and community, or individual and community. It often happened that Jews of the German provinces adjacent to Poland (for instance, Silesia) appealed to this court for the settlement of their controversies.

Besides the regular courts of the communities, there were courts of corporations and trades. As early as the 16th cent. there was a Beth Din of bankers at Rome, and some sources mention a Beth Din of merchants. In Poland special Beth Din courts were set up at annual fairs in order to give immediate decision in disputes between traders. The most famous of these were the courts of the fairs of Lublin and Jaroslaw, but there were others in Thorn, Danzig and several other towns of Poland and Lithuania. The judges in these courts were selected by the nearby communities, one from each. Merchants and the various guilds of artisans would also have Beth Din courts of their own.

As a rule the rabbi of the community was the chief justice of the local Beth Din in Poland, and he accordingly had the title of Ab Beth Din.

When the various states abolished Jewish autonomy at the end of the 18th cent., they at the same time took away the power of the Jewish courts. State courts were made obligatory upon all citizens. However, the Beth Din courts still survived, but only as courts for decision in ritual matters, and as courts of arbitration. In the latter role the Beth Din has continued to function both in Eastern Europe and the United States, wherever large numbers of Jews are to be found in a community.

See also: ARBITRATION; COURTS; PROCEDURE AT LAW.

RAPHAEL MAHLER.

Lit.: Waxman, M., "Procedure in Jewish Courts," in *Jewish Theological Seminary Annual,* 1914; Goodenough, *The Jurisprudence of the Jewish Courts in Egypt;* Shohet, *The Jewish Court in the Middle Ages;* Assaf, S., *Bate Hadin Ahare Hathimath Hatalmud.*

BETH GAN, *see* COLONIES, AGRICULTURAL.

BETH HAHAYIM, *see* CEMETERY.

BETH HAKENESETH, *see* SYNAGOGUE.

BETH HAMIDRASH ("house of study"), a building in which members of the community would gather for study and prayer; in late medieval and modern times it was usually erected adjoining the synagogue. The first mention of a Beth Hamidrash is found in *Sirach* (edit. Segal, 51:50), "Turn unto me, you unlearned, and lodge in my Beth Midrash." In the

Tannaitic and especially in the Amoraic period, Beth Hamidrash became the generic term for the academies of the famous sages whither students thronged to hear the learned discourses of their masters. On Friday evenings noted rabbis delivered lectures in the Beth Hamidrash to the assembled audiences (*Midrash Lev.* 9:9), and popular instruction in the Scriptures and the Oral Law was given there on Saturday afternoons (*Yer. Sab.* 16:1, 15c). A building occupied by a synagogue could be transformed into a Beth Hamidrash, but not contrariwise, since this was considered a descent in rank and hence forbidden (*Meg.* 27a). The existence of a Beth Hamidrash in the Temple is proved by references in the New Testament and the later Midrashim. As early as the Talmudic period many teachers used to say their prayers in the house of study (*Ber.* 8a).

In medieval times each large synagogue had its own Beth Hamidrash, or was itself a place of study as well as of prayer. The synagogue, therefore, was regarded as identical with the "house of study" and was called accordingly *schola Judaeorum* in Latin and *Shul* in Yiddish. The Beth Hamidrash was equipped with a large library for the use of students; at the same time it served as a place for their prayers, so that they would not have to interrupt their studies to go to the synagogue. In France and Germany the Beth Hamidrash in many places was also the seat of the Yeshiva. Jewish statutes (Hukke Hatorah), composed in France about the 13th cent., provide for the establishment of a large house of study in Paris and smaller ones in the provincial towns. Many such individual houses of study were founded in Germany, and were the seats of Yeshivas; they bore the name Klaus (from the Latin *claustrum,* "cloister"). The name Klaus or Shtybel (*Stübchen,* "little room") has since that time been the Hasidic designation for the Beth Hamidrash. With the rise of the Hasidic movement the designations Beth Hamidrash, Klaus, and Shtybel were applied to the places where the Hasidim gathered to study, while the other Jews gathered for the most part in the synagogue. In modern Hebrew, Beth Hamidrash Larabbanim is a theological seminary, while a teachers' college is called Beth Midrash Lemorim.

BETH HAMIKDASH, *see* TEMPLE.

BETH HANAN, *see* COLONIES, AGRICULTURAL.

BETH HA'SHITTA- HAHUGIM, *see* COLONIES, AGRICULTURAL.

BETH HILLEL AND BETH SHAMMAI, two schools of sages named after their founders Hillel and Shammai; they flourished in the 1st cent. C.E. and laid the foundations for the Halachah by their numerous discussions and conflicts of opinion over the details of the Jewish law. As far as is known, there were only three such controversies between Shammai and Hillel themselves (*Sab.* 15a), and the accepted decision in each case agrees with the view of neither sage. The difference between their two schools, however, which lasted over a period of 110 years, were so numerous that a saying arose: "The one Law has become two laws" (*Tos. Hag.* 2:9; *Sanh.* 88b). The Shammaites, with but few exceptions, adhered more strictly to the letter of the law than did the Hillelites; the latter tended to alleviate the burdens of the Law and interpreted it accordingly, while the former displayed a tendency toward rigorousness.

The Mishnah contains examples of arguments between the two schools, as well as cases where one or the other retracted its view (for example, *Eduy.* 1:12-14); some forty cases in which the school of Hillel held the more rigorous view were collected in *Eduy.* 4 and 5. Despite the fact of these many differences, neither group developed into a separate sect, or sought to exclude the other as heretical (*Eduy.* 4:8).

The chief point of dispute during the turbulent 1st cent., which was marked by the great revolt against Rome and the destruction of the Jewish state, concerned the proper attitude of the Jew towards the non-Jew, especially the Roman government. The Shammaites were fiercely patriotic and nationalistic, while the Hillelites were accommodating and more willing to accept the foreign rule. In 6 C.E., when the Roman government made its first census to regulate taxation, the Galilean Judas and the Shammaite Zadok organized the anti-Roman Zealot party. As this group grew in power, more and more of the Shammaites seem to have joined it. At a subsequent time (apparently just before the outbreak of the revolt in 66), Eleazar ben Hananiah, the successor of Judas as head of the Zealots, invited members of both schools to his house, and had it guarded by armed men to overawe the assembly. Many of the Hillelites are said to have been murdered; it is definitely stated that the opinions of Beth Shammai prevailed over those of Beth Hillel, and that eighteen ordinances were passed, all calculated to break off friendly relations and even civility between Jew and non-Jew (*Tos. Sab.* 1:15, 18; *Sab.* 13b, 17a; *Yer. Sab.* i, 3c).

This was the last triumph of Beth Shammai. They perished with the downfall of the nation, while the peace-loving Hillelites escaped. When Johanan ben Zakkai and Gamaliel II reconstituted the Sanhedrin after the destruction of Jerusalem, the Hillelites were definitely in the majority, and from that time on the opinions of the school of Shammai were definitely disregarded (*Ber.* 36b and parallels). Tradition embellished this victory into a legend: For three years the two schools contended for supremacy, until a divine voice (Bath Kol) intervened, proclaiming: "Both are the words of the living God (*'elu ve'elu dibre 'elohim hayim*), but the opinions of the school of Hillel are to prevail." The reason given is that they were modest, ready to yield when convinced, and respectful in attitude toward the more brilliant school of Shammai (*Erub.* 13a).

The underlying principle of the differences between the Hillelites and the Shammaites has been explained by Jewish historians and students of the Talmud in various ways. According to Geiger, the school of Shammai was guided by the principle of conservatism, while the Hillelites represented democratic, progressive tendencies. Graetz points chiefly to the differences between the views of the two schools on matters of foreign policy and attitude toward the Roman government. Louis Ginzberg and Louis Finkelstein conclude from a study of the tenets of the two schools that Beth Shammai represented the upper classes, while Beth Hillel championed the cause of the poor. S.

Zeitlin explains the controversy as the consequence of divergent legal principles (the sense of the Law, preventive measures, intent, subjectivity).

But few of the names of the scholars who composed the two schools are known. The only ones recorded in the Talmudic passages are Jonathan ben Uziel and Johanan ben Zakkai, of Beth Hillel, and Baba ben Buta, Dostai of Kefar Yatma, Zadok and Hananiah ben Hezekiah, of Beth Shammai.

LUDWIG A. ROSENTHAL.

Lit.: Strack, H., *Introduction to the Talmud,* p. 109 et seq.; Geiger, A., in *Jüdische Zeitschrift,* vol. 5, p. 271 et seq.; vol. 6, pp. 105-17, 131-36; Ginzberg, L., *Mekomah shel Hahalachah Behochmath Yisrael* (1931); Finkelstein, L., *The Pharisees* (1939); Zeitlin, S., "Les écoles de Schammai et de Hillel," *Revue des études juives,* vol. 42, pp. 73-83.

BETH JAKOB SCHOOLS, a chain of schools for Jewish girls, wherein both Jewish learning and industrial training were imparted. The first Beth Jakob School was established in Cracow in 1917 by Sara Schenierer with a following of only thirty pupils. Two years later, the Agudath Israel of Cracow sponsored the small school and appointed a Vaad Hahinnuch, which still forms the administrative body of the Beth Jakob Schools. The success of the venture led to the formation of a whole system of schools. By 1929 there were 147 in Poland alone, with 16,145 pupils, and twenty schools in Lithuania, Latvia, and Austria, with 2,400 pupils.

The pedagogical lines along which the Beth Jakob Schools were conducted were decided by the various conferences called to consider methods of furthering the development of the system. The Schools included teachers' training institutes, industrial schools for girls, and postgraduate courses for teachers. Teachers from Palestine, Austria, Hungary, and Czechoslovakia were enrolled as students in the postgraduate courses given in Poland in 1929. The periodicals published by Beth Jakob for its schools were *Der Kindergarten* and *Beth Jakob-Journal,* of which L. G. Frydenzon was editor. One of the most important achievements of the movement was the establishment of the Beth Jakob Home in Cracow, whose cornerstone was laid in 1927.

With the German and Russian invasion of Poland in 1939, the activities of the organization were discontinued. Several Beth Jakob schools have been opened in Palestine.

BETH OLAM, *see* CEMETERY.

BETH OVED, *see* COLONIES, AGRICULTURAL.

BETH SHAMMAI, *see under* BETH HILLEL.

BETH TEFILLAH, *see* SYNAGOGUE.

BETH YANAI, BETH YEHOSHUA, BETH YOSEF, *see* COLONIES, AGRICULTURAL.

BETHAR, *see* BAR KOCHBA.

BETH-EL ("House of God"), ancient Palestinian city, originally known as Luz, eleven miles north of Jerusalem. Captured by Ephraim during the invasion of Canaan, it was nevertheless (*Judges* 1:22) included in the territory of Benjamin according to the account in *Josh.* 18:13. It was probably considered a holy place in pre-Israelite times. Tradition connects Abraham with it; he erected an altar and worshipped there (*Gen.* 12:8; 13:4). Likewise Jacob received a revelation there (*Gen.* 28:10-22) and confirmed the sanctity of the place (*Gen.* 35:1-15). Deborah gave judgments near Beth-el (*Judges* 4:5), and the oracle was consulted there (*Judges* 20:18) because of the temporary presence of the ark (*Judges* 20:27).

Jeroboam I made Beth-el a national shrine for the northern kingdom (*I Kings* 12:28-33) and this constituted his great sin in the eyes of the Deuteronomist (*I Kings* 13). It was captured from him by Abijah, according to a late account in *II Chron.* 13:19, but must have been restored later to the Northern Kingdom of which it was the chief religious center, and perhaps even the temporary capital in the days of Jeroboam II (*Amos* 7:13; *Jer.* 48:13). Its fame rests mainly on the fact that Amos delivered his great message in that place (*Amos* 7:13). He condemned as futile the ritual observed in the sanctuary at Beth-el, and Hosea (*Hosea* 10:5) renamed it "Beth-aven," a derisive name meaning "House of Idols" and referring to the calf-worship carried on there. It remained a religious center even after the destruction of the Northern Kingdom (*II Kings* 17:28), and suffered from the radical reform measures of Josiah (*II Kings* 23). It continued to be inhabited down into the Christian Era. The modern name of the settlement is Betin, an evident corruption of Betil.

SHELDON H. BLANK.

Lit.: Smith, G. A., *The Historical Geography of the Holy Land* (25th ed., 1932); *Cambridge Ancient History,* vol. 2.

BETH-HILLEL, DAVID DE, author and traveler, writer of the first book by a Jew to be published in India, *see* BENI ISRAEL; INDIA.

BETH-HORON, name of two villages, about two miles apart (upper and lower Beth-horon), in Judea. Because of the difficult and steep road connecting them, these villages were of great strategic importance, and battles were waged for their possession (*Josh.* 10:10-11; *I Sam.* 13:18). They were often fortified (*II Chron.* 8:5). It was there that Judas Maccabeus defeated the Syrians in one of his most brilliant victories (*I Macc.* 3:13-24). Beth-horon is the modern Bet Ur, situated ten miles northwest of Jerusalem.

Lit.: Smith, G. A., *The Historical Geography of the Holy Land* (1932) 210, 213; Horowitz, I. S., *Eretz Yisrael Ushechenotheha* (1923) 134.

BETHLEHEM (literally "House of Bread," a name referring possibly to the fertility of the district called Ephrathah), city in Judea, five and a half miles southwest of Jerusalem. In pre-Israelitic times the city was called Beth-nin-urta. It became famous as the home of the family of David (*Ruth* and *I Sam.* 16:1); during the wars between David and the Philistines, it was once occupied by the latter, and three of David's heroes made a sally through the lines to fetch water for their leader, who was seized with a sudden desire to taste of the spring of his native town (*II Sam.* 23:14-17). After the division of Solomon's kingdom Bethlehem, being near to the border, was fortified by Rehoboam (*II Chron.* 11:6).



A market scene in Bethlehem, Palestine

The passage in *Micah* 5:1, which addresses Bethlehem with the words, "Out of thee shall one come forth unto Me that is to be the ruler of Israel," though probably referring to the Davidic dynasty in general, was taken to be a prophecy that the Messiah was to be born in Bethlehem. According to Christian belief, this prophecy was fulfilled in the birth of Jesus in Bethlehem; accordingly Bethlehem became a sacred city of the Christians, and thousands of them settled there, both in ancient and in modern times.

The small city in modern Palestine, with the Arab name of Beth Lahm, had about 6,000 inhabitants in 1940. Its inhabitants are almost exclusively Christians, whose skill in the manufacture of mother-of-pearl articles is well-known. There are numerous churches, the most impressive being the Church of the Nativity. To the northwest of the town is a square building that marks the site of the traditional grave of Rachel.

The Bible mentions also another Bethlehem, situated in Lower Galilee (*Josh.* 19:15).

Lit.: Smith, G. A., *Historical Geography of the Holy Land* (25th ed., 1932); *Cambridge Ancient History,* vol. 2; Dalman, G., *Orte und Wege Jesu* (1921) 18 et seq.

BETHMANN, a Lutheran family, driven from the Netherlands for religious reasons. Soon after the Bethmanns had settled in Frankfort, in the middle of the 18th cent., they were one of the richest and most respected families in the city. In 1808 they were raised to the nobility, and in 1854 received the title of baronet.

Simon Moritz von Bethmann (1768-1826) played an important part in the history of the Jews of Frankfort. In 1802 he was sent to the assembly of imperial delegates in Regensburg, to further the interests of the city of Frankfort. There, when the Frankfort Jews sought to obtain civil rights, he objected to other states' meddling in the internal affairs of Frankfort, but on his return to the city urged the council to consider the granting of equal rights to the Jews. In the same manner, in 1817, he prevented the issuance of an ordinance hostile to the Jews, and succeeded in having the dispute about their status postponed until 1824, when they were granted partial emancipation.

BETH-PHAGE ("place of figs"), a place close to Jerusalem, on the Mount of Olives. It is mentioned in one passage as the nearest place from which one might make a pilgrimage to Jerusalem (*Mechilta de Rabbi Shimeon ben Yohai,* edit. Hoffmann, 158, line 5). According to *Matt.* 21 (the coupling of Beth-phage with Bethany in the parallel passages in *Mark* and *Luke* may be a gloss), Jesus passed through Beth-phage on his way to Jerusalem, and it was from this village that he procured the ass on which he made his triumphal entry into the capital. The exact site of Beth-phage has never been identified.

BETH-SHEAN ("House of Security"), city in Palestine, called Beshan in Talmudic times, Scythopolis in Hellenistic times, and Beisan in modern times, situated in the West-Jordan valley south of the Sea of Galilee in an elevated position which was important and strategic from the military and commercial point of view since it dominated the highway between the Jordan Valley and the territory east of the Jordan. Originally a Canaanite city, it was occupied by a part of the tribe of Manasseh; during Solomon's reign it was the capital of a district (*I Kings* 4:12). A number of Scythians settled there during the great invasion of Palestine in the 7th cent. B.C.E.; hence, perhaps, its name Scythopolis. Later, when this city had become Hellenistic, it was captured by John Hyrcanus. Beth-Shean was the capital of the Decapolis in the Greek period. When the war for independence against Rome broke out in 66 C.E., bloody encounters occurred there, and it is reported that 13,000 Jews were betrayed and massacred by the heathens. Yet Jews continued to live in this city; the remains of a synagogue were brought to light by the excavations undertaken by the University Museum of Philadelphia beginning with 1926.

In the 14th cent. Rabbi Estori Hafarhi, the first Jewish topographer of Palestine, chose this place for the starting-point of his explorations of the Holy Land. In 1940 Beisan had about 2,000 inhabitants, including a few Jewish families.

The fertile land around Beisan is part of the small area of state lands which the British government of Palestine has so far allocated for the purpose of colonization. Its cession to the Arabs in November, 1921, under the terms of the Beisan Land Agreement, led the Zionist Organization to file complaints before the Mandates Commission of the League of Nations. However, in its Statement of Policy of September, 1928, the Palestine government issued new and alleviating regulations as regards the Beisan lands, and the Jewish National Fund acquired land in the Beisan region. From 1930 to 1939, with the aid of the Jewish National Fund, six agricultural collectives were estab-

lished in this region, and the creation of five more such colonies was planned for the period from 1940 on.

JOSEPH MARCUS.

Lit.: Schürer, E., *History of the Jewish People,* division 2, vol. 1, p. 110; Smith, G. A., *The Historical Geography of the Holy Land* (1932) 355-63; Macalister, R. A. S., *A Century of Excavation in Palestine* (1925) 73, 171-72; Granovsky, Abraham, *Land and the Jewish Reconstruction in Palestine* (1931) 53, 56-64; Waitz, Joseph, *Beth Shean Ubenotheha* (1934); Rowe, Alan, *The Topography and History of Beth-shan;* idem, *The Four Canaanite Temples of Beth-Shan* (1940).

BETH-SHEARIM ("House of Gates"), city in Lower Galilee, south of Usha and Shefaram, west of Nazareth, residence of several Tannaim of the 2nd cent. After the Romans had defeated the last Jewish revolt under Bar Kochba in 134 C.E., the Sanhedrin under Rabbi Judah Hanasi migrated northward from Jabneh. One of its stations was Beth-shearim, and from here it went on to Sepphoris. At Beth-shearim were buried Rabbi Judah Hanasi, compiler of the Mishnah, who lived there for a considerable period, and some members of his family. The place was referred to as Besara by Josephus (*Life,* 24) at the time of the great war against Rome (66-70). At the beginning of the 2nd cent. Rabbi Johanan ben Nuri had his residence there. It is known also as Beth-sharyan.

In 1939, at Sheikh Abreik, in the area northwest of Beth-shearim, an expedition headed by Dr. Benjamin Maisler under the auspices of the Jewish Palestine Exploration Society and concerned also with the uncovering of the remains of the ancient city of Beth-shearim itself, discovered the remains of an early synagogue, believed to date back to the 3rd cent. and to represent the earliest type of synagogal architecture as yet found in Palestine. The entire area of the excavations, which were still being carried on in 1940, including the site of Beth-shearim, is owned by the Jewish National Fund.

Lit.: Klein, Samuel, *Zur Palästinakunde,* 6 et seq.; Smith, G. A., *The Historical Geography of the Holy Land* (1932) 426-27; Maisler, B., "The Excavations at Sheikh Ibreiq, 1936-37," *Journal of the Palestine Oriental Society,* vol. 18 (1938) 41-49.

BETH-SHEMESH ("City of the Sun"), name of several cities in Palestine. The best known was situated in Judah, near the borders of Philistia. According to *Josh.* 21:16, it was one of the forty-eight cities of the Levites; later, it was the temporary residence of the Ark after it had been returned by the Philistines (*I Sam.* 6:12). The site is now marked by the ruins of Ain Shems on the Jerusalem-Jaffa railroad. Excavations conducted by the Palestine Exploration Fund in 1911 and 1912 revealed remains of walls and old tombs, and demonstrated that the site had been continuously occupied from the middle of the second millennium B.C.E. to the Assyrian conquest in 701 B.C.E.

Beth-shemesh is also the Hebrew name for On in Egypt, which was similarly known to the Greeks as Heliopolis.

Lit.: Smith, G. A., *The Historical Geography of the Holy Land* (25th ed., 1932); *Annuals of the Palestine Exploration Fund,* vols. 1 and 2.

BETHUEL, 1. according to *Genesis,* son of Nahor, the brother of Abraham, and the father of Laban and Rebekah. He is mentioned once in the story of the marriage of Rebekah as taking part in the negotiations with Eliezer, the servant of Abraham; the fact that he is not again mentioned led the Midrash to infer that he died suddenly at this time (*Midrash Gen.* 60:12).

2. city in southern Judah, also known as Betul. It is possibly identical with the Bethulia of *Judith.*

BETHULIA, town in the plain of Jezreel (Esdraelon), Palestine, scene of the main action in the story of Judith (*Judith* 4:6 et seq.). It is generally identified with Beth-el (House of God), and is very likely a fictitious name for Shechem. Others, considering the location as intentionally falsified, believe it to be Bethuel or Jerusalem.

Lit.: Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (1913), vol. 1, p. 251; Smith, G. A., *Historical Geography of the Holy Land* (1932) 356.

BETH-ZUR ("House of Rock"), strongly walled city in the hill country of southern Judah, fortified by King Rehoboam, and made famous by the victory of Judas Maccabeus over Lysias in 164 B.C.E. (*I Macc.* 4:29, 61). In the time of Josephus it was the strongest fortress in all Judea. It is the present Bet Sur south of Jerusalem.

Lit.: Horowitz, *Eretz Yisrael Ushechenotheha* (1923) 151; Smith, *Historical Geography of the Holy Land* (1932) 288.

BETROTHAL, a mutual promise or contract for a future marriage, made either by the parties themselves, or their relatives or agents. In early Jewish law betrothal was purely a private affair of the parties concerned, and had no legal standing. The term "betroth" (*'aras*) which occurs in the Bible in a number of places (such as *Deut.* 22:23-24; *II Sam.* 3:14) is clearly a form of marriage, differing only from the more complete form in the omission of the final ceremony of conveying the bride to the home of the bridegroom. As is clear from the passages in the Bible, a woman thus "betrothed" was considered a wife in all respects, and such a union could be dissolved only by a bill of divorce (Get). However, the Bible records several instances of private agreements for marriage, such as the story of the betrothal of Rebekah to Isaac (*Gen.* 24), the pledging of the daughters of Laban to Jacob (*Gen.* 29), and Samson's betrothal to a daughter of the Philistines (*Judges* 14).

During the period of the Second Temple there was an increasing tendency on the part of the Jewish legalists to safeguard the rights of the wife by providing a certain amount of property that was to be hers in the event of her divorce or widowhood (Kethubah). This amount was definitely established by document, and this document was read at the pledge-taking (Erusin), which was the first and binding part of the marriage; the home-taking (Nissuin) might follow as much as a year later. Since the marriage contract became part of the ceremony, there was no need of a previous legal contract.

There was, however, one type of betrothal in which the power of the courts might be invoked. It appears to have been the frequent custom for the parents or the brothers of a minor girl to pledge her hand in marriage. While the right of the father to betroth his daughter had been recognized from the earliest times,

the sentiment of the Talmudic period was against such marriages without the consent of the bride (*Kid.* 41a), and accordingly provision was made that the girl, when coming to maturity, might make a protest (Meun) against the agreement, in which case the marriage could be dissolved by the court without the necessity of a bill of divorce. The time of her majority was fixed at twelve, and the declaration had to be formally made before two witnesses and set forth in a document. The school of Shammai held that this declaration of refusal was sufficient to dissolve the marriage at any time up to the final ceremony of marriage (Nissuin); but the school of Hillel permitted it in any case, and their view became the established one (*Yeb.* 13:1; 108a). The status of the girl after the dissolution of the marriage was not that of a divorced woman, but of a single girl; thus she was not forbidden to marry a member of a priestly family (*Kohen*), who by Jewish law was not permitted to espouse a divorced woman (*Lev.* 21:7).

Pre-nuptial agreements, comparable to modern betrothal forms, arose among the Jews in the Christian Era, and as a result of their contacts with other peoples. The private agreement to marry was given a more formal character, and was often elevated into a ceremony. Since such a contract was not binding, and could be retracted or broken without loss to the offending party (a suit for "breach of contract of marriage" being unknown in Jewish law), it became customary to accompany the match-making proposals (Shidduchin) with a formal contract stipulating the exact terms of the marriage and imposing fines for the failure of either of the parties to perform his or her share of it. This agreement was ratified by the customary forms of "seizing the mantle" or by a handshake (Tekiath Kaf). A special document (*shetar tena'im,* "document of conditions") was drawn up, giving all the details of the betrothal agreement, and this document was signed by both of the parties or their agents (Maimonides, *Hilchoth Ishuth* 23 and 33; *Eben Haezer* 51 and 52).

The fine for failure to fulfill the marriage contract was a very large one, usually one-half of the dowry. Because of the conditions accompanying it, betrothal among the Jews of Eastern Europe was usually known as Tenaim ("conditions") or Knasslegen ("to deposit the amount of the fine"), since the parties usually deposited in advance the amount of the fines. Similarly, the meal given in celebration of the betrothal was known as the Knassmahl. This custom is still practised among the Jews of Eastern Europe. A cup is broken, as in the wedding ceremony; the broken pieces, known as Kallesherblech ("bridal shards"), are frequently preserved by the bridal couples as good-luck pieces.

During the Middle Ages failure to carry out promises made at the time of betrothal was frequently punished by excommunication. It should be noted, however, that this was employed only to compel the party who had withdrawn to pay the amount of the indemnity thus forfeited to the other party; it was never used to force a marriage upon an unwilling bride or bridegroom (*Hoshen Mishpat* 207).

In modern times, Jews of most countries follow the civil laws of the realm, and have no courts of their own. Consequently betrothal has once more become purely a private affair, and is accompanied by no religious ceremony or legal act.

MARCUS COHN.



Israel Bettan

Lit.: Perles, *Jewish Marriage in Post-Biblical Times* (1875); Mielziner, M., *The Jewish Law of Marriage and Divorce* (1884); Abrahams, I., *Jewish Life in the Middle Ages* (1896) 163-85.

BETTAN, ISRAEL, professor of homiletics and Midrash at the Hebrew Union College, Cincinnati, b. Kovno, Lithuania (then Russia), 1889. He studied at various Yeshivas until 1907, when he came to the United States. In 1910 he graduated from the University of Cincinnati, receiving the A.B. degree, and from the Hebrew Union College in 1912; he was awarded his D.D. by the latter institution in 1915.

From 1912 to 1922 Bettan was rabbi of Congregation B'nai Israel of Charleston, W. Va., serving at the same time as a leader of charitable and social welfare activities. He was chairman of the City Survey Committee of Charleston from 1915 to 1917, president of the Charleston Federated Charities from 1916 to 1918, and a member of the Child Welfare Committee of West Virginia from 1921 to 1922. During the World War he served as a chaplain in the United States Army.

Bettan was appointed professor of homiletics and Midrash at the Hebrew Union College in 1922. He wrote a number of monographs and a series of tracts on post-Biblical Judaism for the Tract Commission of the Union of American Hebrew Congregations, of which he is a member. He contributed to the *Hebrew Union College Annual* studies of the following rabbis' sermons: Judah Moscato (1921), Azariah Figo (1930), Ephraim Luntshitz (1932), Jonathan Eybeschütz (1935) and Jacob Anatoli (1936). For the *Hebrew Union College Jubilee Volume* (1925) he wrote the article "Early Reform in Contemporaneous Responsa." His *Studies in Jewish Preaching: Middle Ages* (Cincinnati, 1939) deals with early preaching in the synagogue, and in addition to Moscato, Figo, Luntshitz,

Eybeschütz and Anatoli, treats the life and work of Bahya ben Asher and Isaac Arama.

Bettan is a member of the Joint Union of American Hebrew Congregations and Central Conference of American Rabbis Committee on Ceremonies.

BETTELHEIM FAMILY. Bettelheim, the name of a Hungarian Jewish family, is supposed to be a corruption of "Bethlen Jude." According to the records of the family, an ancestor received the name of "Bethlen-Jude" for his heroic and successful attempt to defend his family's honor. The story goes that this man, who lived in Pozsony (Pressburg) about the middle of the 18th cent., had a wife whose beauty was extraordinary. One day, Count Bethlen, one of the most powerful of the Hungarian magnates, rode into the market-place where she was standing. Intent on kidnapping the beautiful woman, he seized her and drew her up onto his horse. But her husband rushed up, fought and vanquished the count. From then on the husband was known as "Bethlen-Jude," and when the Jews were later compelled to assume family names, the family called itself "Bettelheim."

An oil painting portraying the rescue scene is in the possession of a member of the family, in the town of Galgóc on the Vág, Hungary.

BETTELHEIM, ALBERT (AARON SIEGFRIED), rabbi and journalist, b. Galgóc, Hungary, 1830; d. at sea, 1890. He received his rabbinical degree from the Prague Seminary and his Ph.D. from the University of Prague in 1848. From 1850 to 1860 he was, successively, Austrian correspondent of a number of London journals, private instructor to Count Forgacs, editor of a political weekly, *Elore;* director of public schools at Temesvar, and Hebrew book censor in Czernowitz, the first Jew to hold such office in that city. In 1860, while rabbi of Komorn, he was also the first of his religion to become superintendent of all the city's schools. Besides serving as rabbi at Kaschau from 1862 to 1867, he edited a political weekly whose progressive ideas were repugnant to his congregation. After receiving a threat of excommunication, he emigrated to the United States.

Settling in Philadelphia, he was elected rabbi of the Crown Street (now Beth Israel) Congregation and appointed professor at Maimonides College in 1867. Two years later he became rabbi of Congregation Beth Ahabah in Richmond, Virginia, where he founded *Der Patriot,* a German weekly, and studied at the Medical College, receiving his M.D. degree. Moving to San Francisco in 1875, he became rabbi of Congregation Ohabai Shalom, was chairman of the Society for the Study of Hebrew, director of the Society for the Suppression of Vice, art critic of a prominent San Francisco journal, and was often called upon to deliver sermons in Christian pulpits. In 1880, he was appointed co-editor of the *Jewish Times and Observer,* serving until 1886. From 1887 until his death, he was rabbi of the Baltimore Hebrew Congregation.

Bettelheim was a contributor to the *Jewish Exponent* of Philadelphia and the *Menorah Monthly* of New York. Among his more popular Ghetto stories which have been translated into several languages are "Yentil the Milk-Carrier" and "The Baal-Milhamah-Rabbi." The A. S. Bettelheim Foundation, in Vienna, was created in his memory by Rebekah Kohut, a daughter.

Lit.: Kohut, R., *My Portion, An Autobiography* (1925).

BETTELHEIM, ANTON, writer and critic, b. Vienna, 1851; d. Vienna, 1930. He studied law, but turned early to a literary career. His first project was an extensive study of the life and works of Beaumarchais, which he published in 1886. Meanwhile he had become short story editor of the *Neue Freie Presse* in 1880. He subsequently edited the *Deutsche Wochenschrift* (1884), *Geisteshelden* and the *Allgemeine deutsche Biographie* (1890 to 1897), and the *Biographisches Jahrbuch* (1896 to 1918). In 1921 he became editor of the *Neue Österreichische Biographie.*

Most important among Bettelheim's published works are: *Volkstheater und Lokalbühne* (1887); *Die Zukunft unseres Volkstheaters* (1892); *Deutsche und Franzosen* (1895); *Führende Geister* (1897); and a biography of Balzac (Munich, 1926). He also edited Ludwig Anzengrubers complete works (Stuttgart, 1891), and published Berthold Auerbach's papers posthumously.

BETTELHEIM, BERNARD JEAN, Christian missionary and physician, b. Pozsony (Pressburg), Hungary, 1811; d. in the United States, 1869. He came of an Orthodox Jewish family and at first received a traditional Jewish education. Subsequently he attended the Protestant College of Debreczin and took his M.D. degree from the University of Padua. In Italy he aided in combatting a cholera epidemic. His researches carried him to Trieste, Naples, Sicily, Malta and Greece. He went to Egypt, where, under Mohammed Ali, he became a naval physician. At this time he had a violent dispute with the chief rabbi of Smyrna, against whom he issued a pamphlet in French, *La Ruine du Talmud.* This led him to accept Christianity and to work for Protestant missions.

He was assigned by the London office as physician and missionary to preach Christianity in Japan, although the latter country still forbade the entrance of foreigners and of foreign religions. Nevertheless, he proceeded to China and from there to the Riu Kiu (Loochoo) Islands; from 1845 to 1854, aided by his wife, he carried on his activity despite untold hardships. While there he translated documents into Japanese for Commodore Matthew Calbraith Perry, who in 1854 opened up Japan to the Western world. He came to the United States in 1854 and settled down as physician, interrupting his practice to become a surgeon and army physician during the Civil War, in which he attained the rank of major.

Bettelheim was a talented linguist—he was proficient in twenty-eight languages—and a man of varied learning. He was the first to translate parts of the Bible into Chinese and Japanese (Hong-kong, 1855; Vienna, 1873). He also compiled and issued a Japanese grammar and dictionary. Bettelheim's services at the very beginning of Christian missionary activity in Japan caused him to be regarded as an apostle by his followers, who in 1926 erected a monument in recognition of his services.

Lit.: Wininger, S., *Grosse Jüdische National-Biographie,* vol. 1, pp. 365-66; Kohut, Rebekah, *My Portion,* 55; *Chinese Repository of Canton,* vols. 15-20; Cary, O., *Christianity in Japan* (1909) 18-27, 34-35; Hawks, F. L., edit., *Narrative of the Expedition Under Commodore Perry* (1852-54).

BETTELHEIM, FELIX ALBERT, physician and surgeon, son of Aaron Siegfried (Albert) Bettelheim, b. Galgóc on the Vág, Hungary, 1861; d. Baltimore, 1890. Brought to the United States by his parents as a young boy, he was graduated from the University of California with high honors at the age of seventeen. Receiving his degree from the San Francisco Medical College in 1880, he was appointed resident physician of the San Quentin State Prison. From 1883 until a year before his death he served as surgeon-general of the Panama Railroad and Canal Company.

Bettelheim was the discoverer of a new germ which caused a tropical disease. He was a contributor to the *Lancet,* and the author of *On Contagious Diseases of Tropical Countries,* which is still in manuscript. In recognition of his efforts in the building of the first hospital in Panama, he was decorated with several medals by the United States Government.

BETTELHEIM, KARL, physician, b. Pozsony (Pressburg), Hungary, 1840; d. Vienna, 1895. In 1870 he became professor of internal medicine at the University of Vienna, and for the next eight years edited the *Medizinisch-Chirurgische Rundschau.* For several years he was head of the department of internal medicine at the Polyclinic. Bettelheim made notable contributions to the study of the coronary arteries, mitral insufficiency, and functional disorders of the heart. His most noteworthy medical writings were: *Über bewegliche Körperchen im Blute* (1868); *Ein Fall von Echinococcus Cerebri* (1878); "Die Bandwürmer beim Menschen," in *Sammlung klinischer Vorträge* (1879); "Entstehung des zweiten Tones in der Carotis," in *Zeitschrift für klinische Medizin* (1883).

Lit.: Eisenberg, L., *Das geistige Wien,* vol. 2, p. 26.

Better Understanding Between Christians and Jews

BETTER UNDERSTANDING. The movement for better understanding between Christians and Jews owes its existence to the ferment in American national life created by the World War. Paradoxically enough, two antithetical factors were responsible for the movement. On the one hand the war gave rise to an outbreak of anti-Semitism which was a new phenomenon on the American scene. On the other hand the exigencies of wartime stimulated the growth of a cooperative spirit among Protestants, Catholics and Jews which manifested itself principally in joint welfare campaigns which later resulted in the familiar community chest organization.

Efforts toward understanding and cooperation between Christians and Jews were inaugurated in 1920 when thoughtful Americans became disturbed by the recrudescence of the Ku Klux Klan and by the agitation of *The Dearborn Independent,* which began a series of attacks against the Jews based upon the libels contained in the so-called *Protocols of the Elders of Zion.*

In an attempt to counteract this reactionary aftermath of the war *The American Hebrew,* then edited by Rabbi Isaac Landman, initiated a series of issues devoted to better understanding of the Jew and combating religious and racial prejudice. Among noted contributors were James Harvey Robinson, Henry Fairfield Osborn, Norman Angell, Charles M. Schwab, Jakob Wassermann, S. Parkes Cadman, Stefan Zweig, Claude G. Montefiore, Stephen S. Wise, Frank Gavin, Israel Abrahams, Edward A. Filene, Francis P. Duffy, Thomas J. Walsh, Zona Gale, William H. Faunce, John Erskine, and many others. This material was summarized in the *Literary Digest* and it helped to arouse secular and religious journals to carry on a similar campaign. Hundreds of later issues published articles in furtherance of better understanding.

The first major development in the movement came during the same year. On the day before Christmas, 1920, leaders of the Protestant, Catholic and Jewish groups united in an appeal to the people of America to help safeguard religious liberty from the menace of bigotry, prejudice and fanaticism. The manifesto was directed particularly towards overcoming the propaganda, circulating in the United States and elsewhere, accusing the Jews of a conspiracy to foster communism and to destroy Christian civilization. Among the signers were such eminent Americans as William Jennings Bryan, Charles W. Elliot, Abram I. Elkus, James Cardinal Gibbons, Hamilton Holt, Herbert

CARDINAL'S RESIDENCE
452 MADISON AVENUE
NEW YORK

April 3,1925.

Mr. Isaac Landman, Editor,
The American Hebrew,
19 West 44th Street,
New York City.

Dear Mr. Landman:-

Nothing should be left undone that, in a lawful way, may stir the public opinion and the righteous conscience of America to the menance of intolerance. The ideals, the aspirations, the progress, the security and the perpetuity of America will be shattered to atoms and be dissipated into thin air, if, with the consent of the people of America, any portion of our American citizenry suffer injustice because of religious persecution or racial hatred.

May your truly American counter movement for good-will against the promoters of intolerance be most successful!

Very sincerely yours,

ARCHBISHOP OF NEW YORK.

HD

Letter from Patrick Cardinal Hayes, then Archbishop of New York, to the editor of this encyclopedia, in support of the movement for better understanding between Christians and Jews (April 3, 1925)

THE FEDERAL COUNCIL
OF THE
CHURCHES OF CHRIST IN AMERICA

OFFICE OF THE PRESIDENT
105 EAST TWENTY-SECOND STREET
NEW YORK

March 27, 1925.

My dear Mr. Landman:

The Federal Council of the Churches of Christ in America rejoices in the steady growth of the spirit of goodwill that is making it progressively possible for men of various groups, races and faiths to cooperate.

We are glad that understanding is gradually being substituted for misunderstanding and that barriers between our groups are being lowered and in many instances removed.

The Federal Council earnestly hopes that these stirrings of goodwill will not be satisfied with the achievements of negative tolerance but will move forward towards closer fellowship and larger cooperation in the spiritual tasks of the day.

Wishing you success in your labors for goodwill and understanding, I am

Fraternally yours,

S. Parkes Cadman

(Rev.) S. Parkes Cadman
President

Mr. Isaac Landman, Editor,
The American Hebrew,
19 West 44th Street,
New York City.

One of the early exponents of better understanding voiced in this letter (March 27, 1925) the sympathetic interest of the Federal Council of Churches

Hoover, Charles Evans Hughes, Robert Lansing, Louis Marshall, Henry Morgenthau Sr., and William Howard Taft.

The Americans signing the appeal organized themselves into the American Committee on the Rights of Religious Minorities, and concluded their appeal with the following declaration:

"In this time of world unrest, when the minds of men are still torn by the passion of war, when suspicion, jealousy and fear deeply permeate the public thought, and when special and solemn responsibility rests upon the American people to help heal the world's wounds, we appeal to all people of good-will to condemn every effort to arouse decisive passions against any of our fellow countrymen; to aid in eradicating racial prejudice and religious fanaticism; and to create a just and humane public sentiment that shall recognize the Fatherhood of God and the brotherhood of man, and shall demand that no man shall be denied the inalienable rights of freedom of conscience and worship because they belong to another race or profess a different faith."

This appeal, the first united expression of opposition to religious and racial prejudice in the history of this country, indicated the alarm felt in sober quarters against the importation into the United States of European hatreds. It was followed by another powerful broadside against anti-Jewish propaganda issued on January 21, 1921. Entitled "Christian Protest Against Anti-Semitism," the appeal was headed by Woodrow Wilson, William Howard Taft and William Cardinal O'Connell. Among the signatories were:

Lyman Abbott, Jane Addams, Newton D. Baker, Charles A. Beard, James M. Beck, Albert J. Beveridge, W. E. B. DuBois, Horace J. Bridges, William Jennings Bryan, Nicholas Murray Butler, Bainbridge Colby, Paul D. Cravath, R. Fulton Cutting, Clarence Darrow, Charles P. Fagnani, W. H. P. Faunce, James R. Garfield, Herbert Adams Gibbons, Charles Dana Gibson, Martin H. Glyn, Edward Everett Hale, Patrick J.

Hayes, John Grier Hibben, John Haynes Holmes, Jesse H. Holmes, Hamilton Holt, David Starr Jordan, Darwin P. Kingsley, Franklin K. Lane, Robert Lansing, Ben B. Lindsey, Edwin Markham, William Fellowes Morgan, Joseph Fort Newton, George Wharton Pepper, Theodore Roosevelt, Jacob Gould Schurman, John Spargo, Charles Stelzle, Ida M. Tarbell, George W. Wickersham.

This protest, written by John Spargo, read:

"The undersigned, citizens of Gentile birth and Christian faith, view with profound regret and disapproval the appearance in this country of what is apparently an organized campaign of anti-Semitism, conducted in close conformity to, and cooperation with, similar campaigns in Europe. We regret exceedingly the publication of a number of books, pamphlets and newspaper articles designed to foster distrust and suspicion of our fellow-citizens of Jewish ancestry and faith—distrust and suspicion of their loyalty and their patriotism.

"These publications, to which wide circulation is being given, are thus introducing into our national political life a new and dangerous spirit, one that is wholly at variance with our traditions and ideals and subversive of our system of government. American citizenship and American democracy are thus challenged and menaced. We protest against this organized campaign of prejudice and hatred, not only because of its manifest injustice to those against whom it is directed, but also and especially, because we are convinced that it is wholly incompatible with loyal and intelligent American citizenship. The logical outcome of the success of such a campaign must necessarily be the division of our citizens along racial and religious lines, and ultimately, the introduction of religious tests and qualifications to determine citizenship.

"The loyalty and patriotism of our fellow-citizens of the Jewish faith is equal to that of any part of our people, and requires no defense at our hands. From the foundation of this Republic down to the recent World War, men and women of Jewish ancestry and faith have taken an honorable part in building up this great nation and maintaining its prestige and honor among the nations of the world. There is not the slightest justification, therefore, for a campaign of anti-Semitism in this country.

"We believe it should not be left to men and women of Jewish faith to fight this evil, but that it is in a very special sense the duty of citizens who are not Jews by ancestry or faith. We, therefore, make earnest protest against this vicious propaganda, and call upon our fellow citizens of Gentile birth and Christian faith to unite their efforts to ours to the end that it may be crushed. In particular, we call upon all those who are moulders of public opinion—the clergy and ministers of all Christian churches, publicists, teachers, editors and statesmen—to strike at this un-American and un-Christian agitation."

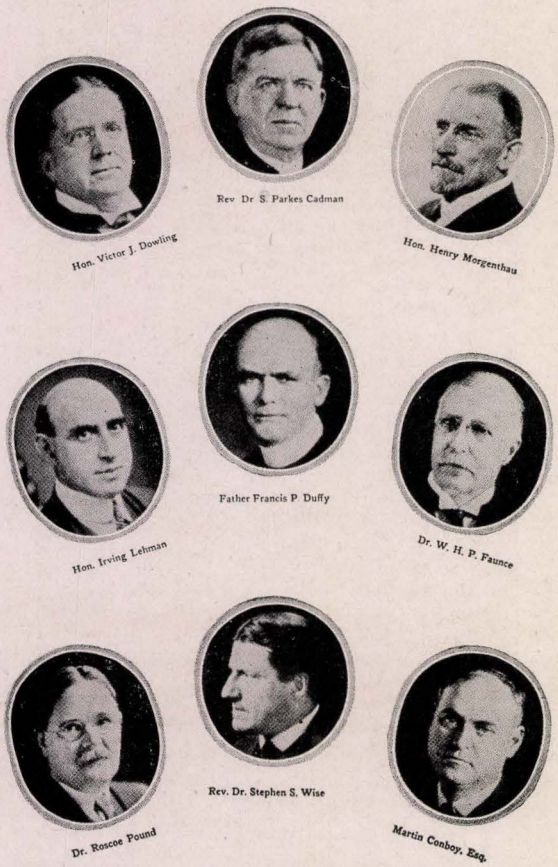
Meanwhile, the implications of racial and religious hatred as a danger to Christianity were being realized by religious leaders and church groups. This feeling was crystallized during 1922 when, on September 22, the Federal Council of the Churches of Christ in America issued the first authoritative Protestant pronouncement against the Ku Klux Klan and similar organizations. The statement declared that the "rise of organizations whose members are masked, oathbound and unknown, and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the Church and to society at large."



Patrick Cardinal Hayes, an American spokesman of the Catholic Church, whose sentiments appear on page 257

These various statements and pronouncements helped pave the way for the projection of the movement for better understanding upon an organized basis. The first important move was made during the Spring of

Permanent Commission on Better Understanding



The Permanent Commission on Better Understanding Between Christians and Jews in America was formed on April 15, 1927

1924 when the Federal Council of the Churches of Christ in America formed its Goodwill Committee and made Dr. Alfred Williams Anthony its chairman, with Dr. S. Parkes Cadman as a moving spirit. This Committee was later called the Committee on Goodwill Between Christians and Jews. Rev. John W. Herring became its executive secretary.

At about the same time the Central Conference of American Rabbis formed a similar goodwill committee which instituted close cooperation with the Federal Council Committee. A joint meeting of the two committees was held, plans of work adopted and a joint statement made. A proposal for an interchange among Jewish and Christian theological schools in the interests of better understanding was considered. The Conference planned for an exchange of articles in Jewish and Christian journals. It also recommended the establishment of plans in local communities which would bring Jews and non-Jews together for mutual understanding and cooperation. The joint statement issued by the two committees said:

"We of the Federal Council of the Churches of Christ in America and the Central Conference of American Rabbis, as represented in a joint session of their respective Committees on Goodwill between Jews and Christians, realizing the necessity for a truer interpretation of Americanism and religion, and in order to advance both on the highest plane of goodwill and fellowship, herewith declare:

"1. The purpose of our committees is to promote mutual understanding and goodwill in the place of suspicion and ill-will in the entire range of our inter-religious and social relationships.

"2. Because of our mutual respect for the integrity of each others' religion and our desire that each faith shall enjoy the fullest opportunity for its development and enrichment, these committees have no proselytizing purpose.

"3. We endorse the statement of the Federal Council of the Churches of Christ in America made by its Administrative Committee in its resolution of September 22, 1922, declaring that 'the rise of organizations whose members are masked, oathbound and unknown, and whose activities have the effect of arousing religious prejudices and racial antipathies, is fraught with grave consequences to the church and to society at large.' To this statement we add our conviction that such organizations violate the fundamental principles and ideals of our country and religion, and merit our condemnation.

"4. We realize further that we best reveal our fellowship by practical cooperation in common tasks and it is our endeavor to formulate a program by which to realize the high purpose and noble endeavors of mutual good-will and helpfulness."

In September, 1924, America's Goodwill Union was chartered in Washington to "strengthen the bonds of friendship between all the inhabitants of our land; to cultivate goodwill based on justice fostered by respect and regard for our fellow countrymen regardless of creed, race or origin; to focus the passion of patriotism, the all-uniting love of America on the problem of eliminating intolerance by developing the traits of character and the conduct which conform to the highest American ideals and standards, and which thrive in obedience to the Constitution of the United States: the Golden Rule."

Up to this point in the development of the movement, Protestants, Catholics and Jews participated in good-will gatherings and jointly made public pleas for inter-faith good-will. Inter-religious problems and controversies, however, were studiously avoided by the participants. There had not yet been formulated any permanent organization in which the three groups united to foster better understanding actively.

On April 15, 1927, when the Jewish Passover and the Christian Easter coincided, Rabbi Isaac Landman announced the organization of the Permanent Commission on Better Understanding between Christians and Jews in America, composed of an equal number of Protestant, Catholic and Jewish representatives, "to discuss agreeably . . . mutual perplexities around a conference table." Judge Victor J. Dowling and Hon. Martin Conboy for the Catholics, and Dr. Cadman and President W. H. P. Faunce for the Protestants, aided the Rabbi to overcome the difficulties inherent in the problem of establishing such a Commission. President Faunce was chairman, Mr. Conboy was vice-chairman and Rabbi Landman secretary. The other members were S. Parkes Cadman, Father Francis P. Duffy, Victor J. Dowling, Irving Lehman, Henry Morgenthau, Sr., Roscoe Pound, and Stephen S. Wise.

Hundreds of publications throughout the country took cognizance of this development.

The Commission limited its functions to the protection of the three faiths against unjust and ill-founded attacks. Its purpose and objective were solely



Harvard University conducted its first "experiment in understanding" in December, 1929, under the auspices of the Calvert Round Table. Leading participants were (left to right) Rabbi Harry Levi, Boston; Rev. Michael J. Ahern, S. J.; Rabbi Isaac Landman, editor, Universal Jewish Encyclopedia; Patrick A. O'Connell, president, Calvert Round Table; Dr. Everett R. Clinchy, executive secretary, National Conference of Christians and Jews

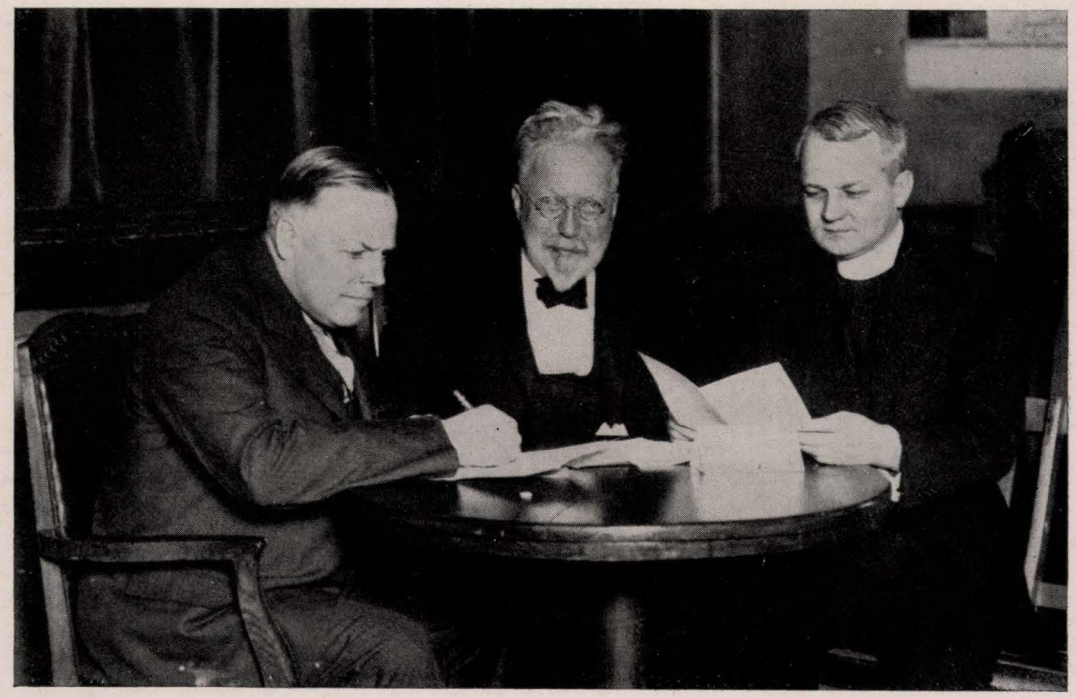
opinion making, to redress a group wrong and to enunciate the truth after painstaking investigation.

The first public pronouncement issued (October, 1928) by the Permanent Commission was called forth by the blood libel accusation (September 23, 1928) at Massena, N. Y.—the first charge of its kind in American history. The pronouncement urged "fellow citizens throughout the nation, in the interest of true religion and of our common devotion to our native country, to prevent the spread of this libel on the Jews, to destroy it by the ridicule it deserves, and forestall its recurrence by enlightenment, lest ill-will and religious enmity spread among our citizenry and discord disrupt our national life."

It was the Committee of the Federal Council, however, that represented the first serious attempt to shape a long-term program for the amelioration of prejudice and the promotion of better understanding among Christians and Jews. The Committee, after careful deliberation and consideration, announced its objects to be as follows:

1. "To ascertain the causes of racial illwill and to discover how these causes may be removed or modified.
2. "To establish contacts between Jews and Christians in the cities where conditions make it advisable, so as to have several centers of people throughout the country seeking to promote understanding and cooperation.
3. "To discover the things within a community, social and political, which both Jews and Christians may do in cooperation, and so aid each other in human welfare and community benefits.
4. "To watch the press and other public utterances and endeavor to correct false and irritating statements and promote the spread of sound and proper information.
5. "To create a literature that will help to shape a better public opinion.

"It is well to understand that the whole program must be one of education for the sake of understanding and cooperation, and cannot secure immediately all of the good



The National Conference of Christians and Jews sponsored a seminar on better understanding at Columbia University (December, 1929). Protestants, Jews and Catholics were represented respectively (left to right) by Dr. Edmund Soper, president, Wesleyan University: Rabbi David Philipson, Cincinnati; Father Elliott Ross

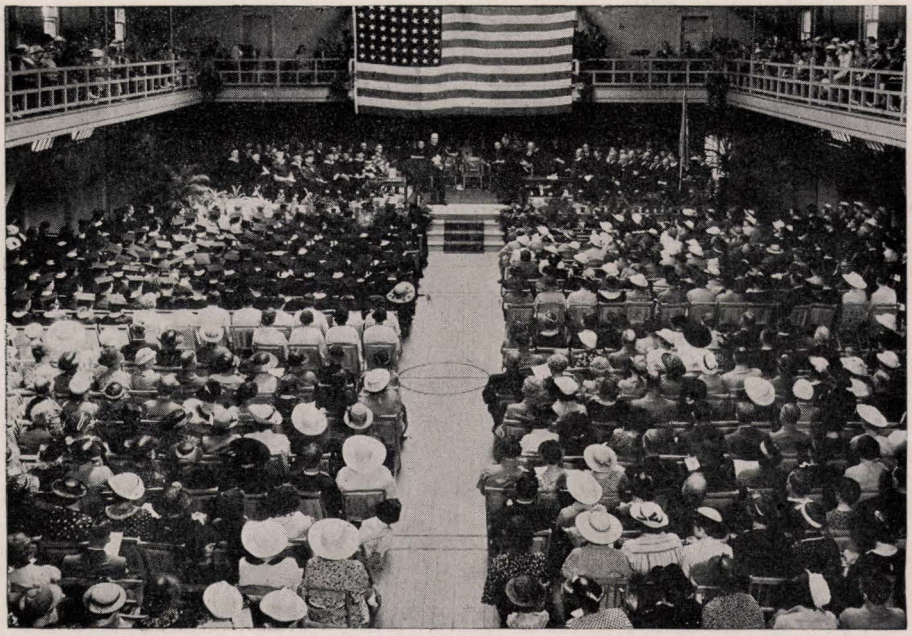


Better Understanding symbolized in the monumental arch over the entrance of the Riverside Church, New York. Among the Biblical, celestial and scientific figures are reproductions of (top, left to right) King David and Moses; (center) King Solomon; (below) Baruch Spinoza and Albert Einstein

results hoped for. The campaign, therefore, will be a patient and earnest one. It is clearly recognized that whatever may be accomplished in this country in the promotion of goodwill will have an influence in other countries."

This committee, whose secretary from November 10, 1924, to June 1, 1928, was the Rev. John W. Herring, a Congregational minister, established a wide circle of contacts between Christians and Jews. It arranged interfaith conferences and forums for frank discussion of causes of illwill and methods of removing the causes; issued pronouncements and statements in religious and secular papers; arranged interfaith young people's meetings and conducted an educational program in the Protestant churches for tolerance, fellowship and cooperation.

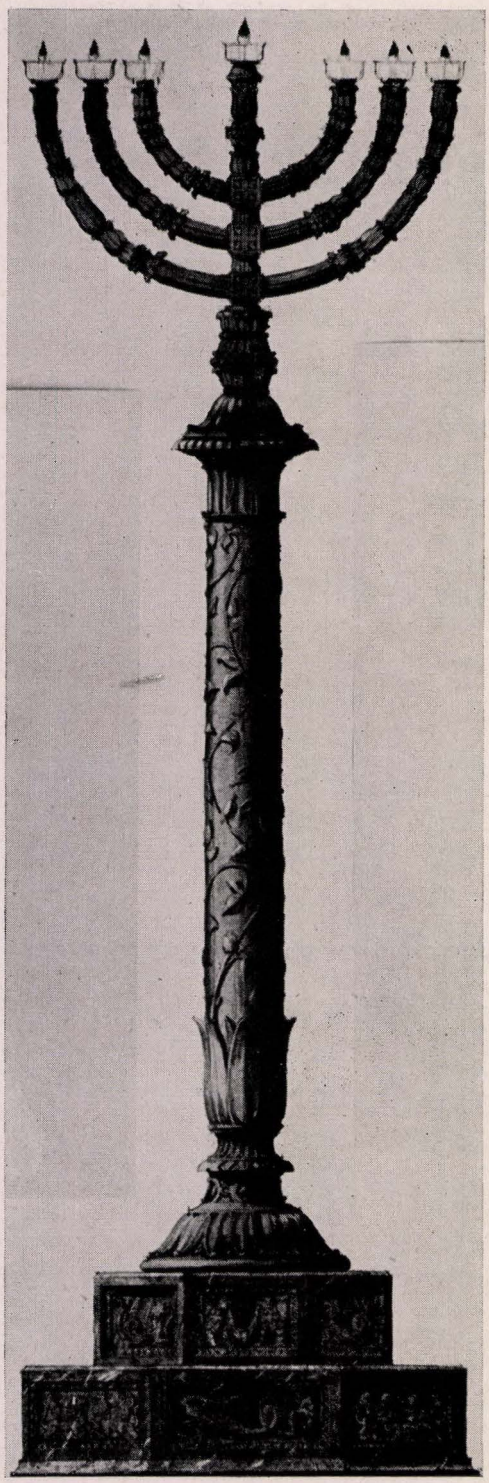
Because of the influence of this work the limitations of the Committee as a Federal Council agency, made up wholly of members of its constituent Protestant churches, were realized. In 1928, in an attempt to widen the movement to include Catholics and Jews, a National Conference of Christians and Jews was organized as a voluntary and independent body. The



At the University of Nevada more than 1,000 students and members of the faculty assembled to hear minister, priest and rabbi jointly plead the cause of better understanding

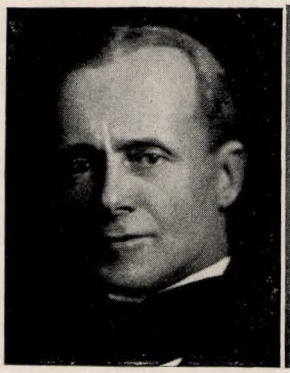


The National Conference of Christians and Jews organized this meeting at Dallas, Texas (December, 1938) for the furtherance of inter-religious amity



Menorah, symbol of the light that begets understanding, adorns the Cathedral of St. John the Divine, in New York. It was presented by Adolph S. Ochs.

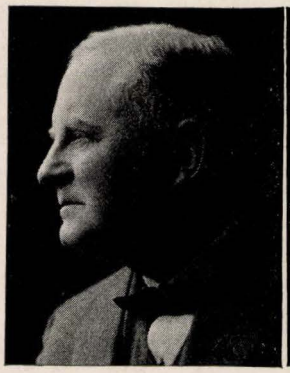
CHAMPIONS OF BETTER UNDERSTANDING



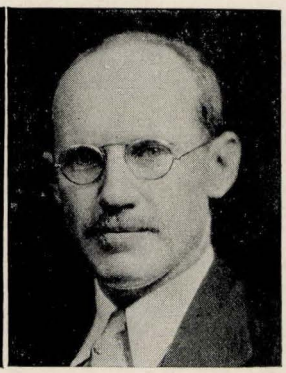
William T. Manning



George Bull



William A. White



Henry Smith Leiper



James G. McDonald



John Haynes Holmes

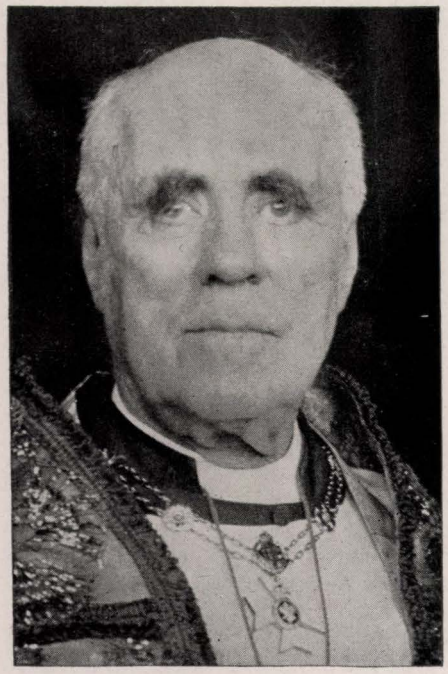
formation of the organization was directed by a group of distinguished clergymen and laymen including Charles Evans Hughes, Newton D. Baker, Roger W. Straus and the Rev. Dr. S. Parkes Cadman, then chairman of the Federal Council's Committee on Goodwill. Dr. Everett R. Clinchy, who became secretary of the latter committee in the summer of 1928, was appointed director of the National Conference, and arranged the first seminar of Protestants, Catholics and Jews, that autumn at Columbia University. Three co-chairmen, a Protestant, a Catholic and a Jewish layman, were appointed.

A similar seminar was held at Harvard, in December, 1929, under the auspices of the Calvert Round Table.

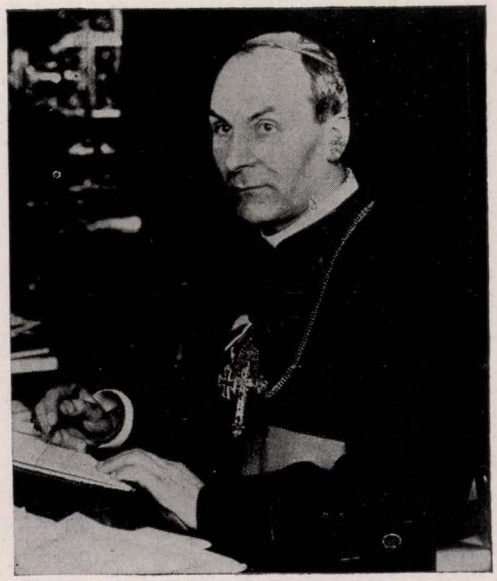
The National Conference became the only organi-



Co-chairmen of the National Conference of Christians and Jews: (Standing, left to right) Roger W. Straus, Jewish; Carlton J. H. Hayes, Catholic; Newton D. Baker (deceased) Protestant, succeeded by Arthur Compton (inset). (Seated, left to right) Harry A. Garfield and Tyler Dennett, former presidents of Williams College



The Archbishop of Canterbury

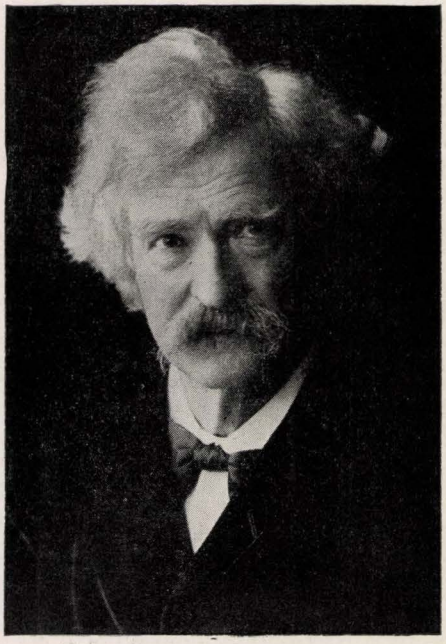


Cardinal Michael Faulhaber, Germany

EMINENT AMERICAN CHAMPIONS OF BETTER UNDERSTANDING



Mrs. Franklin D. (Eleanor) Roosevelt



Mark Twain



John H. Finley



Carrie Chapman Catt

zation of a national character whose sole purpose is the promotion of "justice, amity, understanding and cooperation among Protestants, Catholics and Jews in America." Its establishment ushered in a new method of creating better understanding—the scientific method, which attempts to utilize the findings of social scientists, psychologists, educators and religionists in solving the problem of prejudice and creating cooperation and goodwill. Through its national educational program, which reaches churches, schools, farm, labor, business, women's and youth groups, the National Conference has made better understanding a by-word in America and an objective of the program of many other groups.

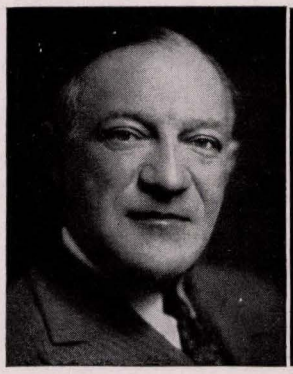
In 1938 Professor Arthur H. Compton succeeded the late Newton D. Baker as Protestant co-chairman, with Professor Carlton J. H. Hayes and Roger Williams Straus serving as Catholic and Jewish co-chairmen respectively.



Fostering better understanding in an informal, typically American, manner. A lawn conference by Protestants, Catholics and Jews, held at Williams College (September, 1935) under the auspices of the National Conference of Jews and Christians



Better Understanding on the Pacific coast. The University Religious Center, Los Angeles (dedicated in April, 1932) was designed to bring broader understanding to Christian and Jew



Robert F. Wagner



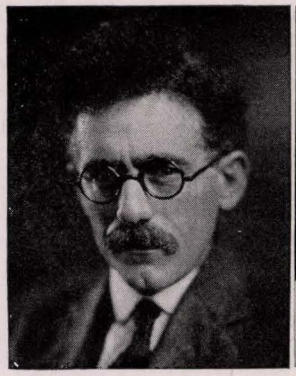
Harold L. Ickes



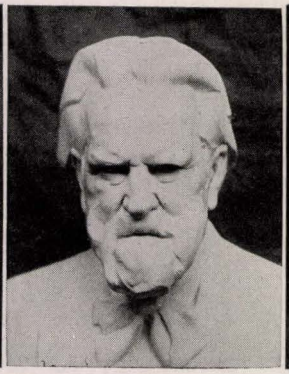
Norman Hapgood



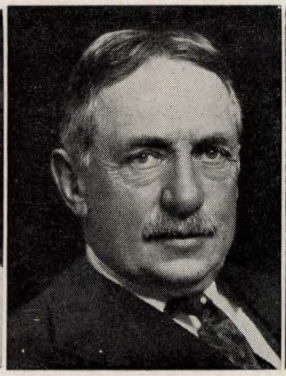
Arthur Brisbane



John Spargo



Edwin Markham



Henry F. Osborn



William H. King

American Christians in The Vanguard of Better Understanding

European Notables Who Have Espoused Better Understanding



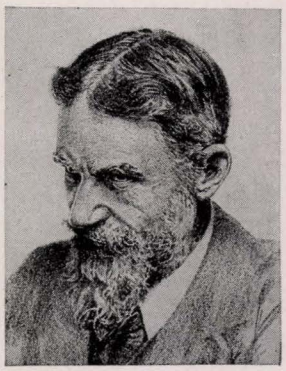
Arturo Toscanini



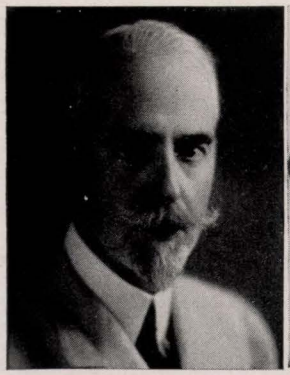
Andre Siegfried



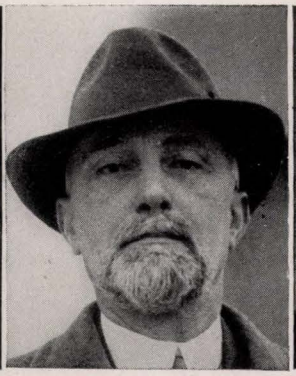
Selma Lagerlof



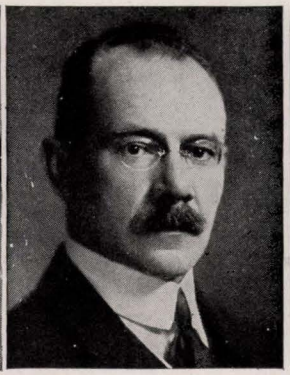
George Bernard Shaw



Wickham Steed



Carlo Sforza



Milan Hodza



Maurice Maeterlinck

The National Conference, in 1939, had ten area officers with full time secretaries and national departments for a human relations program in the fields of school, college and religious education, economics, women's work and communications (press and radio). The Williamstown Institute of Human Relations was held in 1935, 1937, and 1939, with periodical regional seminars from coast to coast.

The National Conference has been giving more and more attention to the problem of organizing American youth. Recognizing the need for a youth program motivated largely by religion, the Conference launched (1940) a national inter-faith youth movement.

The organization is changing the patterns of interculture conduct in the United States with definite application to the field of Christian and Jewish relations.

Among hosts of eminent Americans who have fostered better understanding in various ways are: Michael J. Ahern, George Gordon Battle, Walter Hart Blumenthal, Arthur Brisbane, George Britt, Heywood Broun, George Bull, Carrie Chapman Catt, Elmer Davis, Charles G. Dawes, John H. Finley, Harry Emerson Fosdick, James W. Gerard, Samuel Gompers, Norman Hapgood, William Hard, Ivan Lee Holt, Clark Howell, Robert Maynard Hutchins, Cordell Hull, Harold L. Ickes, Hugh S. Johnson, William H. King, Morris S. Lazaron, Henry Smith Leiper, Harry Levi, William T. Manning, Edwin Markham, James G.



Henri Berenger

McDonald, Frank Murphy, Patrick A. O'Connell, David Philipson, Eleanor Roosevelt, J. Elliot Ross, Alfred E. Smith, Edmund D. Soper, Lowell Thomas, Mark Twain, Hendrik Willem Van Loon, Robert F. Wagner, Henry Watterson, Jonah B. Wise, William Allen White, James M. Yard, Owen D. Young, and many others. EVERETT R. CLINCHY.

Lit.: The American Hebrew, most volumes since 1920; Baker, Newton D., Hayes, Carlton J. H. and Straus, Roger W., edit., *The American Way* (1936); Boas, Franz, Fishberg, Maurice and Huntington, Ellsworth, edit., *Aryan and Semite* (1934); Broun, Heywood, and Britt, George, *Christians Only* (1931); Clinchy, Everett R., *All in the Name of God* (1934); Federal Council of the Churches of Christ in America, *Information Service,* Jan. 31, 1925; *Quadrennial Report for 1932,* pp. 163-65; *Twenty Years of Church Federation* (1928) 103-7; *Jews in America* by editors of *Fortune* (1936); Garrison, Winfred Ernest, *Intolerance* (1934); Gregg, Mrs. Abel J., *New Relations Between Christians and Jews* (1934); Jacobs, Joseph, *Jewish Contributions to Civilization* (1919); Landman, Isaac, edit., *Christian and Jew* (1929); Lasker, Bruno, *Jewish Experiences in America* (1930); Lazaron, Morris S., *Common Ground* (1938); Maritain, Jacques, *A Christian Looks at the Jewish Question* (1939); Moehlman, Conrad Henry, *The Christian-Jewish Tragedy* (1933); National Conference of Christians and Jews, *The Fairway* (1937); *Public Opinion in a Democracy* (1938); *Religious Liberty and Mutual Understanding* (1932); Parkes, James, *Conflict of the Church and the Synagogue;* Peters, Madison, *Justice to the Jew* (1900); Roth, Cecil, *Jewish Contributions to Civilization* (1938); Silcox, Claris Edwin, and Fisher, Galen M., *Catholics, Jews and Protestants* (1934); Straus, Roger W., *Religious Liberty and Democracy* (1939); Valentin, Hugo Mauritz, *Antisemitism* (1936); Spargo, John, *The Jew and American Ideals* (1921); Yates, G. R., edit., *In Spirit and In Truth* (1934); Klausner, J., *Jesus of Nazareth* (1927); Asch, Scholem, *The Nazarene* (1939).

Better Understanding Abroad. There have been sympathetic repercussions in other lands to the movement for better understanding between Christians and Jews, which is American in origin. In Great Britain, France, the Scandinavian countries, Holland, Belgium and (in Central Europe) Hungary, Czechoslovakia, and Yugoslavia, eminent public figures caught the spirit of the American movement. With pen and voice, these influential personalities have espoused the cause of inter-religious understanding and fellowship. Many of them contributed to American periodicals on the subject. Encouraged by the favorable reception accorded their views in the United States, the cause itself took on fresh impetus in Europe. It was gaining hopeful momentum until interrupted by the cataclysmic events in the Germany of and since 1933.

The movement in Europe, however, failed to attain a stage of organized endeavor, as it did in the United States of America. This is due in part to the fact that in the democratic countries abroad there was no domestic danger perceived in the anti-Semitic manifestations in non-democratic countries. But in the United States the anti-Jewish propaganda of *The Dearborn Independent* and the emergence of the Ku Klux Klan, directed against religious and racial groups, made Americans sensitive to an alien peril against which immunization seemed to be necessary.

Among internationally known European non-Jews (living and dead) who have cooperated with Americans in the cause of better understanding are the following—Belgium: Maurice Maeterlinck; Czechoslovakia: Milan Hodza, Thomas G. Masaryk; England: the Archbishop of Canterbury, David Lloyd George, George Bernard Shaw, Wickham Steed, H. G. Wells; France: Henri Berenger, Andre Siegfried; Germany: Michael Cardinal Faulhaber, Heinrich Mann, Thomas Mann; India: Rabindranath Tagore; Italy: Carlo Sforza, Arturo Toscanini; Sweden: Selma Lagerloff; South Africa: Jan Christian Smuts; Spain: Manuel L. Ortega.



Manuel L. Ortega

BETTING, *see* GAMBLING.

BETTMAN, ALFRED, lawyer and public official, b. Cincinnati, O., 1873. After receiving his LL.B. degree from Harvard in 1898 and taking post-graduate work at the University of Berlin, he practised law in Cincinnati. In 1909 he was appointed assistant prosecuting attorney of Hamilton County, Ohio, in the civil division, serving until 1911. A year later he became city solicitor of Cincinnati, holding this office for two years. From 1917 to 1919 he was special assistant to the United States attorney general, holding a high position in the division that was created for the administration of such war laws as the Espionage Act and the Alien Enemy Act. In the survey of the administration of criminal justice in Cleveland in 1921, he had charge of the field of the prosecution and made a comprehensive report on that subject for the Cleveland Foundation. From 1930 to 1931 he was advisor on prosecution for the National Commission on Law Observance and Enforcement (Wickersham Commission), for which he made a noteworthy report.

Bettman's chief public interest has been municipal reform and finance, city planning and housing. He lectured on this subject at Harvard University from 1929 to 1934 and has served on numerous local, state, regional and national committees. Among his activities in this field have been: a chairmanship of the City Planning Commission of Cincinnati; a vice-chairmanship of the Regional Planning Commission of Hamilton County; a membership on the advisory committee on housing and farming for the federal Department of Commerce; a membership on the committee for city planning in President Hoover's Conference on Home Building and House Ownership. In 1933 he drafted the planning provisions for the model city charter of the National Municipal League, and in 1935 he was chosen by the Tennessee River Valley Authority as consultant on law relating to planning. Since that time he has participated in numerous other activities in the field of public planning, and has come to be regarded as an authority in the legal and governmental aspects of this field.



Fostering better understanding on an international scale. The Temple of Religion at the (1939-40) World's Fair, New York, where people of all creeds and of every nationality have participated in inter-faith endeavor. This edifice proved to be one of the most popular attractions at the Fair

BETTMAN, GILBERT, lawyer and public official, b. Cincinnati, O., 1881. After receiving his LL.B. degree from Harvard University in 1907, he entered the practice of law in Cincinnati, in which in the course of twenty-five years of steady activity he reached a position of acknowledged eminence. This career was interrupted by the World War, during which he was commissioned a captain and served in the Intelligence Service of the United States Army, and by several years of public office. In 1921 he was elected vice-mayor of Cincinnati, and from 1928 to 1932 he was attorney general of Ohio. It is noteworthy that in his second campaign for this office, in 1930, he was the only Republican state candidate to be elected. In 1932 he was the Republican candidate for election to the United States Senate, but this time was unsuccessful.

Bettman has been active in many fields of public service. In 1922 he was commander of the Ohio Department of the American Legion. From 1922 to 1925 he was a member of the Citizens Traction Committee. During 1924 he served as a member of the City Survey Committee, as chairman of the American Legion National Legislative Committee and as chairman of the Republican State Convention. From 1919 to 1929 he was dean and instructor in the law school conducted by the Young Men's Christian Association.

BETTMAN, HENRY WALD, physician, b. Cincinnati, 1868; d. Cincinnati, 1935. A graduate of the University of Cincinnati and of the Ohio Medical College (1890), he further pursued his studies in various European medical schools, including those in Vienna, Berlin and Prague. Returning to Cincinnati in 1892, he engaged in private practice, and was the first physician there to introduce diphtheria tests for children.

Bettman was one of the founders of the University School in Cincinnati, and for many years was its director. He was chief of the medical service of the Jewish Hospital of Cincinnati, and associate professor of the University of Cincinnati College of Medicine. He was a nationally recognized authority on internal medicine and a contributor of numerous articles to medical journals and encyclopedias. In 1905, he was head of the American Gastro-Enterological Association.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 139.

BETTMAN, JEFFERSON, physician, b. Cincinnati, 1858; d. Rome, Italy, about 1915. After receiving his M.D. degree from the Ohio Medical College in 1876, he specialized in diseases of the eye, ear and throat. He pursued his otolaryngological studies in hospitals and medical institutions of London, Paris, Vienna and Heidelberg. Returning to the United States in 1883, he settled in Chicago as oculist and aurist. He was associated for a while with his brother, Dr. Boerne Bettman, but in 1885 moved to New York city, where he served as surgeon at the New York Ophthalmic and Aural Institute.

Bettman was a contributor to various American and French medical journals on this special branch of medicine, and also assisted Sir M. Mackenzie in his great work *Diseases of the Nose and Throat.*

Lit.: Markens, I., *The Hebrews in America* (1888) 198; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 438.



Bernhard Bettmann

BETTMANN, ABRAHAM, physician, b. Welbhausen, Germany, 1806; d. Cincinnati, Ohio, 1901. He studied at the Yeshiva of Eleazar Ottensoser in Höchberg. Forced to give up his rabbinical studies under Rabbi Abraham Bing at the College of Würzburg because of poor health, he later studied at a Gymnasium, and then, in 1833, entered the University of Munich, where he received the M.D. degree in 1837. After practising in Welbhausen, in Nordheim (Bavaria), and in Uffenheim for eleven years, he emigrated to the United States in 1848 because of the legal and social discriminations practised against Jewish physicians in his native land. He settled in Cincinnati, where he became a prominent physician and one of the best-known obstetricians in the Middle West. Bettmann was the first to introduce local anesthesia in the form of cocaine in that part of the country. In 1887, after his retirement from practice, he was elected an honorary member of the Cincinnati Academy of Medicine because of his contributions to medicine.

Lit.: Kagan, Solomon, *Jewish Contributions to Medicine in America* (1934) 32; Deutsch, Gotthard, "Dr. Abraham Bettmann, a Pioneer Physician of Cincinnati," *Publications of the American Jewish Historical Society,* No. 23 (1915) 105-16.

BETTMANN, BERNHARD, public official and civic and communal leader, b. Weidnitz, Bavaria, Germany, 1834; d. Cincinnati, Ohio, 1915. Coming to the United States in 1850, he settled in Cincinnati, where he immediately became closely associated with Jewish communal life. Only five years after his arrival he was appointed the first secretary to serve the Zion Collegiate Association, an organization founded by Rabbi Isaac M. Wise.

Bettmann was one of the founders of the Hebrew Union College in 1875, acting from that time until 1910 as a member and as president of its Board of Governors and as honorary president from 1910 until his death. Besides his many other Jewish activities, he was a member of the executive board of the Union of American Hebrew Congregations, president of Congregation B'nai Jeshurun, the first president of the United Jewish Charities of Cincinnati (1896-1903), and for

twenty-two years a member of the Talmud Yelodim Institute.

Politically active as a Republican, he was high in the councils of his party and often presided over Republican city and county conventions. In 1884 he was elected to the School Board for the Seventeenth Ward of Cincinnati, serving for fourteen consecutive years. President William McKinley appointed him Collector of Internal Revenue for the First District of Ohio in 1897, a position he filled until 1905, when he resigned to make a trip abroad; upon his return two years later, he was reappointed to this office by President Theodore Roosevelt. Held over under President William Howard Taft's administration, he served until his resignation in 1913.

Bettmann, a Master Mason, was the author of *German Ritual for Masonic Lodges.* Many of his poems appeared in *Die Gartenlaube* (Leipzig) and other periodicals.

Lit.: Jewish Tribune, July 2, 1915; Memorial Number of the *Hebrew Union College Monthly,* vol. 2, No. 2 (Nov., 1915) 76-88.

BETZAH ("egg"), a tractate in Moed, the second division of the Mishnah. Its place within the order differs in the various rabbinic compilations; it is seventh in the Mishnah, fourth in the Babylonian Talmud, and eighth in the Palestinian Talmud. It derives its name from the opening word, although its title in the Tosefta, *Yom Tob* ("holiday"), is more descriptive of its contents.

According to the rabbis, the Sabbath and Yom Kippur (called "sabbath of solemn rest" in *Lev.* 16:31; 23:32) are distinguished from the holidays in that on the former every type of work, *kol melachah,* is forbidden, while on the latter only servile work, *melecheth 'abodah,* is prohibited. Accordingly, the five chapters of the tractate discuss the kinds of labor permitted on the holidays, especially those revolving around the preparation of food (see *Ex.* 12:16).

Chap. 1 is largely based on the categories of *muchan* and *muktzeh.* From the verse "And it shall come to pass on the sixth day that they shall prepare that which they bring in" (*Ex.* 16:5) the rabbis deduce that only such foods may be used on the Sabbath and the holidays as have been previously prepared, *muchan;* everything else is called *muktzeh,* "laid aside," and not to be used on the festival. An object may be considered forbidden, *muktzeh,* for a variety of reasons, thus because of *'issur,* a ritual prohibition of the contemplated use; because of *mi'us,* the ugliness of the object; because of *hisron kis,* i.e. it is too expensive to be used for a purpose for which it was not originally created; or because of *nolad,* i.e. it became available for use on the festival, and therefore can not qualify as *muchan,* previously prepared. It is under the last-named division that there occurs the famous controversy between the schools of Hillel and Shammai regarding the use of an egg laid on a festival. Other points of difference between the two schools are given in the remainder of the chapter.

Chap. 2. When a Sabbath is preceded by a holiday, food for the Sabbath may be prepared on the holiday only if the preparation has been begun before the holiday (see ERUB, under Erub Tabshilin). Other differences between the rival schools are noted. Three cases in which Rabban Gamaliel favored a stricter standpoint, and three others in which he was more lenient, as well as three activities which Eleazar ben Azariah permitted on the holidays, also are given.

Chap. 3. Although the preparation of food is permitted on a holiday, certain activities, like hunting, fishing, and the sharpening of knives, are not allowed. Buying food on a holiday is permissible only if the exact quantity and price are not specified, so that the commercial aspect of the transaction is reduced to a minimum.

Chap. 4 treats of how other types of work, like the carrying of food and wood and the splitting of logs for cooking, should be done.

Chap. 5 discusses some *gezeroth,* or rabbinic ordinances, relating to the festivals. There are certain kinds of work which do not fall under the heading of "servile work" and hence are permitted, in accordance with the Bible, on the holidays. Nevertheless, the rabbis forbade them as a safeguard against the infringement of other statutes. This class of rabbinic prohibitions is called *shebuth,* "abstinence from work."

The Tosefta to *Betzah* is placed between *Sukkah* and *Rosh Hashanah.* It consists of only four chapters, since chaps. 2 and 3 are combined into one. The Gemaras amplify the Mishnah, and deduce the underlying principles. Of especial interest in the Babylonian Talmud are the sections dealing with the Yom Tob Sheni, the additional day of the festivals (*Betz.* 4b), the varying practice of Hillel and Shammai in regard to honoring the Sabbath with good food (*Betz.* 16a), and good manners at the table (*Betz.* 25b).

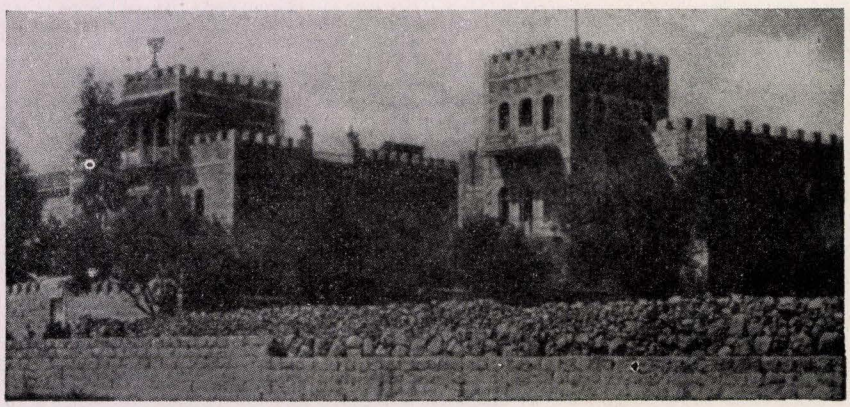
ROBERT GORDIS.

Lit.: Strack, H. L., *Einleitung in Talmud und Midrasch* (5th ed.) 41-42; *Jewish Encyclopedia,* vol. 3, pp. 134-35; Frankel, Z., *Darche Hamishnah* (1923) 273.

BEUR HAMETZ, *see* LEAVEN, REMOVAL OF.

BEYROUTH (BEIRUT), seaport of Syria, and capital of the republic of Lebanon, situated on the Mediterranean Sea, about 100 miles beyond the northern boundary of Palestine; in 1940 it had about 150,000 inhabitants, including about 3,500 Jews, mostly Sephardim. It dates from before the 15th cent. B.C.E., and was founded by the Phoenicians; after the time of Alexander the Great (latter half of the 4th cent. B.C.E.) it became more and more a Greek city, and it was made a Roman colony in 15 B.C.E. After having been successively under Roman, Byzantine and Mohammedan rule, it became part of the French mandate after the World War.

It is impossible to state just when Jews first settled in Beyrouth. The most probable date is during the reign of the Hasmoneans (165-40 B.C.E.), when Jews began to migrate in large numbers into Galilee and Syria. Herod beautified the city with temples, cloisters and a market-place; Agrippa I and Agrippa II added theatres, baths, and porticoes. The city is mentioned by Josephus (*Jewish War,* book 7, chapter 2, section 1) as the place where Titus forced his Jewish prisoners to engage in gladiatorial combats. The Jewish community at the time was probably not large, since the Talmudic references are scanty and doubtful. Probably it grew by migrations from Palestine, for there



The Jewish National Museum "Bezalel" in Jerusalem

was a synagogue there in the 6th cent. (Joshua the Stylite, *Chronicle,* edit. Martin, section 48).

Nothing else is known of the community until the 12th cent., when Benjamin of Tudela found fifty Jews living there, with three rabbis. After that the city was devastated by wars, and later travelers fail to mention any Jewish inhabitants. There is a tombstone, however, of a Rabbi Abtalion Bouézo, which is dated in the 15th cent., and local tradition declares that the synagogue is even older, so there may have been a very small Jewish settlement. In 1840 there were about twenty-five Jewish families in the city, since which time the Jewish population has gradually increased.

The Jews of Beyrouth have a large synagogue, and a number of meeting houses, known as "midrashim." The Alliance Israélite Universelle maintains a school on modern European lines, which has several hundred pupils. The Jews of Beyrouth are chiefly engaged in commerce, a few of them being artisans.

BEZALEL, according to *Ex.* 31:2, a grandson of Hur, of the tribe of Judah. He was the builder of the Tabernacle in the wilderness, in which he was aided by Oholiab of the tribe of Dan, and other skilled artisans. He made all the artistic vessels of gold, silver, copper, stone and wood, which were used in the shrine. The Haggadah elaborates on the Bible story by ascribing to him a knowledge of construction greater than that of Moses. Thus he is said to have known the permutations and combinations of letters by which the universe was created, and to have understood the complicated directions for making the candlestick from vague recollections on the subject given to him by Moses, who himself was unable to grasp its intricate design.

See also TABERNACLE.

BEZALEL BEN MOSES HAKOHEN, Talmudist, b. Vilna, 1820; d. Vilna, 1878. Acclaimed as a prodigy in Talmudic learning, he composed a brilliant Halachic discourse at fourteen. His intellectual precocity, coupled with an unusual diligence, gave him, before he was eighteen, a profound and extensive Talmudic knowledge. Moreover, he was devoted to secular studies and became particularly well-informed on the astronomical calculations of the Jewish calendar. At twenty he was a rabbi in Vilna; from 1860 to 1878 he was the acknowledged spiritual leader of that community. His *Reshith Bikkurim* (Vilna, 1868) contains expository notes on the Talmud. *Mareh Kohen* (Vilna, 1884) is a systematic commentary on the entire Talmud, and contains commentaries also on the *Shulhan Aruch, Yad Hahazakah,* and *Tosefta.*

Lit.: Fünn, S. J., *Keneseth Yisrael,* 190; *Hakarmel,* vol. 4, No. 3; Ovtshinski, L., *Nahlath Aboth* (1894) No. 29.

BEZALEL MUSEUM, *see* MUSEUMS.

BEZALEL SCHOOL, a Jewish school of industrial art in Jerusalem, founded in 1906 by the sculptor Boris Schatz (1866-1933) and a committee of Berlin industrialists. It was named after one of the builders of the Biblical Tabernacle, who is mentioned in *Ex.* 31:2-11. The school was maintained chiefly by the Zionist Organization, the Hilfsverein der Deutschen Juden, and the B'nai B'rith lodges. For many years the school was under Schatz' direction.

It consisted at first of classes in drawing, painting, and modeling, a plaster foundry, and a department of



Outdoor studio of the Bezalel School of Art

carpet-weaving. Classes in wood-work, metal-work, weaving, and ceramics were later added. Articles and wares produced in the school were shown in special exhibitions in many countries and widely sold. The number of students before the outbreak of the World War was about 400; the value of the products made in the school in 1913 was about $50,000.

During the World War the Bezalel School was completely disorganized; later Schatz succeeded in obtaining funds for its reconstruction. It never again attained the size and importance which it had previously enjoyed, however, and in 1933, upon the death of Schatz, it closed its doors.

The school was reestablished the following year with the Jewish National Fund donating the use of the land and building and with the aid of a £1,500 grant from the Palestinian government. Joseph Budko, the German painter, was named its director. Since 1934 the school has combined instruction in arts and crafts with homework performed by the students.

Lit.: *Annual Reports of the Bezalel School,* 1907 et seq.; *Bezalel, Its Aim and Purpose,* published by friends of Professor Boris Schatz (1925); *Bezalel Exhibition, Palestine Arts and Crafts* (1926); Schatz, Boris, *Bezalel: Toledothav, Mahutho Vaathido* (1930).

BÉZIERS, city in Languedoc, south central France, southwest of Montpellier and a few miles northeast of Narbonne; in 1940 it had a Jewish population of about 200 families, out of a total population of approximately 72,000.

There was a Jewish settlement in Béziers as early as the beginning of the 6th cent. During the period of Visigothic control (7th cent.) the Jews of Béziers, like all the other Jewish communities of the province of Languedoc, were subjected to bitter persecutions, but the situation of all these Jews improved considerably after 732, when Charles Martel defeated the Moors in the battle of Tours.

There is record of the existence, in the 11th cent., of a special Jewish quarter, such as was the rule in many of the other cities of France. The economic and civic condition of the Jews of Béziers in the 11th and 12th centuries appears to have been a favorable one. The viscounts of Béziers and of near-by Carcassone employed a number of Jews in the administration of these two cities and in positions at their courts. The Albigenses, too, who formed the largest part of the population of Béziers and of the neighboring districts, were favorably inclined toward the Jews of the city.

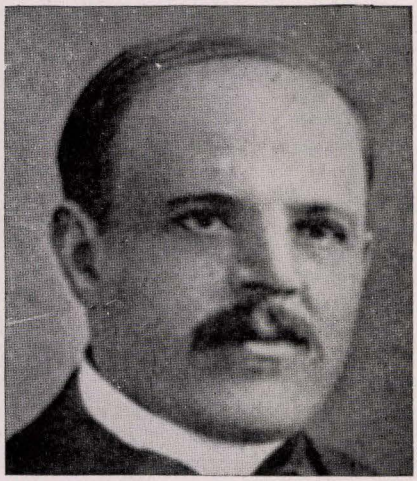
Under Roger II (who became viscount in 1167) and under his son Raymond Roger (who assumed this office in 1204), the Jews of Béziers were protected, and prospered. A number of Jews were appointed bailes (sheriffs or administrators) during their rule, exercising full administrative and even judicial functions whenever the viscount was away. Two of these Jewish bailes or sheriffs of Roger II were Moses de Cavarite and a man named Nathan. In 1172, Roger II had Abraham ben David of Posquières, a noted Talmudist, released from prison and brought to Carcassone for refuge. In 1193, Roger II, in reply to a request on the part of the Jews, reduced the amount of the taxes which the Jews of Béziers had to pay to conform to the smaller sum paid by the other Jewish communities of the viscounty. Roger II also showed his gratitude to the Jews of Béziers for their refusal to take part in the citizens' revolt against his father and predecessor, Raymond Trencavel (Trenchavel), in 1167, by sparing them when he exacted vengeance from the murderers of his father. Before the conspirators were put down by Roger II, the Jews of the city suffered from false charges which these conspirators had brought against them. Raymond Roger had a Jewish baile named Samuel, who acted as surety in a business contract entered into by the bishop of the province and by the viscount.

In July, 1209, however, at the instigation of Pope Innocent III, who was bitterly opposed to the Albigenses, Béziers was stormed and occupied by a fanatical crusading mob headed by the monk Arnold of Citeaux and Count Simon de Montfort; all the Jews of Béziers who had not yet fled from the city were ordered expelled, and many of these found a refuge in Narbonne. Those Jews who disobeyed this decree and remained in the city, about 200 in number, were put to death, as were between 15,000 and 20,000 of the heretical Christian inhabitants of Béziers, the Albigenses; a large number of Orthodox Christians were murdered indiscriminately by the fanatical mob.

At other times during the 13th cent. the Jews of Béziers were compelled to undergo sufferings and attacks, and were subjected to annoyances and petty restrictions on the part of the Catholic church. In 1246 a church council which met at Béziers issued a decree which forbade Jews henceforth to practise medicine and prohibited Christians to consult Jewish physicians under penalty of excommunication. This council renewed many of the old restrictions against the Jews of Béziers, and enacted new decrees forbidding Jews to have Christian nurses or servants and compelling Jews to wear a wheel-shaped badge and to pay an annual family tax to the church.

The beginning of the economic decline of the Jewish community of Béziers dates from about the year 1250. For thenceforth most of the possessions of the Jews were used in order to enable them to escape the harsh decrees which had been issued in restriction of their rights and privileges. The kings, too, beginning with the second decade of the 13th cent., claimed jurisdiction over the Jews of Béziers and other cities of France, and the right to collect various taxes and contributions from them. In 1230, under the terms of an agreement made between Louis IX (St. Louis, 1214-70) and the bishop of Béziers, the king was awarded the privilege of exercising over the Jews of Béziers all rights except those belonging to the bishop and the clergy. Later, in 1278, when the bishop of Béziers, seeking to attract to that portion of the city over which he exercised control Jews living in other quarters of the city, had a synagogue built, the king compelled him to remove the synagogue and to pay a fine to the crown.

From the 12th to the first half of the 14th cent., Béziers had a number of famous Jewish scholars, authors, and poets, and the cultural life of the Jews of the city was on a high plane. In the course of one of his many trips, the noted author and commentator Abraham ibn Ezra (1092-1167) came to Béziers, and was received with great honors; here, in the middle



Hayim Nahman Bialik

of the 12th cent., he wrote his *Sefer Hashem* (The Book of the Name). The famous Jewish traveler Benjamin of Tudela visited the city in 1165; in his report he mentions two of the scholars who lived there: Joseph Nathan and Solomon Halafta. Moses Kimhi highly praised the great knowledge and ability of the rabbis of Béziers and Narbonne. Meshullam ben Moses, Talmudist, author of *Sefer Hashlamah* (The Book of Completeness), and two of his colleagues named Joseph ibn Gershon and Solomon ben Asher, lived in Béziers at the beginning of the 13th cent. Solomon ben Joseph ibn Ayyub, formerly of Granada, Spain, lived in the city from about 1240 to 1262, during which period, at the request of some of the prominent men of the city, he translated a number of Arabic works into Hebrew.

At the end of the 13th cent. the Cabalist Jacob Cohen, of Segovia, Spain, lived in Béziers for some time, as did Abraham ben Isaac Bedaresi (1230-1300) and his son Jedaiah Bedaresi (1280-1340). Abraham Bedaresi, who was born in Béziers, took the name of the city as his surname. Eleazar Esobi (Azubi) and Meshullam Esobi, noted poets and brothers of the famous liturgical poet Joseph Esobi of Perpignan, also made their home in Béziers in the 13th cent.; the former was born at Carpentras, and the latter settled in Segovia, Spain, about 1279.

The expulsion of the Jews from France at the beginning of the 14th cent. (1306) brought exile and suffering to many of the Jews of Béziers. A considerable number of Jews still remained in the city after 1306, however, and were under the protection of those Christians of Béziers who secretly remained Albigenses. A decree of 1307 dealing with the expropriation of property owned by the Jews of Béziers, and a decree of 1320 passed by a church council against the Jews of the city bear witness to the fact that Jews continued to live in Béziers after 1306.

In 1360 Jews were readmitted to France. In 1367 there was established at Béziers a new Jewish community with a Talmud Torah school, a synagogue, and a cemetery which it was permitted to erect according to the terms of a contract entered into in that year with the bishop of Béziers. The Jews, in return for these rights and concessions, made a definite payment of twenty-four pounds in money, and promised to pay a yearly tax based on the number of their families.

The three church synods held in Béziers in 1368 to 1370 issued a number of decrees against the Jews. One of these compelled Jews to take the Jewish oath (Oath More Judaico), a second forbade them to testify as witnesses, and a third prohibited Christians to consult Jewish physicians or to perform services of any nature for Jews.

The last expulsion of the Jews from France, issued in 1394, resulted in the expulsion also of most of the Jews of Béziers. Those few who remained were permitted by Bishop Hugo to have a synagogue and to bury their dead in a Jewish cemetery upon payment of a large sum. From that period on, Béziers has not regained its former importance either as regards the number of its Jewish inhabitants or as regards their cultural status. ABRAHAM I. SHINEDLING.

Lit.: Bédarride, Jassuda, *Les juifs en France, en Italie et en Espagne* (1867) 136-38, 145, 251-52; Gross, H., *Gallia Judaica* (1897) 96-105; Julia, Henri, *Histoire de Béziers* (1845) 320-21; *L'univers Israélite,* vol. 33 (1878) 719-24; Vaissete, Jean Joseph, *Histoire générale de Languedoc* (1872-1904), vol. 1, pp. 274, 350-51; vol. 2, pp. 181, 418; vol. 3, p. 119; Saige, Gustave, *Les Juifs du Languedoc antérieurement au XIVe. siècle* (1881) 77-79, 114 et seq., 217; Renan, Ernest, *Les écrivains Juifs du XIVe. siècle* (1893) 361, 392, 398, 405, 468, 475, 658, 686-87; Graetz, H., *History of the Jews,* vol. 3 (1927) 173-74, 394-95, 501-3, 581-83.

BIALIK, HAYIM NAHMAN, Hebrew poet, b. Radi, a hamlet in Volhynia, Russia, 1873; d. Vienna, 1934. His parents, who were poor, belonged to a pious but learned Hasidic family. At the time of the poet's birth his father kept a tavern for the peasants. In 1879 the family moved to Zhitomir and settled in the outskirts of the town. Bialik was now six years old, and the "yoke of the Torah" was laid upon his shoulders. He began with elementary instruction in the Hebrew Bible and quickly passed on to the Talmud and rabbinical literature. In the course of a year his father died, leaving a family of seven destitute persons. His mother was forced to place her children in the care of different relatives who were better off than herself and to seek her own livelihood. Bialik fell to the lot of an old grandfather, a fine Talmudist and a pious Hasid who owned a collection of Hebrew books, including not only Midrashic and Cabalistic works but also the writings of the medieval Hebrew moralists and philosophers. Here, at the age of eleven, Bialik was already dipping into philosophical and Cabalistic works. A perusal of the *Moreh Nebuchim* of Maimonides and the *Kuzari* of Judah Halevi soon opened his mind to the enlightening influence of the Haskalah. In the meantime, in secret, he had acquired an acquaintanceship with modern Hebrew literature.

Bialik now entered the famous Yeshiva at Volozhin, where he was seized by the spirit of the place, only to become sadly disappointed. Here, strange as it may seem, he began to learn Russian. One of the first Russian books to fall into his hands contained poems by the Russian Jewish poet Simon Samuel Frug, who exercised a decisive influence over the poetic career on which Bialik was now embarking. As a spokes-

man of the Chovevei Zion group at the Yeshiva of Volozhin, Bialik published in *Hamelitz* (1891) an essay, "Raayon Hayishub" (The Idea of the Colonization of Palestine), designed as a sort of manifesto embodying a compromise in the ideology of the contending factions in the Chovevei Zion movement. Shortly afterwards his first poem, *El Hatzippor* (To the Bird), was printed. Tired of his stay at the Yeshiva, Bialik moved to Odessa, where he hoped to be able to develop in freedom, and to study Russian and German literature. Here he met Moses Leib Lilienblum, Ahad Haam and J. H. Rawnitzki, whose aid and encouragement served him in good stead. The news that his grandfather was dying and the closing of the Volozhin Yeshiva prompted him to return home in 1892. Upon his grandfather's death he married and for a time lived with his wife's parents, busily perfecting his talents. In 1897 he moved to Sosnowice, where he became a Hebrew teacher and was able to publish his first volume of poems (Warsaw, 1901). Later he returned to Odessa, where he again sought to earn a living as teacher, editor and merchant, in turn.

In 1905 Bialik, together with several partners, established in Odessa the Hebrew publishing house, Moriah, which issued many a distinguished book and a series of textbooks. This afforded him the opportunity of a fruitful and many sided literary career. Before long he achieved fame as the greatest Hebrew poet of his day. He became the poet laureate of the Jewish Renaissance, its most beloved name and its most popular figure. He was accorded the highest recognition of any Hebrew writer—in Hebrew as well as in Yiddish—a poet considered the central personality in literature and equally respected by all factions in Jewry. The struggles over Bolshevism, which almost cost him his life, did not prevent him from protesting boldly against the acts of the Yevsektzia. With heroic self-sacrifice he championed the cause of the Hebrew language and culture. He protested, he complained, and his voice was that of an entire people whose soul was hurt. He could not remain in Soviet Russia. Through the intercession of Maxim Gorki, Bialik and a dozen other Hebrew writers were permitted to leave Russia in 1921. After staying alternately in Berlin and Homburg, where he continued his publishing activity chiefly in the Dvir publishing company, he went to settle in Palestine in 1924 and chose to reside in Tel-Aviv. In 1926 he visited the United States and during his travels throughout the length and breadth of the land he was met everywhere by hosts of admirers. The Jewish Theological Seminary and the Jewish Institute of Religion conferred honorary degrees upon him.

Bialik, the only Hebrew poet of world fame, was at first completely under the influence of Judah Leon Gordon and Frug; his ideal was the synthesis of both of them, but he far surpassed them. He became the purest, most expressive lyric poet of modern Hebrew literature. He restored to the almost defunct Hebrew language its elasticity and originality, showing that it is capable of expressing all the effects of light, sound and color. He created a new naturalistic poetry which was followed by a general invigorating poetry of life. Never, however, did Bialik allow his material, his subject matter, to fall short of his diction. Jewish nationalism and human universalism were one and the same with him. His poetry was the more human, the more its character was of Jewish coinage. He regarded the Beth Hamidrash (House of Study) as the pure source of Jewish emotion and desire in the past. Thus he elevated the Mathmid, that type of perpetual student, deaf to all the whispers of nature and the lure of his own young blood, who was considered a specimen partly of comic, partly of tragicomic human degeneration by the apostles of culture, to the height of an extraordinary man to whom pure intellect, asceticism, self-sacrifice for mere "learning" had become unity in the highest degree. It is one of Bialik's autobiographical poems. Notwithstanding this revaluation of the past, Bialik did not sink into a shallow romanticism springing from resignation. On the contrary, he often found keen and bitter words to describe that which was old and hostile to life.

Although Bialik's poetry already bore within itself a specifically national character, the poet himself rose to be the spokesman of the entire Jewish people, the prophet seized with "divine frenzy" when he composed his angry pogrom poems (*The Songs of Wrath*). The poem *Beir Haharegah* (In the City of Slaughter) is a graphic picture of the atrocities committed in the Kishinev pogrom. Here he lashes in bitter and angry language not only the author of the pogrom but the passive tolerator, whom he considered more guilty than the perpetrator of the crime.

After the Russian revolution of 1905 and the pogroms that followed it, Bialik fell into a state of violent national resignation; a number of poems give vent to this despair in the most stinging human terms or predict in the historic style and pathos of the prophets the inevitable end. A special place is occupied by two of his distinguished poems: *Methe Midbar* (The Dead of the Wilderness) and *Megillath Haesh* (The Scroll of Fire). The latter, a long poem in eight parts, is refined, broadly conceived symbolism, the weaving together of various rabbinic legends of the destruction of the Temple which shows Bialik at the height of his style; the former represents the great classical epic of modern Hebrew literature, with a strong allegorical element, a monument in honor of the Jewry of the Diaspora. Much attention was paid by Bialik to the neglected Jewish folk-song. Under his treatment many motifs of the folk-song have become pearls of modern Jewish poetry, but he always knew how to preserve the simple and popular character of this style. After 1908 Bialik published only a few poems. His poetic reserve, deplored as a national loss, gave rise perhaps to more written comment and more debate than did his poetry itself. Many of the poems from the period after 1908 betray an entirely new man, a deep, groping artist striving towards the heights and wrestling with the depths.

Bialik is also one of the best story tellers in modern Hebrew literature. In *Aryeh Baal Haguf*, his first story, the strong influence of Mendele Mocher Sefarim, whom he held in the highest esteem, is everywhere apparent. His *Safiah* (Aftergrowth; English trans., Philadelphia, 1939) falls outside of the category of the rest of his stories and crowns all his artistic productions; not yet concluded, it was intended to be both an autobiography and a book of Bialik's confessions. In his scientific work Bialik turned more especially to

the lore of Jewish antiquity. He considered it his duty to bring about a renaissance of the classical Jewish heritage. In the great controversy about the essence of Judaism he approached the views of his master, Ahad Haam. In his *Sefer Haagadah* (Book of the Haggadah) he endeavored, in conjunction with Rawnitzki, to make more popular the Haggadah of the Talmud and the Midrashim and to render them accessible to the new generation. However, he never could or would merge himself entirely in the Haggadah, as is shown by his essay on the essence of the Halachah and the Haggadah (*Halachah Veagadah,* English trans. Julius L. Siegel, New York, 1933), first published in *Keneseth* (1917). In a like manner Bialik considered it his duty to resurrect the treasures of medieval Hebrew poetry. He published, together with Rawnitzki and S. Ben-Zion, an anthology of the Spanish poets of the Middle Ages, *Shirath Yisrael* (1906) and undertook the task of bringing out critically edited editions of medieval Hebrew poetry. Together with Rawnitzki he issued three volumes of poems by Solomon ibn Gabirol and two volumes of poems by Moses ibn Ezra. Similarly he undertook the preparation of an edition of the Mishnah with a popular commentary; of this only the first division, Zeraim, appeared (1932).

A purely pedagogical and didactic method characterized his editions of the Biblical texts for the use of Hebrew schools. They were published under the title *Sippure Hamikra.* Similar compilations by Bialik and Rawnitzki of rabbinical texts were designed to serve a like purpose.

Bialik's great effectiveness is partly dependent on the creative manner in which he shows himself a master of the Hebrew language. He turned a classic but almost forgotten language of books into a vehicle of vigorous idiomatic expression, especially in poetry. Bialik was also important as a translator. He rendered into excellent Hebrew Cervantes' *Don Quixote* and Schiller's *Wilhelm Tell.* He translated into Hebrew many writings of well-known German, Russian and Yiddish writers. Bialik was no less an artist in his use of Yiddish. He originally wrote a number of poems in that language, and translated many well-known Hebrew poems into Yiddish. His direct influence on modern Yiddish literature is well recognized. Many of his poems have been set to music, especially those inspired by Jewish folklore.

Bialik was the editor of *Hashiloah* for a time, and of the remarkable collections of Jewish ethnography and folklore, *Reshummoth.* He also served as editor of *Haolam.* Virtually all his works have gone through many editions and have been translated into many languages.

In his later days, Bialik was active as a leader of the Zionist movement, and was a member of the governing body of the Hebrew University. He was unquestionably one of the most representative Jewish figures in his generation. No poet in Israel has been accorded such universal recognition, esteem and affection. He inaugurated a new epoch in Hebrew poetry.

SHALOM SPIEGEL.

Lit.: The literature on Bialik is rich and is available in many languages. Only a few of the more important items can be listed here. There is an extensive biography with a list of all of Bialik's writings in *En Hakore,* vols. 2-3 (1923). There are two collections containing English translations of his poems, one edited by L. V. Snowman (1924) and *Selected Poems* (trans. Maurice Samuel, 1926). See also: *The New Palestine,* Bialik issue, vol. 10 (1926), No. 6; Spiegel, S., *Hebrew Reborn* (1930); Waldstein, A. S., *The Evolution of Modern Hebrew Literature* (1916) 99-106; Magnes, J. L., "Some Poems of H. N. Bialik," *Hebrew Union College Annual,* 1904, pp. 177-86; Opher, Ahron, in *Central Conference of American Rabbis Yearbook,* vol. 48 (1937) 372-93; Weber, George, "The Poetry of Bialik," *Poetry Review* (1935) 41-47; Wassilevsky, Isaiah, *Hebrew Poetry of Today* (1918) 11-21; Klar, Benjamin, *Chajim-Nachman Bialik* (1936).

BIALYSTOK, capital of the Polish district of the same name, on the Bialyi River, about fifty miles southwest of Grodno. It was founded in the 14th cent. In 1793, in the second partition of Poland by Prussia and Russia, it was ceded to Prussia by Poland. In 1807 it was given to Russia, and in 1918, at the end of the World War, it was made a part of Poland. In October, 1939, Bialystok was once more taken over by Russia as a consequence of the German Nazi invasion of Poland on September 1st of that year and the subsequent partition of Poland between Nazi Germany and Soviet Russia.

There is a tradition that the first Jewish settlement in Bialystok was effected in 1749 by Count Branicki, who persuaded Jews to live in the city by offering them free residence in his buildings and by constructing a synagogue for them. Subsequently, however, he changed his attitude toward them and made their lot unbearable by means of heavy taxation. During the 19th cent. the Jews contributed largely to the expansion of the local industries. In 1905 and 1906 there occurred violent pogroms which took more than a thousand victims and caused the destruction of considerable property. In the Bialystok pogrom of 1906 alone, 105 Jews were killed and more than 200 were wounded by soldiers who murdered and looted for three days without hindrance. Prompt protests from England and Austria brought about the arrest and sentence of the culprits, but the punishments meted out to them were relatively mild.

In 1856 the number of Jews in Bialystok was 6,714, or about 53% of the entire population. In 1897 it had risen to 41,905 (66.4% of the general population). In 1921 there were 39,602 Jews out of 76,792 inhabitants (51.6%), and in 1931 there were 39,165 Jews in the city (43% of the general population). In September and October, 1939, there was an influx of Jewish refugees into Bialystok from the German-occupied portion of Poland.

The chief industry of Bialystok has been textiles, in which Jewish entrepreneurs first became active in 1850. At one time the city had 200 important textile mills, as well as lumber mills and factories for the manufacture of leather, soap and flour. In 1868 the number of Jewish workers in the textile industry was estimated at 2,500, while in 1898 Jews owned four-fifths of all the textile establishments in the city and supplied three-fifths of the workers. In 1921 about half the textile workers, or 3,000, were Jews, and the number of Jewish manufacturers had decreased proportionately.

From 1920 on, the industries of Bialystok underwent a decline due to the loss of the Russian market, but

the Jewish manufacturers were successful in finding new markets to take the place of the former Russian one. As a result, goods produced in Bialystok competed successfully with English wares in China, India and North America. After the World War all German-owned factories were liquidated, and Jews remained the only manufacturers of textiles in Bialystok. In the post-War period, Bialystok became the center of a considerable Jewish-owned confection-manufacturing industry, which formed a large part of the city's export trade; in this industry both the factory-owners and the workers consisted exclusively of Jews.

Bialystok has played an important role in the history of the Jewish labor movement. Jewish workers were so active in the struggle against the oppressive Czarist government that pogroms were deliberately staged by the regime in order to exact vengeance on the Jewish population for its participation in the revolutionary movement. Bialystok was the only city, however, in which the Jewish workers set themselves in opposition to those of their own class who maintained that only Christians should be employed in the mechanized factories, while the Jews had to remain employed in the hand-operated mills. This conflict resulted in a bloody struggle in 1905 which ended with the adoption of an agreement to the effect that one-half of the workers in the mechanized factories were to be Jews and the other half Christians; this agreement has since been kept by both parties to the dispute.

A number of prominent rabbis lived and served in Bialystok, including Aryeh Loeb, author of *Shaagath Aryeh,* Eliakim Getzel, Yomtob Heilperin, and Samuel Mohilever. The Zabludowsky family of Bialystok includes such distinguished members as Isaac, said to have been the first Jewish millionaire in Russia, and Michael, who wrote *Mishan Mayim.*

JACOB LESTSCHINSKY.

Lit.: Ziskind, *Fragen fun Leben* (1922); Lestschinsky, Jacob, *Der Yiddishe Arbeiter in Russland* (1906); idem, *Shriften far Economik un Statistik* (1928) 1-64; *Hakol,* vol. 1, No. 41 et seq.; *American Jewish Year Book,* 5667 (1906-7) 34-89; *Jewish Encyclopedia,* vol. 3, pp. 447-49; *Encyclopaedia Judaica,* vol. 4 (1929) cols. 471-79.

BIBAGO, ABRAHAM, Jewish philosopher, who lived in Spain in the second half of the 15th cent.; the dates of his birth and death are unknown. Almost nothing is known about his life. In his youth he engaged in the study of Christian theology and philosophy. He was at the head of an institution of learning at Huesca in 1446 and at Saragossa in 1471. While at the court of John of Aragon he had a religious disputation on the subject of the Trinity with a learned Christian sage (*Derech Emunah,* 47a, 99ab). His writings consist of a medical compendium, commentaries on Averroes, independent philosophical essays, mostly monographs, a homily, and his main philosophical work, *Derech Emunah* (The Way of Faith), printed at Constantinople in 1521.

In *Derech Emunah* Bibago shows independence of judgment and a certain originality, and develops his ideas into a coherent system. He remains uninfluenced by Hasdai Crescas' criticism of Aristotle. Wherever Aristotle does not contradict the religious view, especially in all sublunary things (things of the terrestrial world), Bibago regards him as an almost absolute authority; he considers Averroes as the most profound commentator on Aristotle and as one of the most eminent philosophers. On this point he disagrees with Gersonides. Above all, however, Bibago is influenced by Maimonides, whom he reverently calls his "teacher." His closest affinity is with Joseph Albo. Both maintain the harmony between Judaism and philosophy, and argue that their study of the latter is not heretical. Both lay emphasis on the standpoint of religious faith and give a reserved approval to the investigation of its truth. Like Albo, Bibago holds that the true way to perfection was that of possessing the true faith (i.e. his idea of Judaism); with this he binds up the idea of eternal bliss, as does Albo. Finally, both regard the salvation of the soul as the ultimate goal of man.

"What is the way to immortality and bliss," is the fundamental question, which Bibago answers with: "The true faith." There must be a way to happiness, he says, since there must be a final purpose to man and all existing things. Thus Bibago is led to investigate God's will and works, His knowledge of events and divine providence. Since perfection of reason by philosophical apprehension can be achieved only by a few, the true faith is presented as the safest way for all, since it is entirely identical with the logical conclusions of right reason. The purpose of the practical precepts is to lead men to the true faith; it is only thereby that they have value and meaning. Immortality and bliss are included in the faith of the true believer. Like Albo, Bibago dwells in detail on the principles and fundamental beliefs of the true faith but in his creed he differs from Albo in unreservedly adopting the views of Maimonides.

Like Albo, Bibago shows distinct signs of having lived in Christian surroundings in Spain, and of having felt the influence of their spirit. Literary polemics and compulsory disputations with Christians furnished many Jewish scholars with a motive for studying Christian theology and scholasticism. Bibago, as Steinschneider correctly pointed out, was "a believing thinker." He fought as bitterly against blind fanaticism without knowledge as he did against false belief. His purpose was to illumine the content of belief with the light of reason wherever he could.

Bibago's other writings include: *Etz Hayim* (Tree of Life), a discussion of the Creation, which argues against the idea that the universe is eternal; *Mahazeh Shaddai* (Vision of the Almighty), dealing with the resurrection of the dead, and known from references in Bibago's other writings, but no longer extant; *Maamar Al Ribbui Hatzuroth* (Treatise on the Plurality of Forms), a philosophic essay, in manuscript; a commentary to the *Logic* of Averroes, written in 1446, in which he defends the latter against the attacks of Gersonides (Levi ben Gerson); a number of commentaries on other works of Averroes; a compendium of medical practice based on the writings of the Greek physician Galen; a defense of Maimonides against the strictures of Nahmanides (Moses ben Nahman); and two letters about philosophy.

MAX JOSEPH.

Lit.: Munk, S., *Mélanges de philosophie juive et arabe* (1859) 507; Steinschneider, M., *Hebräische Bibliographie,* vol. 21, p. 82; idem, *Übersetzungen,* §§ 38, 54, 86.

BIBLE

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1. Name and Divisions. The word "Bible" derives from the Greek word *biblia* (βιβλια), which means "books." In the course of time the Bible came to be designated as *the* Book, the collection of the most important sacred and religious writings of both Jews and Christians. For Jews the Bible consists of that group written in Hebrew which Christians call the Old Testament. The number of books in the Jewish Bible is thirty-nine or twenty-four, depending upon the reckoning of certain groups as individual books or entire units. (For example: the twelve Minor Prophets are sometimes counted as twelve separate books and sometimes as one book.) The usual Hebrew name for the Bible is TaNaCH תנ"ך, a word formed from the initial letters of תורה *Torah* (law), נביאים *Nebi'im* (prophets) and כתובים *Kethubim* (writings); these are the three major divisions of the Bible. Another name by which the Bible is known in Jewish life is *Kithebe Kodesh,* or the Holy Scriptures.

Torah, the first section of the Bible, consists of the books of *Genesis, Exodus, Leviticus, Numbers* and *Deuteronomy.* The Torah is often called the Five Books of Moses, sometimes the Pentateuch (a Greek word meaning "five books"). The common Hebrew term is *Humash,* which means "the five-fifths." The five books of the Torah contain the story of the creation as conceived by the authors of the lives of the patriarchs and Joshua, the account of the revelations at Sinai and the wanderings through the wilderness, and the life of Moses and the laws which are ascribed to him. *Nebi'im* is divided into two parts: *Nebi'im Rishonim,* or the Early Prophets, consisting of the books of *Joshua, Judges, I* and *II Samuel* and *I* and *II Kings;* and *Nebi'im Aharonim,* or the Later Prophets, which is again divided into two parts, the major prophets and the minor prophets. The books of the major prophets are *Isaiah, Jeremiah,* and *Ezekiel.* The books of the minor prophets are *Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah,* and *Malachi.* In Hebrew this last division is also called *Tere 'Asar,* or The Twelve. The distinction between major and minor prophets is entirely based on the length of the books. The adjectives have no reference whatever to the quality or the content of the books.

The books of the Early Prophets are historical. They contain the history of the conquest of Canaan under Joshua, the struggle for unification of the tribes under the Judges, the inauguration of the kingdom under Saul, the final unification of the Israelites as a nation under David, the division of the kingdom after the death of Solomon, the struggle of the kingdom of Israel and the kingdom of Judah to maintain themselves, the destruction of the kingdom of Israel by the Assyrians, the destruction of the kingdom of Judah by the Babylonians. These books also contain the accounts of the lives of Joshua, the Judges and of such early prophets as Samuel, Nathan, Elijah and Elisha.

The Later Prophets is a collection of the messages and sermons of the prophetic heroes whose names are given to the books, together with numerous autobiographical passages. The period covered by the Later Prophets is from Amos through Malachi, approximately from the middle of the 8th to the end of the 5th cent. B.C.E.

Kethubim (also called Hagiographa; Greek, "sacred writings") consists of a collection of miscellaneous books, historical, devotional, poetic, dramatic and narrative, as follows: *Psalms; Proverbs; Job;* the Five Scrolls, or Megilloth: *Song of Songs, Ruth, Lamentations, Ecclesiastes* and *Esther; Daniel; Ezra; Nehemiah; I* and *II Chronicles.*

The Catholic and Protestant arrangement of the order of the books of the Bible differs somewhat from the Jewish. This is due to the fact that the Catholic and Protestant versions follow the order set by the first Greek translation (Septuagint; 300-100 B.C.E.). At that time the present order of the Hebrew books had not yet been permanently established and the translators grouped the books in three divisions according to subject: History, Poetry, Prophecy. The order in the Septuagint was preferred by the early Christians because it enabled them to link their own addition to the Hebrew Bible (the New Testament) directly to the Jewish books dealing with prophecy in what they called (and still call) the Old Testament. The term Old Testament, or more properly, Old Covenant, was given by the Christians to the Hebrew Bible because they regarded it as the earlier dispensation of which the New Testament, or New Covenant, was the completion and perfection. The Jews continue to name their Bible *Kithebe Kodesh,* or the Holy Scriptures.

2. Bible Canon. The thirty-nine or twenty-four books of the Holy Scriptures were selected from a much larger literature current at the time when the choice was made. This selection was not made at any given date; it was a process extending perhaps over five centuries. The Torah, for instance, had acquired a sacred status as early as the 4th cent. B.C.E.; the books of the prophets were collected and organized during the period of the Second Temple; the final decision on which books of the Hagiographa were to be included in the sacred literature was not taken until after the destruction of the Second Temple, probably at the beginning of the second century; even then there were five books (*Ezekiel, Proverbs, Song of Songs, Esther* and *Ecclesiastes*) concerning which there was considerable controversy before they were admitted into the Bible Canon.

The Bible Canon is a term used to designate the whole group of books finally selected for inclusion



Prussian State Library

BIBLE ILLUMINATION IN THE 15TH CENTURY

Passage in Manuscript Depicting the First Chapter of Leviticus


בראשית

בָּרָא אֱלֹהִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: וְהָאָרֶץ הָיְתָה תֹהוּ
וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם: וַיֹּאמֶר
אֱלֹהִים יְהִי אוֹר וַיְהִי־אוֹר: וַיַּרְא אֱלֹהִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל
אֱלֹהִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹהִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא
לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד: ס
וַיֹּאמֶר אֱלֹהִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:
וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין
הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לָרָקִיעַ שָׁמָיִם וַיְהִי־
עֶרֶב וַיְהִי־בֹקֶר יוֹם שֵׁנִי: ס
וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה
הַיַּבָּשָׁה וַיְהִי־כֵן: וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא
יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב

First page of the Soncino Bible, printed (about 1492) by Joshua Solomon ben Israel Nathan Soncino in Naples

into the sacred scriptures. These books are called the canonical; the books that were excluded are called uncanonical. The uncanonical books fall into two categories: the Apocrypha (Greek for "hidden") and the Pseudepigrapha (Greek for "false ascriptions"). The books that constitute the Apocrypha were hidden or stored away so as to remove them from circulation; hence, in Hebrew the Apocrypha are known as *Sefarim Genuzim* (books that are to be hidden). The Pseudepigrapha are books the authorship of which is unknown but which were ascribed to earlier heroes such as Enoch, the twelve sons of Jacob, or Baruch, the secretary of Jeremiah. The Apocrypha were at a later period included by the Catholics in their Bible Canon; the Protestants, after the Reformation, rejected the Apocrypha from their Canon. In addition, the Bible refers by name or author to at least a score of other books, two of which are quoted from directly. All of these are referred to as the lost books of the Bible.

Bible scholarship has not yet determined the exact reasons for the inclusion of the books that now constitute the sacred scriptures or the exclusion of the books which constitute the Apocrypha and the Pseudepigrapha. Comparison of the books included and the books excluded, however, would indicate three criteria which may have been adopted by the rabbis for inclusion in the Bible Canon:

1. That the books be written in Hebrew. The beginning and the end of *Daniel,* for instance, seem to have been hurriedly translated into Hebrew from the Aramaic in order to gain it admission into the Canon.

2. That a book to be included must have been written before the period when "prophecy ceases in Israel," that is, about the time of Malachi.

3. That the content of the book must conform to the religious standard set by the rabbis.

3. Text. In dealing with so sacred and authoritative a literature, it became necessary to preserve the text against possible changes, additions or omissions, whether intentional or inadvertent. Hebrew is written down largely by consonants. The Torah scrolls in the synagogue to this day are written without vowel points. The vowel signs were invented in post-Talmudic times, that is, later than the seventh century; and they were not fixed until the tenth century. In an unpointed Hebrew text the same group of consonants may be read in more than one way, each with a different meaning. For instance: HRB, vocalized HoReB, is the name of a mountain; vocalized HeReB, it means a sword. HLB, vocalized HaLaB, means milk; vocalized HeLeB, it means fat. Such a difference in reading may result in a vast difference in a law or a precept, or in the interpretation of a text. There was therefore developed an authoritative reading to assure the preservation of the original text. The Hebrew word for tradition is Masorah; the authoritative teachers of the Bible text came to be known as Masorites, or Masoretes; the official text as finally punctuated and vocalized by the Masorites is known as the Masoretic Text.

The division of the Bible into numbered chapters and verses is of still later origin than the vowel points. It was not introduced until about the thirteenth century. The original Hebrew text, as may be seen in the Torah scrolls, to this day has neither vowel points nor chapter divisions nor separations into verses.

4. Authorship. The Bible, while generally bound between the covers of one volume, is not one book. It is a literature. It was not written by one person nor in any one age. It was many centuries in the making. There are different opinions as to when and by whom the various books were written. It is the result of the work of many hands. It reflects many minds and changing historical scenes and circumstances.

A number of books of the Bible carry identification of authorship. Thus the Torah is attributed to Moses; the books of the Later Prophets to the names they bear; *Proverbs, Song of Songs* and *Ecclesiastes* to Solomon; *Psalms* to David and other poets.

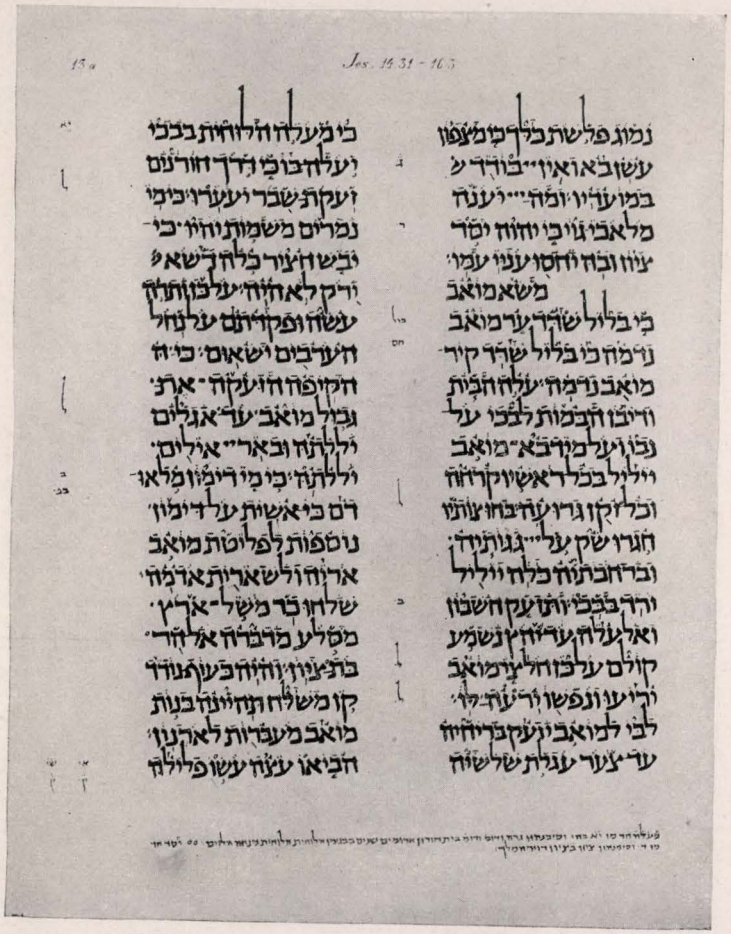
Rabbinical tradition attributes *Joshua* to the hero who bears its name; *Judges, Samuel* and *Ruth* to Samuel; *Kings* to Jeremiah; *Chronicles* to Ezra; *Job* to Moses; *Esther* to the men of the Great Synagogue, who are also credited with the final editing of *Ezekiel,* the Minor Prophets and *Daniel.* It should be noted that among the rabbis of the Talmud there was difference of opinion regarding authorship of the Bible books; the majority, for instance, hold that the concluding eight verses of *Deuteronomy* could not possibly have been written by Moses, since they record Moses' own death. Rabbi Simon, however, clings to the opinion that Moses is the author of the whole Torah but wrote the account of his own death with tears in his eyes and at the dictation of God Himself (*B.B.* 14b-15a).

These assertions of the authorship of the books of the Bible are the Orthodox and traditional point of view. The modern school of historical and literary criticism, however, after having analyzed each of the books at great length, generally agrees that they are of composite authorship and assigns the final compilation of each book to anywhere from practically contemporary times in the case of the autobiographical books to one thousand years later in the case of the poetic, historical and legal portions.

5. The Place of the Bible in Judaism. The Bible is the literary record of more than one thousand years of Jewish history. It has preserved the Jewish legends of creation, the accounts of the early history of the Jewish people, their laws, their poetry, their wisdom, their customs and manners and their religious aspirations. Its heroes are neither demigods nor saints; they are humans, revealed in every phase of human strength and human weakness. The mystic, the rationalist, the cynic, the seer and the materialist; the warrior, the farmer, the lawgiver, the priest, the prophet, the philosopher, and the simple folk of life with their traits and yearnings, their wants and ambitions and troubles, their griefs and their joys—all pass in review through the pages of the Bible. It is the historic, collective experience of a people seeking to learn and to understand the ways and the will of God.

This is what makes the Bible in a high sense the book of the Jew. The heroes of the Bible are Jews, the thoughts of the Bible are Jewish, the adjustments are those of Jews, God is represented as speaking to the Jews and through them to the world.

As law the Bible is organic and fundamental; all subsequent Jewish law rests upon its legislation and its moral sanctions. As a treasure-house of a philoso-



CODEX PETROPOLITANUS—916 C. E.
With superlinear vocalization and Masoretic notes



BRITISH MUSEUM—ABOUT 1300 C. E.
With the Targum after each verse and Masoretic notes in the margins

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phy of Jewish life, indeed of a philosophy of human life, it remains unequaled.

For centuries it was the curriculum of Jewish education. The Jewish child began its schooling with the Bible and, though he continued later with post-Biblical Jewish literature, he returned again and again to the Bible as the authority, the foundation upon which the rest was built.

When the Jew began to create his prayer book in the days of the Second Temple, he had in the Bible a storehouse of liturgic riches. *Psalms* became the hymn book of the Second Temple and, in the synagogue, was incorporated into the daily and festal ritual. Passages like the Shema became the battlecry and the expression of Jewish religious yearning. Daily lessons for edification and instruction were culled from the Bible, and whole sections were permanently assigned for regular reading as the central and most dramatic part of the synagogue services.

6. Inspiration. To the Orthodox Jew the Bible is a book of revelation. The Pentateuch is the law of God as He dictated it to Moses on Sinai, eternal and unchangeable. The historical records, the messages of the prophets, the songs of the Psalmists, the wisdom of the sages are all the products of the divine spirit which permeates the souls of men and enables them to speak with the voice of God. Every sentence, every word of the Bible has its inner meaning and its message to teach. Therefore, to the Orthodox Jew the Bible is the supreme and unquestioned authority in religious life, and every modern interpretation must be based on its sanctions.

To the Liberal Jew, the Bible is not so much a product of revelation as of inspiration. The authors of the books of the Bible shared this inspiration in varying degrees; that is why some parts of the Bible are of a higher spiritual and ethical value than others. To the Liberal Jew, the Bible is witness to the evolution of Jewish ethical and spiritual concepts from their primitive forms to their most advanced stages.

To both Orthodox and Liberal Jews the Bible is the record of Jewish religious idealism as it emanated from the Jewish experience of over a thousand years. It is the testament of Israel's religious genius; its moral and ethical teachings are both cogent and universal, and are applicable to modern social and economic problems. Thus, Orthodox and Liberal Jews are united in the judgment passed on the Bible by a rabbi of the 1st cent. B.C.E., who said, "Turn it over and over again for everything is in it; study it and grow old in it for thou canst have no better rule than this" (*Aboth* 5:25).

See also: for 1. and 2., HAGIOGRAPHA; PROPHETS; TORAH; for 3., BIBLE MANUSCRIPTS; MASORITES; VOWELS; for 4., BIBLE CRITICISM; the articles on the individual books of the Bible; for 5., CHRISTIANITY; ISLAM; for 6., INSPIRATION; PROPHECY; REVELATION.

ABRAHAM J. FELDMAN.

Lit.: Feldman, Abraham J., *A Companion to the Bible* (1939); Montefiore, Claude G., *The Bible for Home Reading* (1896); Margolis, Max L., *The Hebrew Scriptures in the Making* (1922); Ryle, *Canon of the Old Testament* (1892); Browne, Lewis, *The Graphic Bible* (1928).

BIBLE COMMENTARIES, *see* BIBLE EXEGESIS.

BIBLE CONCORDANCES, *see* CONCORDANCES.

BIBLE CRITICISM. Table of Contents:

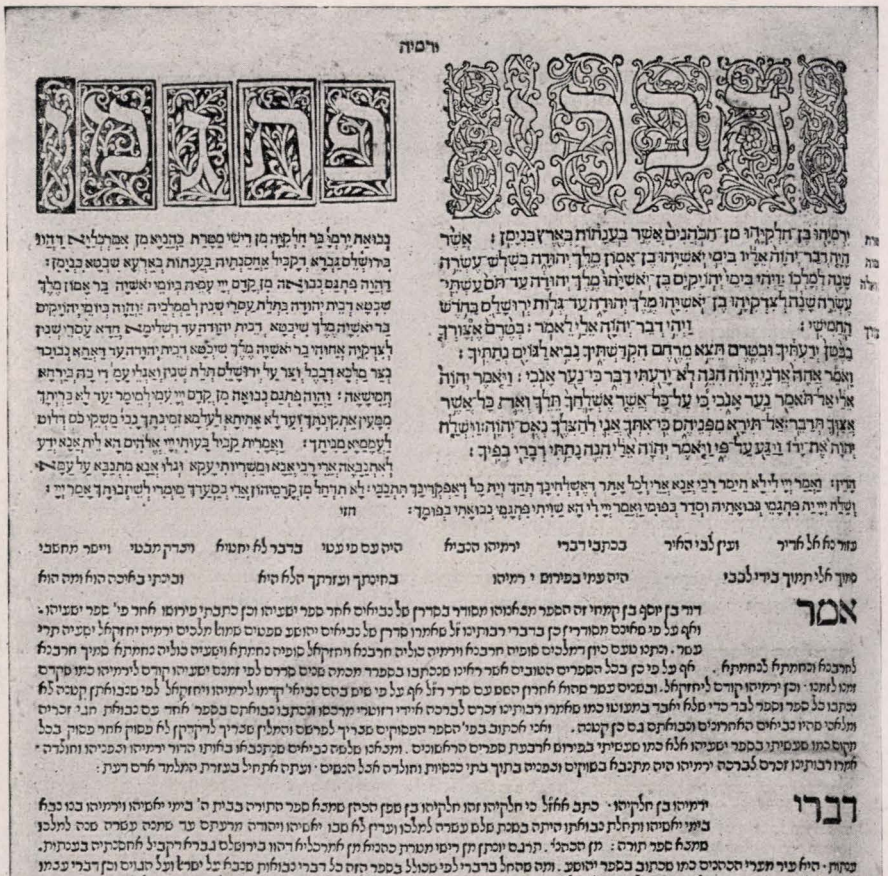
1. Introduction.
2. History.
3. Basic Criteria.
4. Principal Conclusions.
5. Critique.

1. Introduction. Bible criticism may be defined as the scientific study of the Bible as literature, unfettered by considerations of tradition or religious belief. In contrast to Bible exegesis, which accepts the present text and the traditional authorship of the Biblical books, Bible criticism subjects the Biblical narratives, legislation and poetry to a critical examination. It attempts to improve those passages which it believes to have been corrupted in the course of scribal transcription or to have been changed by successive editors to conform to the belief of their own times. It tries to analyze the books of the Bible into their component parts, and to assign to each part its proper authorship and date. Finally, it endeavors to integrate these diverse and kaleidoscopic portions of Biblical literature into a historical series, illustrating the development of the literature of Israel from its earliest beginnings and most primitive ideas down to its most complete and advanced development. In the widest sense of the term, Bible criticism is the study that seeks to elucidate all problems connected with the Bible, and thus to furnish a basis for history, theology, sociology, and other studies dealing with the times in which the Bible was written.

In the earlier days of Bible study, it was customary to make a distinction between "higher" and "lower" Bible criticism. The latter concerned itself solely with the text, the former with the analysis of the authorship, date and purpose of the Biblical passages studied. In modern times, the study of the text is often more in the field of Bible exegesis, while both emendation of the text and the "higher" criticism are fused into critical study of the Bible. Thus, a consideration of the historical setting of a passage may lead to a revocalization and rewording of the text; conversely, a variant reading, as revealed through an early translation, may shed light on the date and authorship of a Biblical narrative.

The term Bible criticism is perhaps unfortunate. It implies that its purpose is to cast doubt upon the authenticity of the Bible and its values, or weaken its hold upon humanity or to destroy it altogether. On the contrary, most students of the Bible approach the text with reverence, aiming to discover and to learn the truth. They feel that they serve humanity best, not by blind acceptance of tradition, but by searching examination and testing. Their purpose is not to attack the Bible but to defend it, believing that their objective studies and reverent criticisms will furnish the best defense to the arguments and the onslaughts of the enemies of the Bible and of religion.

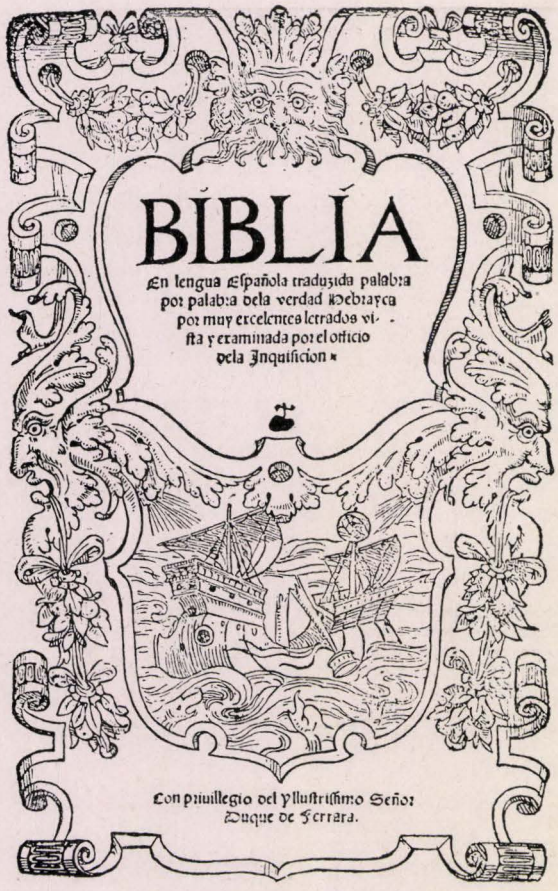
2. History. When the Bible was first accepted as the sacred literature of Judaism, the religious leaders of the time held it to be a compact, logical and interrelated whole. There was no scope at all for a critical interpretation. The rabbis of the Talmudic and Midrashic period (approximately 5th cent. B.C.E. to 9th cent. C.E.) were fully aware of all the difficulties and



FIRST RABBINIC BIBLE, VENICE 1516-7
With Targum and Kimhi's Commentary.

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discrepancies that have become the starting points of Biblical criticism; but they observed them only to explain them away, to harmonize them, because they lacked historical perspective and modern scientific method. Thus the teachers as early as the time of the Septuagint (300-100 B.C.E.) were aware that the sum total of the generations from Levi to Moses (*Ex.* 6:16-20) amounted to less than the 430 years of the sojourn in Egypt (*ibid.* 12:40); but they solved the problem by assuming that the 430 years began earlier, with the birth of Isaac. Similarly, they explained away the anachronistic mention of Dan (*Gen.* 14:14) or the fact that Moses wrote an account of his own death (*Deut.* 34) by assuming that such passages were written in a spirit of prophecy. The earliest statement of Biblical criticism, therefore, does not come from Jewish sources, but from the Christian Syriac version of the Bible, the Peshitta, which adds, after *Isa.* 38:8, the



Title page of Abraham Usque's Spanish Bible printed (1553) at Ferrara

words "The end of Isaiah," to indicate its view that the remaining chapters were the work of some other prophet.

The first known Jewish author to cast doubts upon the traditional view of the Bible was the heretical Hiwi Albalkhi, who lived in the 9th cent. in Balkh, Persia. He published more than 200 critical annotations to the Bible, challenging the divine origin of the Bible, and attempting to give a rationalistic explanation for the Biblical miracles. For this he was bitterly attacked by his Jewish contemporaries.

In the 11th cent. similar studies were undertaken by Isaac ibn Jasos and Moses ibn Gikatilla, whose views are known to us mainly because they are cited in the commentary on the Bible of Abraham ibn Ezra (1092-1167). Ibn Ezra was cautious in presenting these views. He accompanies Isaac's statement that *Gen.* 36:31 was written in the time of Jehoshaphat (9th cent. B.C.E.) with a violent attack on him, declaring that his book deserved to be burnt (commentary on *Gen.* 36:31). However, Ibn Ezra elsewhere hints in veiled language that in many instances there were post-Mosaic additions to the Pentateuch (commentary on *Deut.* 1:1): "If you penetrate to the secret of the twelve" (last verses of *Deuteronomy,* containing the account of Moses' death), also 'And Moses wrote' (*Ex.* 24:4; *Num.* 33:2; *Deut.* 31:9,22), 'And the Canaanite was then in the land' (*Gen.* 12:6), 'Behold, his bedstead was a bedstead of iron' (*Deut.* 3:11), you will discover the truth." Moses ibn Gikatilla declared that *Isa.* 40 to 66 were written by another hand than that of the author of the first thirty-nine chapters. Judah ibn Kuraish (8th and 9th cent.) was puzzled by discovering verses in *Chronicles* that mentioned names of men who lived later than the time of Ezra, the reputed author of the book, and concluded that these verses had been inserted during the period of the Second Temple.

As yet, however, such criticisms were merely fragmentary and scattered; they did not attempt to analyze the books as a whole, but concerned themselves with single Biblical verses. Isaac Abravanel (1437-1508), in his introductions to the books of the Bible, was the first to attempt what might be termed a scientific study of the books of the Bible as a whole. While his conclusions have not all been confirmed by later scholarship, he possessed the scientific spirit of later times, and came to some notable conclusions, such as the contention that *Ezra* was a continuation of *Chronicles.*

It was not until the 17th cent. that the philosopher, Benedict Spinoza (1632-77), gave a decided impetus to the field of Bible study. Spinoza, in the light of Ibn Ezra's remarks on certain problematic verses of the Pentateuch, attacked the Mosaic authorship of the Pentateuch. He further found traces of later interpolation in the books of the Earlier Prophets. Spinoza concluded that the first eleven books of the Bible, from the Creation Story to *II Kings,* formed a large, connected work of a single author. This author, presumably Ezra, had combined the vast material, much of which had been composed by previous authors, but for some reason the work had never been finished, leaving the books full of inner contradictions. Richard Simon (d. 1712) came to the same conclusion, holding that the Pentateuch could not have been written by Moses, and that Ezra was apparently the editor of the material which had been compiled by earlier official historians. The only immediate result of these investigations, however, was a storm of attack by Christian theologians against the daring critics.

Up to this point, Biblical criticism had been purely negative. It had pointed out discrepancies in the Bible, and had challenged the traditional ascription of the books to Moses and other writers, but it had not made any positive study of the real date and authorship. The first key for such study, and the beginning of modern Bible criticism, was a book by Jean Astruc, a professor at the University of Paris, the French title of which can be rendered as "Conjectures as to the Original Memoirs Which, As it Appears, Moses Used in Composing the Book of Genesis" (Paris and Brussels, 1753). Astruc argued in favor of Moses' authorship of the Pentateuch, but explained the discrepancies in the narrative of *Genesis* by supposing that Moses had drawn upon various sources in compiling the book. Finding that some of the passages use the name **Elohim** for God, while others employ the word **Yahveh** (read Adonoi), he separated the book into two consistent narratives on the basis of this criterion, assigning a few other passages that did not fall into this scheme to additional documents which he supposed Moses used only occasionally. In

later Bible criticism, the passages in which Yahveh is the name of God were designated as *J* (following the German spelling Jahwe), and the passages in which Elohim is the name of God were designated as *E*.

Biblical scholars soon followed the lead which Astruc had discovered. J. G. Eichhorn (in 1779) brought additional data to confirm the conclusions of Astruc. He demonstrated that the different sources varied not only in the use of the divine names, but also in their style and vocabulary. In 1805 de Wette made a further step in Bible criticism by pointing out the unique character of *Deuteronomy,* declaring that it came from a source different from the other parts of the Pentateuch. He identified *Deuteronomy* with the Book of the Law found in the time of Josiah, 621 B.C.E. This source Bible critics now refer to as *D.* Bleek (d. 1859) pointed out that the narrative of the Pentateuch had its sequel in *Joshua,* and that the latter book was an integral part of a group of six books which received their final form as a unit. Bible critics call these six books (the Pentateuch plus *Joshua*) the Hexateuch. H. Ewald (1831) was the first to observe that *J* and *E* as indicated by Astruc continue through *Exodus, Leviticus* and *Numbers.* Hupfield (1853) then made the important discovery that the source *E* was in reality two sources, an earlier *E* and a later *E.* Accordingly, the later source, which stresses priestly ritual and observances, was designated as a separate source and called *P.*

Thus as the result of the investigations of many scholars, four different sources loomed up as the primary constituents of the text of the Hexateuch: *J, E, D* and *P.* These documents, it was thought, had been fused together by a later editor or editors who had made additions of their own to harmonize or to link together the varying source materials.

The next stage in the history of Bible criticism was to determine the chronological sequence of these four main sources. This was accomplished by Graf (1866) and Wellhausen (1876 and 1878). Graf demonstrated that *P* indicated the latest of the literary and religious developments of the Hexateuch authors; therefore *P* is post-Exilic. Wellhausen placed *D* midway in time between *J* and *E* (about 850 to 750 B.C.E.) on the one hand and *P* (after 536 B.C.E.) on the other. Wellhausen thus finally, on the basis of the approximate dating of the sources, postulated a consistent development of the religion of Israel from the simple, primitive views as expressed in *J* and *E* through the concentration of the worship in the single sanctuary (in Jerusalem) in *D,* to the final organization, after the Exile, of fixed ritual and a hereditary priestly class, in *P.*

The conclusions of Graf and Wellhausen have formed the basis of all modern Bible criticism. Later students have made some additions and amplifications. Among these are the separation, from the *J* and *E* sources, of the Book of the Covenant, *Ex.* 21:1 to 23:19; the division of *J* into earlier and later strata; and the separation of the *P* source into various groups, based on chronology, ritual and law, of which the most important is the Holiness Code (*H*), *Lev.* 17 to 26. The question as to how much of *Deuteronomy* belongs to the time of Josiah, and how much is earlier or later is still the subject of much discussion. In the main, however, Bible students accept the fundamental principles of the analysis of the Hexateuch, and differ only in matters of detail.

At the same time, work was proceeding on the study of the other books of the Bible. In 1775 Döderlein critically established what the Peshitta translator of the Bible had already observed in an early period of the Christian era, namely, that *Isaiah* is a combination of two separate compilations; and Flügge had made a similar division in *Zechariah.* During the 19th cent. many scholars critically examined the individual books, made numerous studies, analysing, comparing and dating their component parts. By the end of the century the conclusions drawn by Biblical criticism had become an integral part of Bible study and, whether accepted or rejected, could no longer be dismissed as heresy, or contemned as irreverent. A significant token of the change in sentiment was the decision of the *Encyclopaedia Britannica,* in its ninth edition (1875-89), to accept the conclusions of Bible criticism into its articles on Biblical subjects.

In addition to the leading critics mentioned above, numerous other students of the Bible added their share to the growing work of Bible criticism. The German poet Goethe even suggested that *Ex.* 34 contained an earlier and more original form of the Ten Commandments. Among the names of the scholars who have made their contribution to the critical knowledge of the Bible may be mentioned Herder, Kuenen, Gunkel, Franz Delitzsch, Dillmann, Nöldeke, Schrader, Hengstenberg, Vatke, König, Marti, Nowack, Kautzsch, Gressmann, Stade, Kittel, Duhm, Budde, Bertholet, Briggs, Driver, Cornill, Haupt, Carpenter, Hartford-Battersby, Skinner, Kennedy, Gray, G. F. Moore, H. P. Smith, Cheyne, Toy, Montgomery, J. M. P. Smith, G. A. Smith, Bewer, Charles, Torrey and Burkitt.

Jewish scholars have been rather late in entering the field of Bible criticism. This was partly due to the fact that the denial of the Mosaic authorship of the Pentateuch contradicted what most Jews held to be a basic doctrine of Judaism, partly because the study was at first chiefly dependent upon Christian theology and hence considered incompatible with Jewish ideas, and partly because it was not until a generation after Jewish emancipation began that the Jews adopted modern methods of scholarship. However, as early as the 16th cent. Elijah Levita had cast doubts upon the traditional date for the origin of the Hebrew vowels and accents, and Azariah dei Rossi (d. 1588) had compared the Hebrew text with the Septuagint version.

Abraham Geiger, in the 19th cent., produced the first distinct contribution to Bible criticism by making a study of the transmission of the text of the Bible and the changes introduced by various editors (*Urschrift und Übersetzungen,* 1857). Since his time, especially since 1900, there has been an increasing number of Jewish scholars in this field, such as J. Popper, Graetz, Luzzatto, K. Kohler, Perles, B. Jakob, Jampel, Jirku, A. B. Ehrlich, Buttenwieser, Yahuda, Morgenstern, Torczyner, Morris Jastrow, Jr., Simon Bernfeld, Fuchs and Jeremias. On the other hand, noted Jewish scholars, such as Samson Raphael Hirsch, Isaac M. Wise, David Hoffmann and Solomon Schechter, have been among the most searching critics and opponents of the conclusions of Bible criticism.

3. Basic Criteria. The following are the six main lines of argument used by Bible critics to support their conclusions:

a. *Contradictions in the Legal Portions.* Two diverse explanations are given for the institution of the Sabbath. In the Ten Commandments according to *Exodus* the Sabbath is instituted because "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day" (*Ex.* 20:11). In the parallel passage in *Deuteronomy* there is no mention of Creation and the explanation given is, "and thou shalt remember that thou wast a servant in the land of Egypt" (*Deut.* 5:15).

This disturbing contradiction in the text which tradition holds was given at Sinai, so often assailed by those who attack the divine inspiration of the Bible, is clarified by the Bible critics who maintain that these are not contradictions in the law but explanations emanating from two different periods of Jewish history; the explanation in *Exodus* comes from *P*; that in *Deuteronomy,* from *D.* Similarly, the contradiction between *Exodus* 20:21, which permits the erection of a sanctuary anywhere, and *Deuteronomy* 12:4, 5 and other passages, which restrict the sanctuary to a single shrine in the entire country, is explained by Bible critics as due to the fact that the commandment in *Exodus* is prior to the time of the reformation under Josiah, after which Jerusalem was the sole sanctuary for the whole of Israel.

b. *Contradictions in the Narratives.* In *Deut.* 2:4(*D*) it is stated that the Israelites passed through the territory of the Edomites on their way to Palestine; but *Num.* 20:21(*E*) says just the opposite, that the Edomites refused them passage and so they were forced to detour around their territory. According to *Num.* 20:25-28 (*P*), Aaron died on Mt. Hor; according to *Deut.* 10:6(*D*), the place of his death was Moserah. According to one account in *I Samuel* (chaps. 8 and 12), the prophet Samuel, who had triumphantly defeated the Philistines, reluctantly chose Saul as king, by lot, making a concession to the demands of the people; according to another (chaps. 9 and 10), he anointed Saul secretly, in order that he might become the leader of a revolt against the Philistines who had completely subdued the Israelites. In *I Kings* chap. 1 (*J*) Solomon became king as the result of the intervention of Bathsheba and Nathan in his favor against the claims of the eldest son, Adonijah; in *I Chron.* 28 and 29(*P*) he was made king by a solemn assembly of the notables, and without a hint of opposition.

c. *Contradictions Between the Laws of the Pentateuch and the Narratives in Other Books. Deuteronomy* insists throughout that sacrifices must be offered only at a central shrine, yet Elijah's sacrifice at Mt. Carmel (*I Kings* 18) is not regarded as unlawful. Although the Pentateuch lays great emphasis on the fact that the sacrifices were performed during the forty years during which the Israelites wandered in the wilderness, the prophet Amos states that no such sacrifices were performed (*Amos* 5:25) and Jeremiah denies that they were even commanded (*Jer.* 7:22). According to the law of the Pentateuch, none but the descendants of Aaron can act as priests; but in the narratives in later books, Samuel, the sons of David, and the prophet Elijah (none of whom is a descendant of Aaron) either act as priests or perform the services of the priesthood. From these cases the critics infer that many passages about the priests and the sacrifices were written much later than the time of Moses.

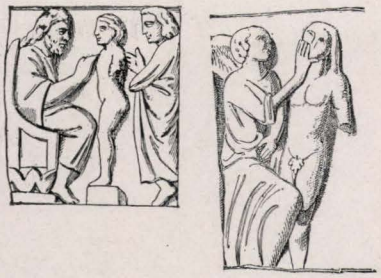
d. *Difference in Literary Style or Allusions.* A study of the various passages which are known from the previous criteria to be of different origin reveals differences in vocabulary and ideas; these, in turn, aid critics to identify other passages from the same sources. Thus, one narrative of the Flood Story (*J*) uses the words *'ish ve'ishto* for "male and female"; the other (*P*), *zachar unekebah.* The fact that *Ex.* 6:3 declares that the patriarchs knew God under the name, El Shaddai, enables one to identify those narratives of the Patriarchs which use this divine name as coming from the same source (*P*). Varying historical backgrounds in such books as *Isaiah* and *Psalms* become implements with which to identify the time and authorship of corresponding passages. Such varying linguistic, religious and historical ideas furnish Bible scholars with clues that reveal the time, place and authorship of verses, passages and entire books.

e. *Uses of Bible Versions.* Critics occasionally find that ancient Bible translations preserve a text or a passage which is not found in the Hebrew and *vice versa.* In some instances this involves a considerable recasting of the ideas as to the content and purpose of the particular passage or even of the whole book. The Septuagint to *Job* 38:2, for instance, contains a passage not found in the Hebrew in which God justifies Job in his attitude of righteousness. This raises the critical question as to whether the Hebrew original from which the Septuagint was made is the same as the Masoretic text in which God rebukes Job for his presumption, or whether the Septuagint has preserved a lost original in which God acknowledges that despite his rebellious words Job is righteous.

f. *Archeological Discoveries.* The monuments and the literature of the Assyrians, Babylonians and Egyptians are studied by Bible critics to obtain information that sheds new light on Bible history and chronology. In some instances the archeological records serve to confirm, in others to correct, and in still others to supplement the Biblical narrative. The religious ideas of these ancient civilizations have cast light upon the development of the early religion of Israel. Explorations in Palestine have furnished criteria by which to assay the authenticity of the narratives in the Pentateuch and the historical books of the Bible, as well as to elucidate obscure passages.

4. Principal Conclusions. The most generally accepted conclusions of Bible criticism, as applied to the various books of the Bible, may be summed up as follows:

a. *Pentateuch.* The chief constituent parts of the Pentateuch, arranged in the order of their proportionate contribution to the entire work, are: the Priestly source (*P*); the Jahvist source (*J*); the Elohist source (*E*); the editorial fusing of *J* and *E* (JE); the Deuteronomic source (*D*); the Holiness Code (*H*); the Book (or Books) of the Covenant (*C*); various early poems and narratives. (The term "source" must not be interpreted as implying a single author; each source is probably the product of a school of authorship.) Bible criticism holds that the chronological order of these sources was as follows:



Creation of Man

(Ancient Christian Sarcophagus Relief, 6th-7th Cent.)



The Fall (above and below)

(Ancient Christian art in glass decorated with gold)





Futuristic conception of Adam and Eve by Marc Chagall



Cain tills the soil (left) and (right) Cain kills Abel

(From an Alcuin Bible, Carolingian, 9th Cent.)



Building of Noah's Ark

(Byzantine Mosaics in the Cathedral of Monreale, 12th Century)

The oldest parts of the Pentateuch are the poems, such as the prophecy of Balaam (*Num.* 23 and 24) and the Blessing of Jacob (*Gen.* 49), which were incorporated into the narratives. Next to be written down were the early laws which, with the accompanying narratives, constituted the Book of the Covenant. Since *Ex.* 34 contains a similar series of laws, it, too, was probably the nucleus of a similar Book of the Covenant. Of the accompanying narratives, which apparently described how the covenant between God and Israel was entered into, only fragments remain. Their composition is probably connected with the reforms instituted under Asa of Judah (917-876) and Elijah (about 860 B.C.E.).

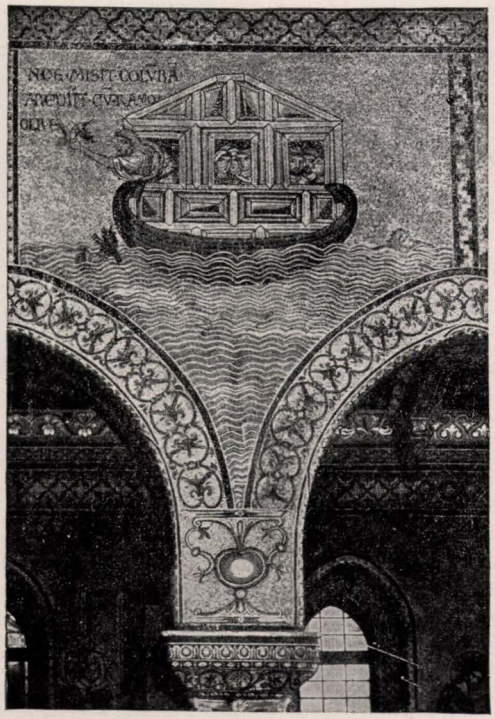
In the period that followed these reformations, schools of historians worked in the kingdoms of Israel and Judah to compile narratives of the early traditions and history of Israel. Those of the northern kingdom produced *E*; those of the southern, *J*. The *J* source starts its history with the Creation; where *E* began is not known, since the earliest portions of it that are incorporated in the Pentateuch form a part of the story of Abraham. While these two schools of historians cover the same ground, each wrote with its own approach, its own prejudices and its own interpretations, and its own literary style. Thus *J* exalts its traditional ancestor Judah; *E* extols such characters as Reuben and Joseph. According to *E*, the divine name Yahveh was not revealed until the time of Moses (*Ex.* 3:13-15); *J*, which is more universalistic, contends that the name was known almost at the beginning of human history (Gen. 4:26).

After the fall of Samaria (722 B.C.E.) fugitives from the northern kingdom, Israel, brought their writings for safety into Judah, and there the two narratives were combined, sometimes closely and sometimes loosely, into a single narrative. This is the source designated as *JE*. Some critics are of the opinion that *JE* was later amplified by other *J* historians and that it was not entirely completed until the fall of the kingdom of Judah (586 B.C.E.).

A group of religious, political and social reformers emerged in the kingdom of Judah about the 7th cent. B.C.E. Their religious aim was to purify and strengthen the national faith by abolishing all the local sanctuaries throughout the country and by concentrating the worship of God in the Temple at Jerusalem. Their political aim was to limit the powers of the king and the licence of the prophets. Their social aim was to establish a more equitable social order. To that end they prepared a new code of law, to which they added laws derived from earlier sources, particularly the Book of the Covenant. To strengthen the authority of their own code they attributed it to Moses. This code (*D*), the nucleus of *Deuteronomy* (12 to 26, plus perhaps 5 to 11 as introduction), was probably the book that was found in the Temple in the time of Josiah and inspired his reformation (*II Kings* 22 and 23).

The Holiness Code (*H*) critics attribute to a group of writers in the Babylonian Exile. This group aimed, through the Holiness Code, to personalize religion; and their code (*Lev. 17 to 26*), partly ethical and partly ritual, incorporates a number of the great moral principles which are among the loftiest in the entire Pentateuch (*Lev.* 19).

The final source (*P*) critics hold to be post-Exilic. It was intended to be the new constitution for the restored community in Palestine. It starts with Creation, relates a concise history of mankind and of the Israelites, and sets forth an elaborate enumeration of laws for the Temple ritual. The narrative style of *P* is precise, dry and didactic. It has a preference for genealogical lists, exact measures and chronological



Sending the dove from Noah's Ark

(Byzantine Mosaics in the Monreale Cathedral)



Building of the Tower of Babel

(Ivory ornamentation in the Cathedral of Salerno, about 1100)

dates. Its laws contain some significant changes as compared to the earlier codes. Whereas *Deuteronomy*, for instance, made no distinction between the priests (*ḳohanim*) and the Levites (*leviim*), *P* sharply differentiates their functions and makes the Levites subordinate to the priests. The festivals are assigned definite dates in the calendar; Rosh Hashanah and Yom Kippur, not mentioned in the earlier sources, appear for the first time. There is an elaborate description of the tabernacle in the wilderness, which is evidently meant as a prototype of the Temple, and a detailed description of the various classes of sacrifice. Aaron, as the traditional ancestor of the priesthood, is elevated to a position in the narrative second to Moses.

The Priestly writers seem to have made use of the earlier sources to supplement their own writings. Sometimes they incorporated them entirely, which was the case with *H*; sometimes they borrowed from them (*Lev.* 11, the list of clean and unclean animals, is a copy of *Deut.* 14); sometimes they epitomized them, as in the story of the patriarchs. The result was a fairly consistent book of priestly instruction, representing the ultimate development in Jewish ritual law.

The Priestly Torah, however, did not entirely supersede the earlier sources. The evidence of this, say Bible critics, is the fact that within the Torah as we now have it large portions of these earlier sources are incorporated. The Pentateuch, therefore, is a combination of the various sources worked into a single whole. Critics generally assign this activity of editing and fusing to the 5th cent. B.C.E., drawing their authority from *Nehemiah* 8:1-8, where it appears Ezra read the law (*Torath Mosheh*) before the whole people. Due, on the one hand, to the fact that all these manuscripts were now conceived of as holy and, on the other, to a lack of historical perspective or critical attitude on the part of the editors, the fusion is an incomplete one. The text reveals differences of time, place, authorship and style (including the so-called contradictions) and these constitute the starting-point for Bible criticism.

b. *Earlier Prophets. Joshua* is considered to have been originally part of the same book as the Pentateuch and to have been completed at about the same time. It contains the four main sources, *J, E, D* and *P*, but has a larger proportion of *E* in the story of the victories of Joshua, and of *P* in the account of the division of the land among the tribes.

Judges also contains all four sources, but the final editing was done by the Deuteronomist school. The Priestly school has only retouched the narrative in chapters 19 to 21, and added a few editorial notes.

The two books of *Samuel* give evidence of an assembling of manuscripts rather than of a process of editing. One of the oldest is the contemporary record of the reign of David, found in *II Sam.* 9 to 22 and *I Kings* 1 and 2. Other records have been derived from the royal annals, now lost, and still others are narratives similar in style and religious ideas to those of the *J* and *E* historians. The story of David and Goliath is a comparatively late narrative; a Deuteronomist writer has added a revised version of the life of Samuel, exalting the achievements of the prophet and expressing an abhorrence of kingship.

In contrast to *Samuel*, the two books of *Kings* are a fairly integrated chronicle. These books, from the pen of a Deuteronomist historian, can be dated definitely as completed between 560 and 540 B.C.E.

c. *Later Prophets.* The books in this group, being mainly records of the speeches of the prophets, include a high proportion of material which is correctly ascribed to their authors. The chief exceptions are *Isaiah* and *Zechariah*. These books contain an original nucleus to which were appended a number of anonymous prophetic passages which were current from the 8th to the 4th centuries B.C.E. It is considered possible



Sacrifice of Isaac (Cathedral-Church in Freiburg, Gothic, 1280)



Burial of Abraham

(Romanesque wall painting of the 12th century in a French church)

that the anonymous sections were originally attributed to prophets of the same name.

The genuine prophecies of Isaiah the son of Amoz, who lived in the reign of Hezekiah in the eighth century, are, the critics hold, within the first thirty-five chapters of *Isaiah,* namely: chapters 1 to 11; 20; 22; and 28 to 31. Of the other chapters, 24 to 27 is especially noteworthy as a late apocalypse. Chapters 36 to 39 are taken from *Kings,* with some changes and additions. Chapters 40 to 55 are attributed to a prophet who lived in the latter part of the Babylonian exile, when Cyrus of Persia was already launched on his victorious career. Chapters 56 to 66 are a collection of writings of a date later than the Exile.

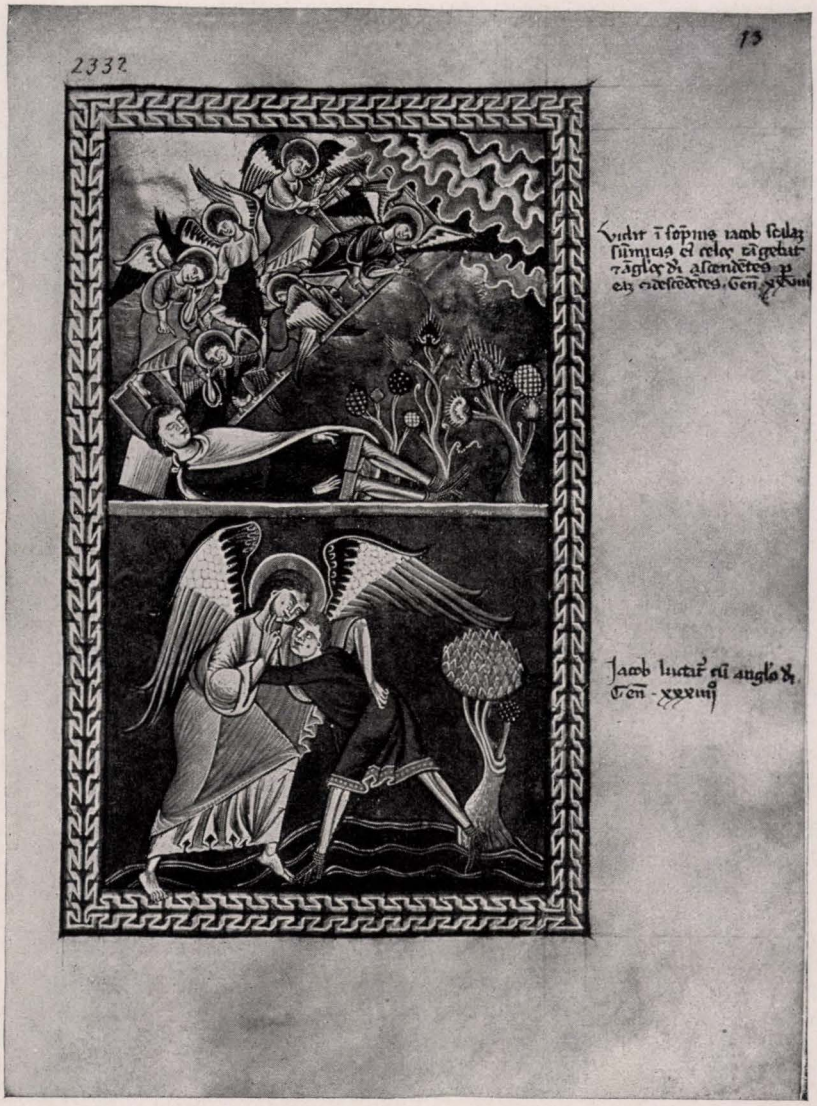
Zechariah and *Malachi* were originally one book. Only the first eight chapters are assigned to the prophet Zechariah, who lived in the sixth century B.C.E.; the rest are of anonymous authorship. The remaining books of the Later Prophets are, with minor exceptions, generally considered to be authentic. Among those which are considered later additions are: *Jer.* 46 to 52; *Amos* 9; the prayer in *Jonah* 2.

d. *Hagiographa.* The ascription of many books or individual psalms to the great worthies of the past, such as David, Solomon or Daniel, critics deem to be a pious fiction to give these writings a greater authority. *Psalms* represents a welding together of several collections of poems and hymns, some of which may be dated back before the time of the kings; *Proverbs* is a similar collection of eight or nine different smaller books. Both were given their form in the time of the Second Temple. *Job* was written about 400 B.C.E. *Song of Songs* is a collection of love ballads; *Ruth* a tract written to advocate a more liberal attitude toward non-Jews. *Lamentations* is another group of poems from the time of the Exile; *Ecclesiastes* was composed in the time of the Second Temple, and has been re-edited by a pious commentator; *Esther* is a late explanation of the festival of Purim.

Daniel was written during the Maccabean revolt (168-165 B.C.E.); originally the work was in Aramaic, but some chapters were translated into Hebrew. The prayer in chapter 9 is a later insertion. *Chronicles, Ezra* and *Nehemiah* were originally one book, written about the middle of the fourth century B.C.E. The Priestly writer availed himself of earlier records such as *Genesis, Samuel* and *Kings.* His own additions to the narratives aim at establishing the antiquity of the Priestly organization.

5. Critique. Bible criticism is not an exact science. There is no means of testing the correctness of the conclusions it derives; their acceptance or rejection depends upon their plausibility and reasonableness. The impossibility of complete proof of the theories of Bible criticism makes for a subjectivity in the study of the Bible which is often dangerous. Critics use their own predilections as a test for genuineness; certain of these theories are merely speculations, such as assuming the existence of definite metrical schemes, or reading hidden names and meanings into Biblical passages. Dates are assigned to sections of the Bible because they happen to coincide with known historical facts; as yet, however, comparatively too little is known of Bible times to be able to state as a matter of certainty that such a passage can *only* date to a specific period. In many instances there has been a failure to recognize that the date of a document is not necessarily the date of the ideas that it sets forth, but rather that these are the product of a long development working through custom and oral tradition before they were reduced to manuscript. There is a frequent and hasty tendency to sweep away Biblical characters as being myths, or humanized deities, or the representatives of a tribal or local group. Recent discoveries in archeology have tended to restore the credibility of many Bible narratives that were formerly regarded as fictitious, or to push back the date of origin of customs and ideas. The present tendency in Bible criticism is rather to conservatism, to a greater reliance upon the actual statements of the Bible, and a more cautious appraisal of its contents.

Despite these strictures, the essential conclusions of critical Bible study have remained unaltered. The



Jacob's dream and combat with the Angel

(Romanesque-Gothic Psalterium of English origin, 13th Century)

Bible, instead of being a record of a full and final revelation, followed by alternating backsliding and repentance, becomes the record of the gradual progression of the religious experience of Israel, starting with the most primitive forms, and growing in epic sweep and spiritual force through the centuries. Instead of a single great leader, Moses, as the founder of Judaism, the Bible reveals the work of many individuals and groups, priests and prophets, kings and commoners, skeptics and sages. The investigations and conclusions of Bible critics have not impaired the values of the Bible; on the contrary, Bible criticism has clarified the difficulties of Bible study, has authenticated the genius of Bible authors, and has reconstructed the evolution of the religious and social ideals of the Bible people.

See also: ARCHEOLOGY AND THE BIBLE; ARCHEOLOGY, JEWISH; BOOK OF THE COVENANT; DEUTERONOMIC CODE; ELOHIST CODE; HEXATEUCH; HOLINESS CODE; JAHVIST CODE; KENITE DOCUMENT; PRIESTLY CODE; the articles on the individual books of the Bible.

ISAAC LANDMAN.

Lit.: Briggs, C. A., *General Introduction to the Study of the Holy Scriptures* (1899); Driver, S. R., *Introduction to the Literature of the Old Testament* (6th ed., 1897); Gray, G. B., *A Critical Introduction to the Literature of the Old Testament* (1913); Peake, A. S., ed't., *A Commentary on the Bible* (1919; with supplement, edit. A. S. Grieve, 1936); Fowler, H. T., *A History of the Literature of Ancient Israel* (1912); Grant, Elihu, edit., *The Haverford Symposium on Archeology and the Bible* (1938); Bewer, Julius A., *The Literature of the Old Testament* (1922).

BIBLE DICTIONARIES. Bible dictionaries are works of reference treating in a condensed, topical manner, according to an alphabetical arrangement, such subjects as: events in Jewish antiquity; Biblical books and the interpretation of individual passages; Biblical history, geography, archeology, and natural science. They do not include material which is left to the language dictionaries.

The Bible can be objectively treated only after a systematic research into Biblical history, archeology and geography and into the background of contemporary civilization. Accordingly, the first dictionaries of the Bible in the 17th cent. were necessarily only partial attempts at the collection of material, and are to be valued only as such. It was not until the 18th cent. that we find Bible dictionaries really worthy of

the name. The number of these increased in the 19th cent. Some are intended for scholars, others are for popular use; all of them are colored by the religious and critical views of their times. Many of the later Bible dictionaries include not only Biblical material, but the Apocrypha and the New Testament also, as well as history and dogmas of the Christian Church.

The following are the best-known dictionaries of the Bible: A. Calmet, *Dictionnaire Historique, Critique . . . de la Bible* (2 vols., Paris, 1722; supplement, 1728), an alphabetical arrangement of the material contained in Calmet's Biblical commentaries and other works; it was translated into German by Glöckner (Liegnitz, 1751-54) and into English by D'Oyly and Colson (1732). This English edition was later enlarged and reissued by Charles Taylor (London, 1797), who omitted the rabbinical and Catholic material. It was published by E. Robinson in abridged form and was issued in as many as eight editions (Boston, 1832-35). Calmet's work was heavily relied upon in the preparation of the dictionaries of D. Schneider (1728-31) and W. P. Hezel (German, 3 vols., 1783-85). Its text and, especially, its illustrations, have been borrowed for other Bible dictionaries up to recent times.

The results of the critical school (Michaelis, Eichorn and others) are apparent in J. G. F. Leun, *Biblische Enzyklopädie* (Gotha, 1793-98). This work was not completed, and was almost entirely superseded by the publication of G. B. Winer's *Biblisches Realwörterbuch* (Leipzig, 1820; 3rd ed., 1847-48), which was distinguished by its abundance of material and thoughtful, scholarly criticism, and which is regarded as authoritative even today. The archeological articles in the *Realenzyklopädie für Protestantische Theologie und Kirche* (edit. I. I. Herzog, Stuttgart, 1852-62) derive their material from Winer. The third edition of this work, edited by A. Hauck, appeared in twenty-four volumes (Leipzig, 1896, 1913); it deals with many Biblical subjects and persons in a number of valuable articles. However, as its name indicates, it is more than a Bible dictionary; the same may be said of Schiele, *Die Religion in Geschichte und Gegenwart* (5 vols., Tübingen, 1909-13; 2nd ed., under the editorship of H. Gunkel and L. Zscharnack, from 1924 on).

The following briefer Bible dictionaries are frequently consulted: D. Schenkel, *Bibellexikon* (5 vols., Leipzig, 1869-75); E. C. August Riehm, *Handwörterbuch des Biblischen Altertums für Gebildete Bibelleser* (Halle, 1874; 2nd ed. by F. Baethgen, 1898); Zeller, *Biblisches Handwörterbuch* (*Calwer Bibellexikon,* 1884; 4th ed., Stuttgart, 1924); and H. Guthe, *Kurzes Bibelwörterbuch* (Tübingen and Leipzig, 1903). The latter omits all theological material; it attains to scientific merit in that it makes use of the archeological discoveries in Asia Minor and Egypt.

England and the United States have an unusually large number of Bible dictionaries. John Kitto, basing his work on Calmet, but adding much independent material, wrote *A Cyclopedia of Biblical Literature* (Edinburgh, 1845; 2nd ed. by Burgess). The third edition of this work (edit. W. L. Alexander, Philadelphia, 1866) was thoroughly revised, particularly with reference to the religion, literature, and archeology of the Hebrews. The *Dictionary of the Bible* by W. Smith and A. Wright (London, 1860) has a more scientific character. It entirely avoids polemics, and demonstrates its objectivity by frequently treating the same topic from different angles. It is the first to contain a complete list of all the proper names in the Old and New Testaments and the Apocrypha. Its importance is demonstrated by the fact that it has been repeatedly revised and reissued. Similarly objective is the smaller *Standard Bible Dictionary* (New York and London, 1909) and the *New Standard Bible Dictionary* (New York, 1926), both edited by Jacobus, Nourse and Zenos. McClintock and Strong's *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* (vols. 1-10, New York, 1877-82; supplementary vols. 11 and 12, 1894; revised ed., 1895) has attained wide distribution in the United States. It takes account of all the material found in the former Bible dictionaries and contains in addition many articles on rabbinical theology and rabbinical authors.

The *Encyclopaedia Britannica* contains a number of elaborate articles on the Bible and Jewish literature. Robertson Smith's intention of combining these into a Biblical encyclopedia was never carried out, but it inspired T. K. Cheyne and J. S. Black to produce their *Encyclopaedia Biblica* (4 vols., London, 1899-1903), which satisfied the most exacting demands as to accuracy and comprehensiveness. At almost the same time Hastings issued his *Dictionary of the Bible* (5 vols., New York, 1898-1904). This work is of sterling merit, and is written from the moderately critical standpoint; it contains contributions by Bacher and other Jewish savants on specifically Jewish topics. The *Dictionnaire de la Bible* by F. Vigouroux (Paris, 1895 et seq.) is valuable because of its careful method and the abundance of its illustrative material; it presents the Catholic counter-argument to modern Biblical criticism.

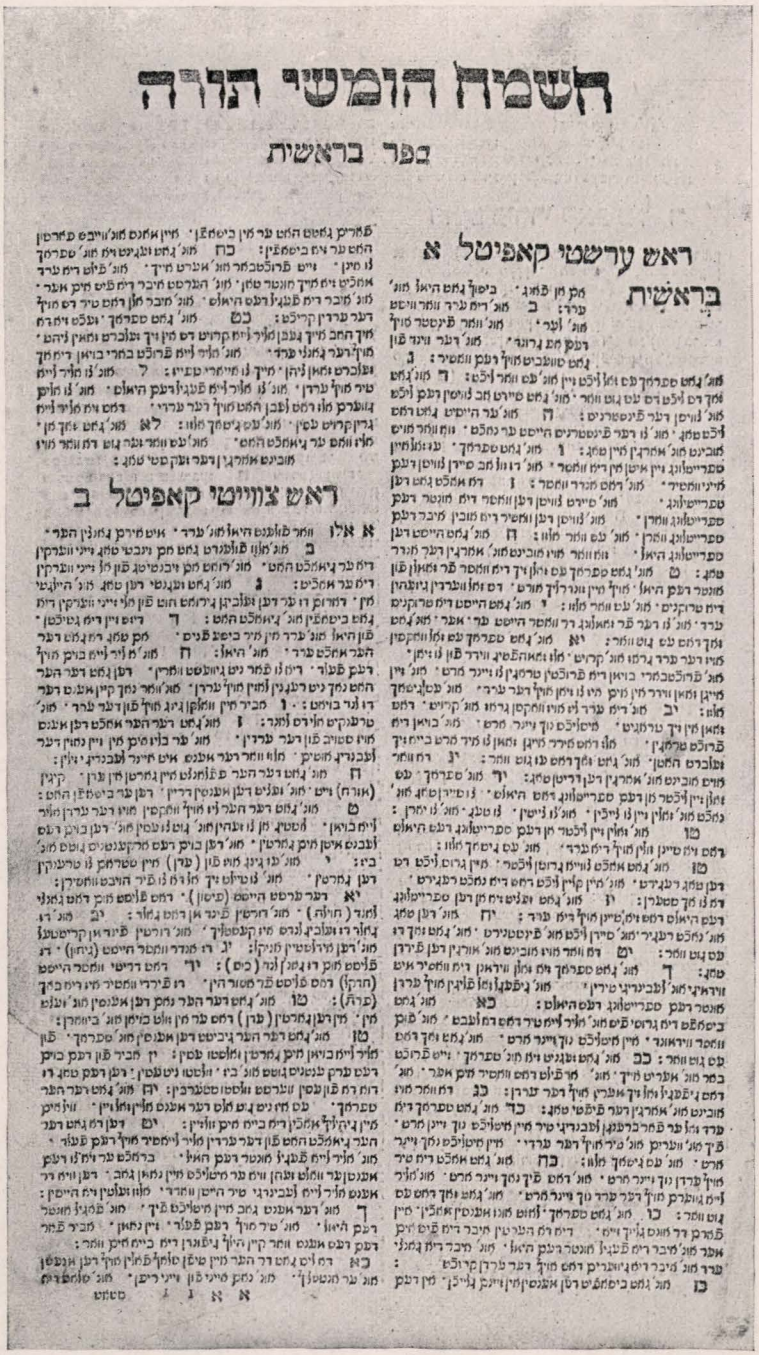
Jewish scholarship has not produced a true Bible dictionary even in modern times. The nearest approach to such dictionaries were the lexicographical works. The following have appeared in Hebrew: Ezekiel Mandelstamm, *Sefer Hashemoth* (Warsaw, 1899), containing only the proper names in the Bible; A. H. Rosenberg, *Otzar Hashemoth* (two parts only, New York, 1898-99; 2nd ed. complete in ten parts, New York, 1923). The latter has but little pictorial material, but treats all the names of persons, nations, cities, rivers, animals, and such plants as occur in the Bible.

The first Jewish lexicon in German was Jacob Hamburger's *Realencyklopaedie für Bibel und Talmud,* of which the first part contains the Biblical articles (Strelitz, 1870; 2nd ed., 1884; 3rd ed., under the title *Real-Encyclopädie des Judentums,* 1896). Hamburger treats Biblical topics entirely from the Jewish point of view as represented in the Talmud and Midrash and frequently takes sides on disputed questions of religious practice. It is the work of only a single savant, and although it gives proof of application and knowledge, its value is lessened because of omissions of certain subjects and irritating erroneous citations.

See also: CONCORDANCES; ENCYCLOPEDIAS; LEXICOGRAPHY.

EUGEN PESSEN.

Lit.: Diestel, *Geschichte des Alten Testaments in der Christlichen Kirche* (1869) 577 et seq.; Gottheil, Richard, in *Jewish Encyclopedia,* vol. 4, pp. 577-79; *Religion in Geschichte und Gegenwart* (2nd ed., Tübingen, 1927) vol. 1, pp. 1037-38.



חשמח חומשי תורה

בפר בראשית

ראש ערשטי קאפיטל א

בראשית

WITZENHAUSEN'S JUDEO-GERMAN VERSION, AMSTERDAM 1679

(From the Mayer Sulzberger Collection in the possession of the Jewish Theological Seminary, New York. Reproduced by the Jewish Publication Society of America)

BIBLE EDITIONS. Printed editions of the Bible in the Hebrew original began to appear about the year 1475, approximately a quarter-century after the invention of printing by Johannes Gutenberg. At first the five books of the Torah, which constitute the hand-written parchment scrolls of the synagogue, and *Esther,* which was read in the synagogue from a parchment roll on Purim, were printed for use in the homes of Jews and in the Jewish houses of study. During that last quarter of the 15th cent. ten or twelve copies of the Pentateuch, ten editions of *Psalms,* altogether about forty different Hebrew books, saw the light in printing.

All editions of either the entire Bible or parts of it in Hebrew, up to the time of the publication of the famous Complutensian Polyglot Bible (1513-17), were produced by Jewish printers. Beginning with the second half of the 16th cent., however, the interest in Hebrew literature and history which had been created by the Reformation, and the growth of the spirit of

free investigation of the Scriptures, prompted Christian printers to devote themselves increasingly to the publication of the Hebrew Bible or parts of it. Indeed, so considerable was the flow of Hebrew books printed by non-Jews that many editions of the Bible published by Jewish printers in the second half of the 16th cent. were greatly influenced by the type, the format and the arrangement of the volumes coming from non-Jewish presses.

Two of the most interesting types of Bibles stemming from this period are the Polyglot and the Rabbinic Bibles. Polyglots (Greek for "multilingual") are Bibles printed in several languages in addition to the Hebrew, and usually arranged in parallel columns. All but two polyglots extant were published by non-Jewish printers; the polyglots produced by Jews, published at Constantinople in 1546 and 1547, were to the Pentateuch only. The 1547 edition contains, in addition to the Hebrew text, the Aramaic translation, the Neo-Greek version and the Persian translation, the last two being printed in Hebrew characters.

The Christian church father Origen (185-253) is generally credited with the idea of the Polyglot Bible. He prepared a number of manuscripts with the Hebrew text, the Septuagint text, and a number of other Greek recensions (critical revisions), arranged in parallel columns. The first actual Polyglot Bible was the Complutensian, published at Complutum (the modern Alcalá de Henares), Spain, in six volumes; the most recent polyglot was that of R. de Levante, published in 1876 at London, in six volumes. During the intervening three and a half centuries a number of large and small polyglot Bibles were published.

The Rabbinic Bibles (*Mikraoth Gedoloth;* freely translated, "large editions of the Scriptures") contain the whole or part of the Hebrew text, together with a number of rabbinical commentaries, especially those of Rashi, Abraham ibn Ezra, Gerson ben Levi (Gersonides or Ralbag), David Kimhi, Nahmanides, and Obadiah Sforno. They contain also some of the Targums (Aramaic translations and paraphrases). The first Rabbinic Bible printed was that of Felix Pratensis, containing the Pentateuch, in 1517 to 1518; the last important Rabbinic Bible was that published at Warsaw between 1860 and 1868, complete in twelve volumes, by Abraham Baer Lebensohn.

A chronological list of the editions of the entire Hebrew Bible or of parts of it, from the very beginning of printing to the present, follows:

1477. *Psalms,* with commentary of David Kimhi; printed at Bologna, Italy; names of printers given as Joseph, Neriah, Hayim Mordecai, and Hezekiah. This work is actually a reprint of Kimhi's commentary on *Psalms,* with the addition of the Biblical text of each verse.

1477. *Psalms;* probably at Bologna, Italy; printer unknown.

1477. *Psalms,* with the Grace after Meals (the Birkath Hamazon); probably at Bologna, Italy (Rome, according to some scholars); printer unknown.

1482. The first edition of the Pentateuch, with Rashi's commentary and the Targum (Aramaic translation); Bologna, Italy; by Abraham ben Hayim (Abraham the Dyer) of Pesaro; contains accent marks and vowel signs.

1482. The Five Scrolls (the so-called Hamesh Megilloth, consisting of *Song of Songs, Ruth, Lamentations, Ecclesiastes* and *Esther*) with commentaries of Abraham ibn Ezra and Rashi; Bologna, Italy; by Abraham the Dyer.

1485. The Early Prophets (Nebiim Rishonim), with David Kimhi's commentary; Soncino, Italy; by Joshua Solomon Soncino; unpunctuated.

1486. The Later Prophets (Nebiim Aharonim), with David Kimhi's commentaries; Soncino, Italy; by Joshua Solomon Soncino.

1487. *Psalms,* with David Kimhi's commentary; Naples; by Joseph Gunzenhäuser.

1487. *Proverbs,* with commentary of Immanuel ben Solomon; Naples; by Gunzenhäuser.

1487. The Hagiographa (Kethubim, or Holy Writings, the third part of the Bible) with commentaries; Naples; by Gunzenhäuser.

1487. The Pentateuch; printed at Faro, Portugal, at the expense of Don Samuel Gacon; printer unknown. This was the first book ever printed in Portugal.

1487. The Later Prophets (Nebiim Aharonim); either in Spain or Portugal; printer unknown.

1488. The Bible, with accents and vowel signs. This was the first edition of the entire Hebrew Bible. It was printed in folio in Soncino, Italy, by Joshua Solomon Soncino, with the aid of Abraham the Dyer.

1488. The Pentateuch, with the Five Scrolls and the Haftaroth (the prophetical readings accompanying the weekly readings from the Pentateuch); Ixar, Spain; by Eliezer Alantansi.

1490. *Psalms, Proverbs* and *Job;* Naples; by Joshua Solomon Soncino.

1490. The Pentateuch, with commentary of Rashi and the Targum Onkelos; Ixar, Spain; by Alantansi.

1491. The Pentateuch, with Rashi's commentary, the Haftaroth and the Five Scrolls; Naples; by the Soncino family; contains vowel signs and accents.

1491. The Pentateuch, with commentary of Rashi and the Targum Onkelos; Lisbon; by Eliezer Toledano.

1492. The second edition of the entire Hebrew Bible, in folio; Naples; by Joshua Solomon Soncino.

1492. The Pentateuch, with the Five Scrolls and the Haftaroth; Brescia, Italy; by Gershon Soncino.

1492. *Isaiah* and *Jeremiah,* with David Kimhi's commentary; Lisbon; by Toledano.

1492. *Proverbs,* with the *Kab Venaki* (the commentary of David ibn Yahya); Lisbon; by Toledano.

1492. *Proverbs,* with the Targum and the commentaries of Levi ben Gerson (Gersonides) and Menahem Meiri; Leiria, Portugal; by Abraham d'Ortas and his sons.

1493. The Pentateuch, with the Haftaroth and the Five Scrolls; Brescia; by Gershon Soncino; the second edition of the 1492 Pentateuch.

1493. *Psalms;* Brescia; by Gershon Soncino.

1494. The third edition of the entire Hebrew Bible, in octavo; Brescia, by Gershon Soncino. This was the Bible used by Martin Luther in the writing of his translation of the Bible into German; Luther's copy is in the Prussian State Library in Berlin.

1494. The Early Prophets (Nebiim Rishonim), with the Targum Jonathan and the commentaries of Levi ben Gerson and David Kimhi; Leiria, Portugal; printer unknown.

1513 to 1517. The Complutensian Polyglot Bible, the first edition of the Hebrew text issued by Christians; published in six volumes at Complutum (now Alcalá de Henares), Spain, according to the plan of the famous non-Jewish printer Aldus Manutius. This polyglot was printed at the expense of Cardinal Francisco Ximenes de Cisneros (1436-1517), who was aided in its preparation and publication by three Spanish Marranos: Alfonso of Zamora, Alfonso of Alcalá and Paul Nuñez Coronel of Segovia. The edition contains, in parallel columns, the Hebrew text of the Old Testament, the Septuagint or Greek text, and the Vulgate or Latin translation of the Old Testament. The work includes also the Targum Onkelos to the Pentateuch and a Latin translation of this Aramaic version, as well as the Greek text of the New Testament. One of the features of the Complutensian Polyglot is that the roots of all Aramaic and Hebrew verbs are printed at the right-hand margin of the line in which they occur; this was intended to help Christian readers translate the difficult Aramaic and Hebrew irregular verbs. Only 500 copies of this polyglot were printed, most of which were lost at sea.

1516 to 1517. The first of the so-called Rabbinic Bibles (known as the Mikraoth Gedoloth, or large editions of the Hebrew Scriptures), in four parts; Venice; by Daniel Bomberg; edited by Felix Pratensis, a convert to Christianity. It contains the text of the Pentateuch with the Targum Yerushalmi, Targum Onkelos and commentary of Rashi, the books of the Prophets with the Targum Jonathan, and the texts of *Psalms, Proverbs, Job,* the Five Scrolls, *Ezra* and *Chronicles* with various old and new rabbinic commentaries, and appendices of legal and liturgical content. This edition, which includes parts of the Targum never previously published, contains also the text of Maimonides' Thirteen Articles of Faith, the 613 Commandments (Taryag Mitzvoth), and a list of the Pentateuchal and prophetical (the Haftaroth) weekly Sabbath readings according to the Ashkenazic and Sephardic ritual. It is of interest that this edition is the first in which *Samuel, Kings* and *Chronicles* are separated into two books each, and the first printed Hebrew Bible in which the official, Masoretic variant readings (the so-called Keris) are given.

1524 to 1525. The *Shaar Adonai Haḳadosh,* the second Rabbinic Bible; Venice; by Bomberg; edited by Jacob ben Hayim of Tunis; intended to supersede the edition of 1516 to 1517 which was unpopular among the Jews because it had been edited by a convert. It contains, in addition to commentaries, the Pentateuch with Targum, the Early Prophets, the Minor Prophets, *Psalms, Proverbs, Job, Daniel, Ezra, Chronicles* and the Five Scrolls. The demand for this Bible was so great that it was reprinted between 1525 and 1528; this printing included readings taken from the Pratensis edition of 1516 to 1517. Several of the older rabbinic commentaries were placed next to the text of the Bible, and additional Masoretic notes were incorporated, such as the Sevirin ("We believe") found today in all editions of the Bible at the bottom of each page of Hebrew text.

1546 to 1548. The third edition of Daniel Bomberg's Rabbinic Bible; Venice; edited by Cornelius Adelkind. Except that it omits one commentary and adds two others, its text is the same as that of the second Bomberg Bible. There were three other editions of the Bomberg Rabbinic Bible: 4th ed., Trèves, Germany, by Isaac ben Gerson and Isaac ben Joseph Salam; 5th ed., Venice, between 1617 and 1619, by Pietro Lorenzo Bragadini; 6th ed., Basel, 1618 to 1619, by Johannes Buxtorf, the Elder.

1546. The first Jewish polyglot of the Pentateuch; Constantinople; by unknown Jewish printers; contains the Hebrew text of the Torah, the Targum, the Arabic translation by Saadia ben Joseph, and the Persian translation by Jacob Tawus.

1547. The second Jewish polyglot of the Pentateuch; Constantinople; by unknown Jewish printers; contains the Hebrew text of the Torah, the Aramaic translation, and (in Hebrew characters) the Neo-Greek and the Persian versions.

1568. Rabbinic Bible; Venice; by Juan di Gara.

1569 to 1572. The Antwerp Polyglot, known also as Plantin's Polyglot, and as the *Biblia Regia* and The Royal Bible, because the expense of publication was borne by King Philip II of Spain, in eight volumes; Antwerp; by Christopher Plantin; edited by Arias Montanus. It contains the Old Testament in Hebrew (duplicating the text of the Complutensian Polyglot), the Vulgate, the Targum Onkelos and the text of the New Testament in Greek, together with a Syriac version.

1587. The Heidelberg Polyglot, called also Bertram's Polyglot or the Sanctandeana Polyglot; Heidelberg, Germany; contains the Hebrew, Greek and Latin texts.

1595. The Hamburg Polyglot, known also as the *Opus Quadripartitum Sacrae Scripturae* (Four-Part Work of the Sacred Scripture); Hamburg, Germany; printer unknown; contains all the books of the Old and New Testaments in Hebrew, Greek, Latin and German.

1599 to 1601. The Nuremberg Polyglot; Nuremberg, Germany; by Elijah Hutter. In addition to all the Hebrew, Aramaic, Greek and Latin texts, it contains versions in modern European languages: German and Slovenian.

1599 to 1616. The Commeliniana Polyglot, in two volumes, Heidelberg; a duplicate of the 1587 polyglot.

1628 to 1645. The Paris Polyglot, published at the expense of Guy Michael Le Jay, in ten volumes; Paris; by Antoine Vitré; regarded as the finest and most beautifully printed of all the Polyglot Bibles; repeats the various versions of the Complutensian and Antwerp polyglots; contains also the Syriac and Arabic versions of the Old and New Testaments, the Latin translation, and the so-called Samaritan Pentateuch, as well as a Latin translation of the various versions.

1635. Hebrew Bible, edited by Manasseh ben Israel, the most important of several editions by him; Amsterdam; printer unknown.

1639. The complete Hebrew Bible; Amsterdam; by J. Jansson; edited by Manasseh ben Israel.

1654 to 1657. The London Polyglot, often called the Walton Polyglot, in six volumes and nine languages; London; edited by Bishop Brian Walton. Originally this polyglot was dedicated to Oliver Cromwell, but since he died before the printing of the work was completed, the great majority of the volumes, known as "Royal copies," were dedicated to King Charles II who succeeded him. Those dedicated to Cromwell were termed "Republican copies." The first four volumes of the London Polyglot contain the Old Testament in the following texts, with Latin translations of each: Aramaic, Arabic, Ethiopic, Hebrew, Old Latin, Persian, Samaritan Hebrew, Septuagint, Syriac, Targum Onkelos (and other Targums) and Vulgate. However, the versions in some of these languages do not include all the Biblical books. This polyglot contains also a wealth of textual emendations based on a number of Bible manuscripts; the first volume includes much Masoretic, archeological, philological and historical material. The two-volume *Lexicon Heptaglotton,* or "Lexicon in Seven Tongues," published at London in 1669, is a part of the London Polyglot.

1661. The Bible; Amsterdam; by Joseph Athias, who, for this beautifully printed edition, was awarded a gold medal and chain by the Netherlands government. It was reprinted in 1667 with revision and corrections by John Leusden, a professor at the University of Leyden. The Leusden text, still further revised by E. van der Hooght in the edition of 1705, formed the basis of most, if not all, of the later usual editions of the Hebrew Bible.

1690. The Bible; Berlin; by Daniel Ernest Jablonski; based on the Leusden edition; a critical text which utilized Bible manuscripts preserved in Berlin and in other German cities. It was either reprinted or issued in a new version in 1711 (without vowels) and in 1712 (with vowels).

1705. The Bible; Amsterdam and Utrecht; by E. van der Hooght; although almost in its entirety a reprint of parts of the Athias and Leusden editions, it contains also variant readings culled from several other printed editions.

1709. The Bible; Kiel, Germany; by Heinrich Opitz.

1720. The Johannes Heinrich Michaelis edition; Halle, Germany; a critical edition.

1724 to 1727. The seventh edition of the Rabbinic Bible, in four volumes; Amsterdam; by Moses ben Simeon Frankfurter; includes the Targum of the entire Bible and commentaries by Abraham ibn Ezra, Levi ben Gerson, Obadiah Sforno, Jacob ben Asher (to the Pentateuch), David Kimhi (to the Prophets and to *Chronicles*), and others.

1742 to 1744. The Mantuan Bible, edited by Felice Marini and Raphael Hayim ben Abiad Shalom Basilea; Mantua, Italy.

1750. Polyglot Bible, in three volumes; Leipzig; by Christian Reineccius; includes Hebrew, Greek and Latin versions, and Luther's German translation.

1750. Hebrew Bible; Oxford, England; edited by Nathan Forster.

1753. Hebrew Bible; Paris; edited by the Christian Hebraist Houbigant, who utilized the Bible codices available in Paris at the time; contains a Latin translation which includes various emendations of the text.

1776 to 1780. The Kennicott Bible; Oxford, England; a critical edition based on numerous manuscript texts and earlier editions.

1806. The J. Hahn edition; Vienna.

1814. The William Fry edition, based on the E. van der Hooght edition of 1705; Philadelphia; the first Hebrew Bible published in the United States.

1818 to 1821. Four editions of the Pentateuch; Rödelheim, Germany; published and edited by Wolf Benjamin Heidenheim. The first, *Homesh "Modah Labinah,"* contains Rashi's commentary and Heidenheim's commentary "Habanath Hamikra" (The Understanding of the Scriptures); the second, *Homesh "Meor Enayim,"* includes Masoretic notes; the third, *Homesh "En Hasofer,"* written for the use of writers of Scrolls of the Law, contains notes of Masoretic content by Heidenheim; the fourth, with a German translation in Hebrew characters, contains also excerpts from a manuscript Hebrew commentary by Moses Kalvo (16th cent. Oriental Bible commentator) entitled "Minhah Hadashah" (New Meal-Offering).

1821. The S. Bagster Polyglot; London.

1831. The so-called *Biblia Sacra Polyglotta;* London; contains the text of the Old Testament in Hebrew, Greek, Latin and English, and the text of the New Testament (under date of 1829) in Greek, English, Latin, Portuguese and Syriac.

1845. The Bible in Hebrew and English; London; by S. Solomon; with the Haftaroth, and critical and grammatical notes by David Levi.

1847 to 1863. The R. Stier and K. Thiele Polyglot Bible; Leipzig; contains the Hebrew, Septuagint and Vulgate.

1848 to 1853. The Hebrew Bible; Warsaw; edited by Abraham Baer Lebensohn and Isaac Benjacob; with German translation by Moses Mendelssohn in Hebrew letters.

1849. Isaac Leeser edition; Philadelphia; a reprint of the William Fry edition.



הנאים ארוריהם נים לא נשאר נהם עד אחד: ובני ישראל הלכו
ביבשה בתוך הים והמים להם חמה מימינם ומשמאלם: ויושע
יהוה ביום ההוא את ישראל מיד מצרים וירא ישראל את מצרים
מת על שפת הים: ויראו ישראל את היד הגדלה אשר עשה יהוה
במצרים ויראו העם את יהוה ויאמינו ביהוה ובמשה עבדו:

אז ישיר משה ובני ישראל את השירה הזאת ליהוה ויאמרו
לאמר אשירה ליהוה כי גאה גאה סוס
ורכבו רמה בים: עזי וזמרת יה ויהי לי
לישועה זה אלי ואנוהו אלהי
אבי וארממנהו: יהוה איש מלחמה יהוה
שמו: מרכבת פרעה וחילו ירה בים ומבחר
שלשיו טבעו בים סוף: תהמת יכסימו ירדו במצולת כמו
אבן: ימינך יהוה נאדרי בכח ימינך
יהוה תרעץ אויב: וברב גאונך תהרס
קמיך תשלח חרנך יאכלמו כקש: וברוח
אפיך נערמו מים נצבו כמו נד
נזלים קפאו תהמת בלב ים: אמר
אויב ארדף אשיג אחלק שלל תמלאמו
נפשי אריק חרבי תורישמו ידי: נשפת
ברוחך כסמו ים צללו כעופרת במים

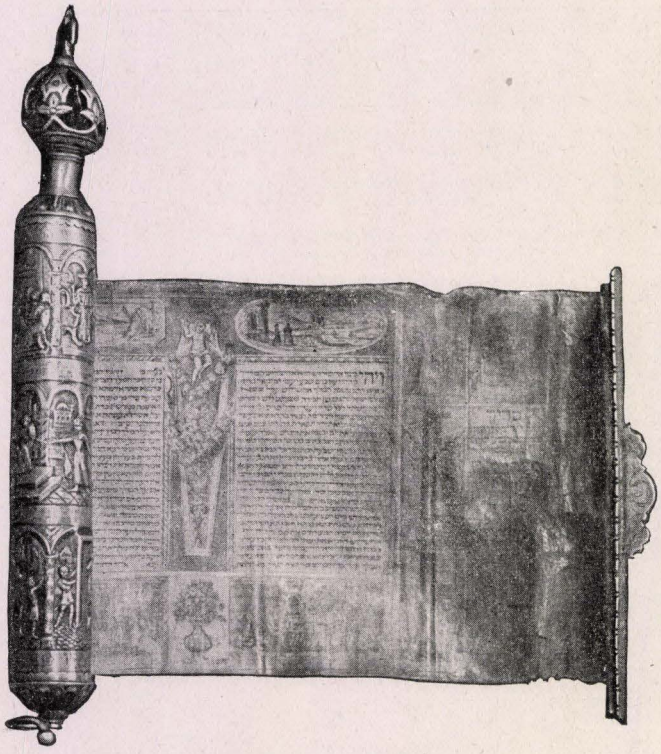
One of the earliest Bible editions belonging to Hebrew Incunabula. "The Song of Moses," from the Pentateuch printed (1488) by Eliezer ben Abraham Alantansi at Ixar, Spain

1852. Meir Halevi Letteris edition; Vienna; reprinted at Berlin in 1866, at New York in 1872-75, and at Berlin in 1923.

1860 to 1868. Rabbinic Bible in twelve volumes; Warsaw; by Abraham Baer Lebensohn. This edition includes the Targums Onkelos and Yerushalmi to the Pentateuch, Targums to the Prophets and Hagiographa, Targum Sheni to *Esther;* and thirty-two commentaries, including Rashi on the entire Bible, Ibn Ezra on the Pentateuch, Five Scrolls, *Psalms, Job* and the Minor Prophets, and other commentaries by David Kimhi, Obadiah Sforno and Moses ben Nahman.

1865. Hebrew Bible, with English translation; London; by Isaac Leeser.

1869. Hebrew Bible, with English translation; Phila-



Bible Reading: Megillah of Italian origin in the collection of Ignatz Friedmann, Budapest



Megillah owned by the Germanic National Museum at Nuremberg—prior to the Hitler regime

delphia; by Leeser. Other editions of the Leeser Bible have since been published.

1876. The R. de Levante Polyglot Bible, in six volumes; London.

1884. *Kithebe Hakodesh: The Jewish Family Bible,* in Hebrew and English; London; edited by Michael Friedländer. This edition consists of just those excerpts from the original which the editor deemed suitable for family reading.

1894. Hebrew Bible, based chiefly on the second Rabbinic Bible; London; edited by the critic and scholar Christian David Ginsburg, a convert to Christianity; a new edition was printed in 1911. The 1894 Hebrew Bible, known as the smaller Ginsburg edition, and the later 1926 edition, were the results of many years of research on the original text of the Masorah.

1896 to 1904. *The Sacred Books of the Old Testament,* more generally known as the Polychrome Bible, in nineteen parts; Leipzig, Germany, and Baltimore, Md.; by Paul Haupt; an edition in which the various passages are printed with different colors, according to the sources to which they are assigned by Bible critics. (The Polychrome in English, in fourteen parts, was published at New York from 1898 to 1904 by Haupt, with the assistance of H. H. Furness.)

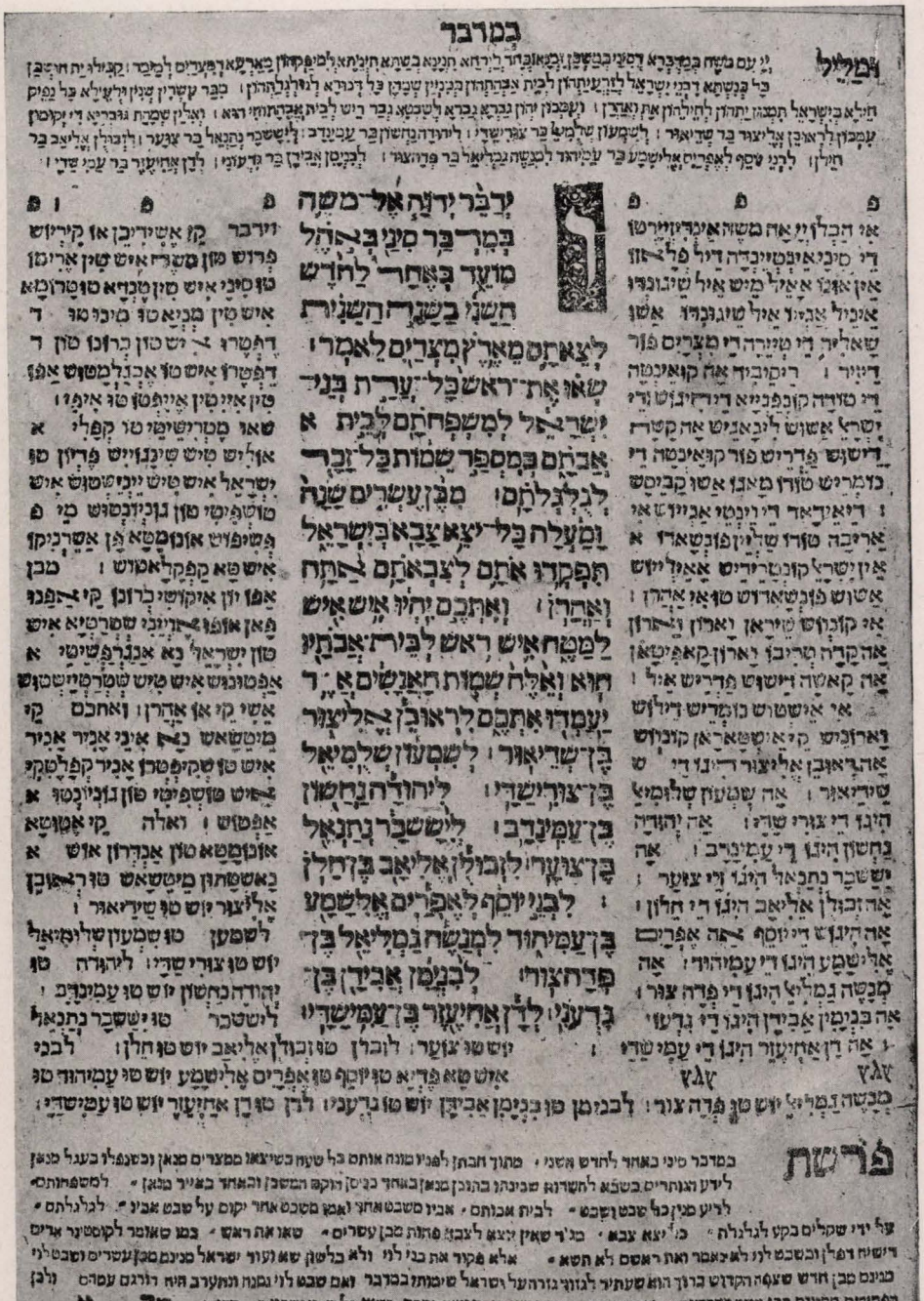
1906. The *Biblia Hebraica;* Leipzig; by Rudolf Kittel; with the poetical portions arranged in verse form; contains many important textual variations and suggested emendations.

1926. The second, larger Ginsburg edition of the Hebrew Bible; London. In 1904 Ginsburg was commissioned by the British and Foreign Bible Society to prepare this edition, but it was not completed until twelve years after his death. The following portions were published before Ginsburg's death: Pentateuch (1908), *Isaiah* (1909), Early Prophets and Later Prophets (both 1911), and *Psalms* (1913). This edition utilizes seventy-five manuscript texts most of which belong to the British Museum, as well as about twenty-five earlier printed Hebrew editions. It contains a large number of variant textual readings, and pays especial attention to the text of the old versions and to the readings of the model medieval Hebrew codices cited in the Masoretic literature.

For printed editions of the Bible in languages other than Hebrew, see under BIBLE TRANSLATIONS.

ABRAHAM I. SHINEDLING.

Lit.: Pick, B., "The History of the Printed Editions of the Old Testament," *Hebraica,* vol. 9, p. 47 et seq.; Ginsburg, Christian David, *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (1897); Gottheil, Richard J. H., in *Jewish Encyclopedia,* vol. 3, pp. 154-62; Darlow, T. H., and Moule, H. F., *Historical Catalogue of the Printed Editions of the Holy Scriptures in the Library of the British and Foreign Bible Society* (1903); Dibdin, *Introduction to the Greek and Latin Classics, together with an Account of the Polyglot Bibles,* vol. 1 (1827); Jacob ben Hayim ibn Adonijah, *Introduction to the Rabbinic Bible, Hebrew and English,* edit. Christian David Ginsburg, with explanatory notes (1867).



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THE PENTATEUCH WITH TARGUM (UPPER MARGIN), SPANISH TRANSLATION (ON THE RIGHT), NEO-GREEK (ON THE LEFT), AND RASHI (LOWER MARGIN)—CONSTANTINOPLE 1547

(From the Mayer Sulzberger Collection in the Jewish Theological Seminary of America)

BIBLE EXEGESIS. Table of Contents:

1. Introduction.
2. From the Beginnings to the Rise of Karaism.
3. The Karaites and Saadia.
4. Medieval Exegesis in Europe.
5. Christian Exegesis.
6. Jewish Exegesis in Modern Times.

1. Introduction. Bible exegesis may be defined as the interpretation of the text of the Bible for the instruction and edification of a religious group to which it is sacred. In contrast to Bible criticism, which assumes the right to emend the text and to analyse the various books of the Bible according to date, place and authorship, Bible exegesis accepts the traditional text and the traditional authorship and strives solely

to explain the words of the Bible or to derive from them moral teachings.

To the Orthodox Jew the Bible is the code of religious law, the basis for religious teachings, the guide to morality and the embodiment of theology. Accordingly it is the task of the exegete to surround the Bible text with a wealth of commentary that shall answer every question in the field of theology, ethics or ritual law. He may specialize in lexicography, and strive to determine the exact meaning of each difficult word in the text; he may be a Halachist, striving to interpret the Bible in terms of law; he may prefer Haggadah, or the embellishment of the narrative; he may be a homilist, using the text as the basis for sermons; or he may be a mystic, seeking hidden meanings in the words of the Scriptures.

The earliest Hebrew term for exegesis is Midrash, literally "seeking." When it deals with interpretation of law, it is called Midrash Halachah; when it deals with non-legal matters, it is called Midrash Haggadah. The exegete is usually called *darshan*. In the Middle Ages, after the term Midrash was associated with a definite series of commentaries, the term *perush* ("explanation") was employed for exegesis, with the corresponding term *mefaresh* for exegete. A commentary on a series of books in the Bible was generally known as a *Biur* ("exposition").

From the traditional point of view, Jewish Bible exegesis is subdivided into the four following categories:

1. *Peshat* (Simple Meaning), the obvious and literal meaning of the text.

2. *Derash* (the same as Midrash; Interpretation), the inferred or deduced meaning of the text. This is further subdivided into interpretation for legal (Halachic) or non-legal (Haggadic) teaching.

3. *Remez* (Hint), philosophical or theological interpretation of the text.

4. *Sod* (Secret), mystical interpretation of the text.

The initials of these four words were combined into the one mnemonic term *PaRDeS* (Paradise, in allusion to the story of "the four who entered Paradise," *Hag.* 14a), to denote the whole range of Bible exegesis.

The scope of Bible exegesis is indicated by the multiple sources from which it is developed. In addition to its most finished form, that of commentaries on the text itself, exegesis is found in translations, grammatical monographs and dictionaries, philosophical treatises, and even in the works of historians. Broadly speaking, two tendencies may be observed: the dogmatic, which fosters interpretation of the Bible in accordance with and in defense of religious teaching and tradition, and the scholarly, which is based first and foremost on a careful study of the text. Both tendencies appear throughout Bible exegesis, varying in relative importance according to the temper of the age.

2. From the Beginnings to the Rise of Karaism. Bible exegesis may be discerned within the pages of the Bible itself. Ezekiel predicts the wars of Gog and Magog as the fulfillment of the words of the earlier prophets (*Ezek.* 38:17); similarly, *Dan.* 9 (verses 2, 24-27) is a Midrash on *Jer.* 29:10. It was in the period of the Second Temple, however, that Bible exegesis became a necessity for Judaism. The Torah was adopted as the constitution of the new settlement, and Ezra was its first expounder (*Ezra* 7:10). The Talmud goes even further and ascribes the first Aramaic translation of the Bible (Targum) to Ezra.

Although there are no records to suggest exactly when academies were founded for the purpose of expounding the sacred texts, it is clear that such institutions must have started at an early period. The teachers of the Talmudic period speak of the academies as being firmly established and of great antiquity, and the very fact that all religious law had to be derived from the Bible necessitated some form of interpretation and instruction.

The earliest reference to a house of study (*beth midrash*) dates to the 3rd cent. B.C.E. (*Sirach* 51:23). Undoubtedly its curriculum included the study of the Bible in its three parts: Torah, Prophets, and Sacred Writings. The intelligent reading and understanding of the text, the correct division into words and sentences as well as the ability to explain the text in Aramaic on the part of specialists who interpreted the text for congregations at divine worship, was probably the basic study. A more advanced form would be the formulation of the religious law (Halachah) by applying the words of the Bible to specific cases, and the ethical teachings (Haggadah) derived from the exposition of the verses in regard to moral conduct. The material in the Haggadah furnished the themes for preaching.

This early exegesis survives only in much altered form in later literary works such as the Mishnah and the Midrash. Even the names of the earlier exegetes have not been preserved. It is only with the time of Hillel (1st cent. C.E.) that the names of the individual exegetes begin to be handed down. Hillel's teachers, Shemaiah and Abtalion, were known as great exegetes (*darshanim*). Hillel himself formulated seven hermeneutic, or interpretative, rules for the determination of the Halachah, or religious law.

After the destruction of the Temple (70 C.E.), the two leading figures in Halachic exegesis were Ishmael and Akiba, whose fundamental differences in interpretation extended even to the Haggadah. Ishmael expanded Hillel's seven rules into thirteen and laid down the principle that the Torah uses ordinary, human speech. This principle had a marked effect on later Jewish exegesis. Akiba, on the other hand, took the view that every word of the Scriptures, even apparently insignificant particles, had a significance for the derivation of the Halachah. Akiba's work was continued by his pupils, one of whom, Eliezer, formulated thirty-two rules for Halachic interpretation.

During the Amoraic period (200-500 C.E.), there were more and more Bible exegetes among those who expounded the Haggadah, particularly in the schools of Palestine. The heads of academies, such as Johanan, Simeon ben Lakish and Eleazar ben Pedath, were distinguished exegetes; and teachers such as Samuel ben Nahman, Simlai, Isaac, Levi, Judah ben Simon, Huna, Judan, Judah ben Shalom and Tanhuma not only transmitted the earlier exegesis but also created new material which formed the nucleus for the later Midrash collections. In Babylonia, interest was centered more in the interpretation of the law as laid down in

the Mishnah than in the Bible itself; hence there were fewer exegetes, though Rab (Abba Aricha; 3rd cent.) was a famous Haggadist, and Raba (4th cent.) a famous Halachist; both employed exegetical methods.

However, Jewish exegesis expressed itself in other forms than that of Talmud and Midrash. Exegetic traditions appear in the early translations of the Bible, beginning with the Greek (the Septuagint, 300-100 B.C.E.). As the oldest written translation of the Bible, the importance of the Septuagint for the history of exegesis can be readily perceived. Subsequent Greek translations, such as that of the literalist Aquila (2nd cent.), follower of the school of Akiba, and of Symmachus and Theodotion, a little later, were all dominated by Jewish influence. Jewish tradition likewise appears in such translations as the Syriac Peshitta (date unknown) and the Latin Vulgate (4th cent.). The Aramaic versions (Targums) were given their final form in the Amoraic period or later, but preserve much earlier material. All of these translations contain either simple or Midrashic exegesis of the words of the original Hebrew.

With the translations, which in the main adhere closely to the text, must be classified the allegorist Philo. His writings contain homiletical and ethical discourses on the Biblical text, and form a sort of running commentary of exposition by means of which he intended to show that Greek philosophy and the Bible are compatible. The works of the historian Josephus belong to a different category. Where he treats of the history of Bible times, his writings contain some interesting early exegesis of the corresponding parts of the Bible; since he is never original, they cast valuable light on the contemporary conclusions of Palestinian exegetes. Finally, the exegesis employed in the Apocrypha and Pseudepigrapha, particularly *Jubilees, The Testaments of the Twelve Patriarchs,* and *I Enoch* (about 100 B.C.E.), as well as in the New Testament and the writings of the church fathers (about 100-200 C.E.), is of great interest as representing the teaching of the early Haggadists.

By the end of the Amoraic period, Jewish Bible exegesis had been gathered into the form of literature. In addition to both Talmuds, which are crammed with exegetical teachings, there were the Halachic Midrashim (such as the *Mechilta, Sifre* and *Sifra*), running commentaries to the legal parts of the Torah. About the same time or a little later arose the collections of the Haggadic Midrashim (such as the Midrash Rabbah and the Midrash Hagadol), which were running commentaries to most of the Biblical books. The Aramaic Targums incorporate exegetical elements in their translations.

The interpretations of the Talmudic period are a medley of three kinds: simple, inferred, and mystic. Much of the material contained in them has permanent value. The great bulk, however, is far removed from the actual meaning of the text. The expounder, whether Halachist or Haggadist, tended to read into the Biblical text the ethical and religious ideas for which he sought support. In addition to the simple sense, another hidden meaning, giving more fully the intent of the Divine Author, was believed to reside within the text. The Babylonian Amoraim made a distinction between the primary sense and the Midrashic interpretation. While they recognized the principle that "A verse is not to be deprived of its simple meaning," they found a greater charm in the Midrash, which made the Bible a living book for their own times. Thus Kahana (4th cent.) candidly admitted that he had not heard of the simple meaning (Peshat) and its importance, though he was versed in Talmudic knowledge at eighteen, until after many years of study (*Sab.* 63a).

In addition, there were many mystics among the Jews of this period both in Palestine and Babylonia. Especially noteworthy were the mystic interpretations of *Gen.* 1, the Creation story (Maaseh Bereshith), and of the angelology in *Ezek.* 1 and 10 (Maaseh Merkabah). Students were warned to be chary of such teachings (*Hag.* 2:1), but they were attractive to many, and these doctrines gave a tremendous impetus to the mystical exegesis of the Middle Ages.

During the same period, when Midrash and mysticism pursued their way unheeded, it is to be noted that the Masorites, who endeavored to transmit and preserve the text, carefully reduced their work to a more concrete form by fixing the vocalization and the accents to the text. This, too, was commentary, and the reader of the Hebrew text has before him a silent guide embodying the traditional vocalization and syntax. This work of the Masorites was, therefore, a literal exegesis.

3. The Karaites and Saadia. A new impetus to Bible study came with the rise of Karaism in the 8th cent. Rejecting the traditional Judaism of their time (which they termed Rabbinism) the Karaites perforce studied the Scriptures anew to bolster their own position. Their opponents, the Rabbinites, were stimulated to revive the exegesis of the Bible to counter the arguments of their opponents. It was under these circumstances that commentaries to the entire Bible emerged; so much of this exegetical material has perished, however, that it is impossible to say who was the first to produce a commentary of this sort. The greatest of the new exegetes was the Rabbinite Saadia (882-942) who, by returning to the Peshat or simple meaning, gave new impetus to the direct study and interpretation of the Bible.

Saadia composed an Arabic commentary on the Bible, which has come down to us only in fragments. A still more important work was his translation of the Bible into Arabic. In this his exegesis is governed by his rationalism. He does not translate too literally, but he permits no obscurity. Each verse is given its proper meaning in the sequence of verses, instead of being interpreted independently. Similarly, in his philosophical writing, *Emunoth Vedeoth,* Saadia makes use of the Peshat form of exegesis. In addition, he was a pioneer in Hebrew philology, and his grammatical and lexical works wielded an important influence on subsequent Bible exegesis.

Saadia's activity provoked an energetic response from his Karaite opponents in this warfare of rival factions. Among those Karaites who made commentaries may be mentioned Solomon ben Yeruham, Sahl ben Matzliah, Joseph Kirkisani and Japheth ibn Ali.

The efforts of Saadia were not continued in the East. His successors in the Gaonate, such as Samuel ben Hophni (d. 1034) and Hai (d. 1038), offered cer-



tain minor contributions, but with them the glories of Babylonia came to an end, while in the West, in Spain, a new Jewish center of learning was rising.

4. Medieval Exegesis in Europe. In Spain Bible exegesis almost became an exact science, free from gross errors and mere guess-work, as a result of the labors of Hebrew lexicographers and grammarians. The dictionary of Menahem ben Saruk (910-70), the critical work of Dunash ibn Labrat (920-90), the grammar of Judah Hayyuj (about 1000), as well as the labors of Ibn Janah (985-1040), characterized as "the greatest of the medieval Hebraists," were decisive for future exegetes. Moses ibn Gikatilla and Judah ibn Balaam (both in the latter part of the 11th cent.) gave their attention to the exposition of the text. They in turn were followed by Abraham ibn Ezra (1093-1167) and the Kimhis (12th and 13th cent.).

The works of Ibn Ezra may be considered as the ripened fruit of the philological cultivation of the Spanish school. The whole spirit and learning of his commentary to the Bible, written in Hebrew, indicate extraordinary erudition and insight into the Biblical text. His writings show originality and mastery of subject as well as skillful handling of the material. His acute mind formulated a precise and crisp language for Hebrew commentaries. He follows the method of the Peshat with extreme strictness. If Midrashic material appears in his commentary, it is carefully distinguished as such. He indulges, however, in philosophical speculations, particularly in reference to divine attributes and Biblical commandments.

Joseph Kimhi (1105-70) was likewise active as an exegete, and his work was continued by his two sons, Moses (ReMaK; d. about 1190) and David (ReDaK; 1160-1235). The fame of David Kimhi rests on his commentaries on the Bible, and his essential grasp of the natural meaning of Scripture was based on the rational approach. He pays more attention to historical questions and writes in a smoothly flowing style. His commentary is based on grammar and linguistic usage. Through the medium of the learned Sebastian Münster, much of Kimhi's work eventually influenced the translators of the English Authorized (King James) Version of the Bible (1611).

An apex in Bible exegesis was reached in the labors of Moses Maimonides (1135-1204), who was the logical successor of the Spanish school though he lived in Northern Africa. While Maimonides did not write a commentary to the Bible, his chief philosophical work, *Guide to the Perplexed,* contains an extraordinary amount of exegetic material. It strives to clear up contradictions by constant examination and interpretation of the text. While simple exegesis abounds in it, he devotes extensive effort to explaining metaphors and anthropomorphic expressions in the Bible. Thoroughly rational, he nevertheless at times assumes that the words of the Bible have an additional esoteric meaning.

The work of Maimonides gave impetus to philosophic (rationalistic) exegesis and a long line of commentators followed his procedure; among them are Samuel ibn Tibbon, his son Moses, and his son-in-law, Jacob Anatolio. The most eminent representative of this school is Levi ben Gershon (Gersonides; d. 1344).

In contrast to the researches in philology and the abundance of commentaries produced by the Spanish Jews, the labors of the French and German Jews were less in bulk and of a somewhat more dogmatic and didactic nature. The French and German scholars were uninfluenced by the Spanish method, and pursued a simple course of interpreting the Scriptures on the basis of Peshat and Midrash. The outstanding representative of this school is Rashi (1040-1105). His commentary to the Bible, particularly the Pentateuch, was so popular that it became an almost indispensable companion to the Bible, and eventually made the writing of further commentaries superfluous. In many respects, the commentary of Rashi is but a skillful selection of the Midrashic interpretations most in harmony with the simple meaning of the text; but with it he combines an extraordinary intuition in discerning the true meaning of an obscure passage. He gave constant attention to the linguistic side of interpretation and displayed a profound appreciation of the Biblical idiom. Rashi, indeed, admitted to his grandson that if he had the opportunity he would include in his commentary some of the new interpretations that had been reached by reason of the recent philological advances in Spain (*Rashbam* on *Gen.* 37:1). The numerous supercommentaries on Rashi attest to the great esteem in which he was held.

His successors, Joseph Kara (1065-1135) and Samuel ben Meir (1085-1174), pursued the Peshat tendency even more markedly. Both followed the principle that the literal meaning of the Scripture must be brought out, regardless of the traditional exegesis. Another representative of this French school was Joseph Bechor Shor (12th cent.), who wrote no commentary, but took an active part in current philological discussions.

Mystic exegesis began to come into the foreground in the 13th cent. Its foremost exponent was Moses Nahmanides, whose commentary to the Pentateuch was written about 1268. He gives the literal meaning of the Bible text, as well as the rational interpretation; but he boldly adds the mystical interpretation which he derives from what he calls "secret wisdom" (*hochmah nistarah*).

At the same time, another form of mystical interpretation of the Scriptures arose in Germany. This was the Cabalistic method, based on the mystic teachings of the Cabala, and exploiting not only allegoristic meaning but also the significance of consonants, vowels and accents. The first representative of this new school was Eleazar ben Judah of Worms (d. 1238); it reached its highest development in the commentary on the Pentateuch written by Bahya ben Asher (1291). About the same time there appeared in Spain the basic Cabalistic work, the *Zohar* which, in parts, is a commentary on the Bible giving all of the four types of interpretation: simple, inferred, philosophic, mystical.

During the 13th to 15th centuries Jewish exegesis laid less emphasis on the Peshat, and more on Midrash, while both philosophic and mystic exegesis enjoyed great favor. The most important commentators of this period were Menahem of Recanati in Italy, Tanhum Yerushalmi in Palestine, Simeon ben Zemah Duran in Northern Africa, Jacob ben Asher in Spain, and the versatile but unoriginal Joseph ibn Caspi in Southern France. There was a prolific exegetical lit-

erature in Italy, including some of the works of the poet Immanuel of Rome.

During the 16th to 18th centuries there was a steady decline in Bible exegesis as the study of Talmud forged into favor. This period, however, produced some noteworthy commentaries, such as that of Isaac Abravanel (1437-1508), who drew upon non-Jewish sources for his interpretations, and even discussed the authorship of the books of the Bible. Italy produced additional commentaries from the pens of Obadiah Sforno, Joseph ben David and Ibn Yahya. From the Levant came the commentaries of Solomon ben Melech of Constantinople (16th cent.) and Moses Alshech of Safed (1508-1600), who wrote voluminously. From this time on Jewish Bible exegesis lost its vigor, and was only stimulated to renewed life through the influence of Christian exegetes.

5. Christian Exegesis. Early Christian exegesis had not progressed as rapidly as did that of the Jewish teachers. In the first place, the Christian teachers did not know Hebrew; they had to accept the exegesis of the official translations, the Septuagint and the Vulgate. In the second, the Christian doctrine was more dogmatic and left less scope for independent thought. The Christian teachers of the first thirteen centuries of the Christian era were primarily concerned with searching the Bible to find arguments to fortify the teachings and to sanction the religious laws. They leaned heavily upon the allegoric method of the Philonian school, since that was the most promising for their purpose. Not until the 14th cent. did there appear signs of a return to simple exegesis. Nicholas of Lyra was tremendously influenced by Rashi, and it was from the Latin work of Nicholas that Martin Luther borrowed much for his translation of the Bible into German.

With the spread of the Renaissance in the 16th cent. there came a revival of interest in ancient languages and the study of Hebrew was undertaken seriously by Christian scholars. John Reuchlin (1455-1522) wrote two Hebrew grammars and studied the Cabala; the two Buxtorfs, Carpzov and others issued works on Hebrew grammar and lexicography. Elijah Levita, himself a noted grammarian and Masorete, as teacher of several Christian scholars, contributed to this development. During the 17th and 18th centuries Semitologists such as Edward Pocock, Albert Schultens, Job Ludolf and others helped to elucidate many parts of the Scripture through comparisons of Hebrew words with those in other Semitic languages. The famous commentator on *Isaiah,* Vitringa, was a striking combination of grammarian and allegorist. His adherence to the primary meaning of the text undoubtedly came from his teacher, the common-sense literalist, Hugo Grotius (1583-1645). From these early studies it was not a long step to the analytical and critical researches that introduced Bible criticism.

6. Jewish Exegesis in Modern Times. Jewish thought began to feel the influence of this newer Christian study of the Hebrew Bible as the Jews themselves escaped from the restraints of the Ghetto and entered into the milieu of European civilization. Breaking away from the Talmudic and Cabalistic lore in which they had been immersed, they turned back to the Bible. The first to foster this new interest was



Story of Joseph in stained glass in the Gothic Cathedral at Burgos (13th Century)

Moses Mendelssohn (1729-86), who, together with a group of scholars known as Biurists, undertook to prepare new commentaries to the books of the Bible, beginning with *Ecclesiastes* (1773) and followed by the Pentateuch (1783). The chief value of the *Biur,* as the commentary was called, was that it restored the simple natural sense, the Peshat, to Bible interpretation. It was not that the *Biur* presented especially original ideas, but that it gave an understandable and accessible digest of the conclusions of Rashi, Samuel ben Meir, Ibn Ezra, Nahmanides and other great Bible commentators.

The result of the activity of the Biurists and of the translation made by Mendelssohn was to restore the Bible to its place of importance in Jewish life. Numerous new translations were made in German, as well as in Italian and French, and scholars bestirred themselves to find new explanations of difficult pas-

sages. The chief Jewish commentators of the nineteenth century were Meir Malbim (1809-79), whose commentary is distinguished by profound insight and brilliant exposition, and Samuel David Luzzatto (1800-65), who wrote commentaries in Hebrew on the Pentateuch, *Isaiah,* and Ecclesiastes; he left fragmentary expositions of other Bible books. In the middle of the century, however, Jewish scholarship was diverted from exegesis proper to Bible criticism. The exegesis of the latter part of the nineteenth century and after has been in the field of lexicography and the popularization of traditional views.

In the twentieth century a commentary in Hebrew on the entire Bible, under the editorship of Abraham Kahana, and with the collaboration of such Jewish scholars as Felix Perles, Z. P. Chajes, S. Krauss, Mayer Lambert and Max L. Margolis, was projected; the first book of the series was published in 1904, but the entire work was still incomplete in 1940. The Jewish Publication Society of America, which issued a translation of the Bible in 1917, also planned a series of commentaries in English, based on Jewish tradition; of this series, commentaries on *Micah, Deuteronomy* and *Numbers* had appeared prior to 1940. Commentaries to the Pentateuch, embodying the traditional point of view, have been published by Chief Rabbi Joseph H. Hertz (1929-36) and Herbert S. Goldstein (1928-35). In addition, a series of commentaries under the sponsorship of the Union of American Hebrew Congregations has been planned; the first is that of Solomon B. Freehof on *Psalms* (1938). The lexicographical study of the Hebrew text has been carried on chiefly through scholarly publications and in theological and educational institutions.

See also: HAGGADAH; HALACHAH; HERMENEUTICS; HOMILETICS; MIDRASH; PHILOSOPHY, JEWISH; THEOLOGY.

FRANK ZIMMERMANN.

Lit.: Bacher, W., *Die jüdische Bibelexegese vom Anfange des zehnten bis zum Ende des fünfzehnten Jahrhunderts* (1892); idem, *Jewish Encyclopedia,* vol. 3, pp. 162-74; Strack, H., *Einleitung in das Alte Testament* (1906); Soloweitschik and Rubaschow, *Toledoth Bikḳoreth Hamikra* (1925); Rosenau, W., *Jewish Biblical Commentators.*

BIBLE IN ART. 1. Biblical Themes in Art. Because of the commandment forbidding the making of any graven image or the "likeness of anything," it was repugnant to the Jewish spirit to illustrate the Scriptures during many centuries. Late discoveries made at Dura-Europos by Yale University have however brought to light a synagogue, dating probably from the 3rd or 4th cent., on the walls of which were several paintings dealing with Biblical scenes and characters.

This alteration in the Jewish attitude towards pictures may well have been brought about by the example set by the early Christians, especially at Palmyra, where catacombs were built in the early centuries, and freely decorated with Biblical themes by the Greek and Roman artists who had been converted to Christianity. Similar paintings of the walls of the catacombs in Rome were most elaborate, dealing not only with New Testament subjects, but also depicting many of the great figures of the Old Testament, ranging all the way from Adam to Moses, and from Noah to the prophets, especially Jonah, whose importance was magnified because he had been mentioned by Jesus, in connection with the resurrection.

When, following upon the conversion of Constantine the Great, Christianity became the official religion of Rome (325), and the great churches were built there, many of the mosaics with which these buildings were adorned dealt with the Old Testament prophets, with Adam and Eve and other Old Testament themes; for, all Scripture was considered one and the importance of the Old Testament as the theological basis of the New was accepted generally.

Then Cosmas Indicopleustes, the famous Christian traveller, wrote his *Christian Topography* (535-47). In the *Topography* he included illustrations of Cain and Abel, Moses receiving his revelation at the Burning Bush, pictures of various prophets, and of the Tabernacle in the Wilderness. This extensive work was published by authority of the Vatican Library in elaborate form in 1908.

In the library at Vienna are twenty-four leaves, with text and pictures in color on both sides, making forty-eight pages of the Greek text from the book of *Genesis,* with very quaint illustrations. This is dated between the 4th and 6th centuries, and is of curious interest and great value as the earliest attempt at illustrating the Old Testament with colored pictures. This work is known generally as the *Wiener Genesis,* and has been reproduced in facsimile.

It was natural that the first paintings illustrating Scripture were made upon the walls of the Catacombs and afterwards upon the walls of the churches, for here was a great expanse ready for the decoration of the artist. The frescoes of Florence are esteemed of primary importance, presenting as they do some of the greatest paintings of the early Renaissance. There is that famous *Adam and Eve Driven from Eden* by Masaccio, considered one of the finest of all the numerous delineations of this event, for Masaccio was a supremely fine draughtsman, even though he lived only twenty-seven years, from 1401 to 1428.

On the wall of the Campo Santo, Pisa, is that painting of the *Tower of Babel* by Benozzo Gozzoli (15th cent.), showing how great was the interest in the Old Testament in those early days of the development of the art of painting.

It should not be forgotten that many of the New Testament paintings are actually Jewish, for Jesus and his disciples all were Jews and even the paintings dealing with New Testament stories are actually Jewish, even though their purpose is to emphasize the newer dispensation. Nevertheless, to limit our discussion, attention here is confined to Old Testament subjects.

The wondrous Botticelli (15th cent.) was deeply interested in the life of Moses, so he paints him and his brother Aaron in various scenes.

Piero di Cosimo, that great primitive of the 15th cent., has given us a convincing picture of *Pharaoh Overwhelmed in the Red Sea.*

Bernardino di Betto, better known as il Pinturicchio (15th cent.), adorned the Sistine Chapel at Rome with a series of pictures depicting the *Journey of Moses,* showing his numerous adventures.

Bernardino Luini, expert draughtsman and colorist, has given another *Adam and Eve Driven from Eden,* the *Death of the First Born in Egypt, Manna in the*



The Mother of Moses. From a 19th-Century painting by the British artist, Simeon Solomon

Wilderness, as only a pupil of Da Vinci could have painted such pictures.

All these only prepare the way for the great masters, who were supreme in depicting Scriptures. With Michelangelo Buonarroti, to give him his full name, dawned the era of complete picturization, and the fuller presentation of the Old Testament scene. The titanic statue of *David,* presented to the world in 1504, is one of the marvels of all time. Because the artist was a sculptor he hesitated to undertake the decoration of the Sistine Chapel, although that was to prove his commanding achievement. Only a sculptor, master of line, with plastic power could have painted that majestic series dealing with *The Creation,* and all that followed in the early chapters of the Bible. The assistants offered him were pushed aside as incapable of grasping his purpose, and Michelangelo himself labored almost to paralysis, as he painted those unforgettable scenes.

The decoration of the Loggia, assigned to Rafaello Sanzio (better known as Raphael), was effective and comprehensive, yet sank into a secondary role when compared with the majestic lines of Michelangelo. We are deeply indebted to him for the completeness of his presentation, which has enjoyed the appreciation of all ages.

Nor should we pass from Michelangelo without mention of the majestic *Moses,* imposing in every line, even though adorned with the horns which Michelangelo gathered from the Latin version, which had misinterpreted the Hebrew word meaning "sent forth beams" (*Ex.* 34:35).

Then came that diligent pupil of Rafaello, Giulio Romano, who assisted his master so nobly and may well be credited with many splendid frescoes dealing with Old Testament subjects. In fact it is not always easy to distinguish his work from that of his teacher.

To Andrea del Sarto, one of the leaders in the



Destruction of the Egyptians in the Red Sea. Fresco by Cosimo Rosselli (15th Century) in the Sistine Chapel

great Florentine school, we are indebted for the painting of *Abraham Sacrificing Isaac,* which is accepted as one of the most effective presentations of that famous subject.

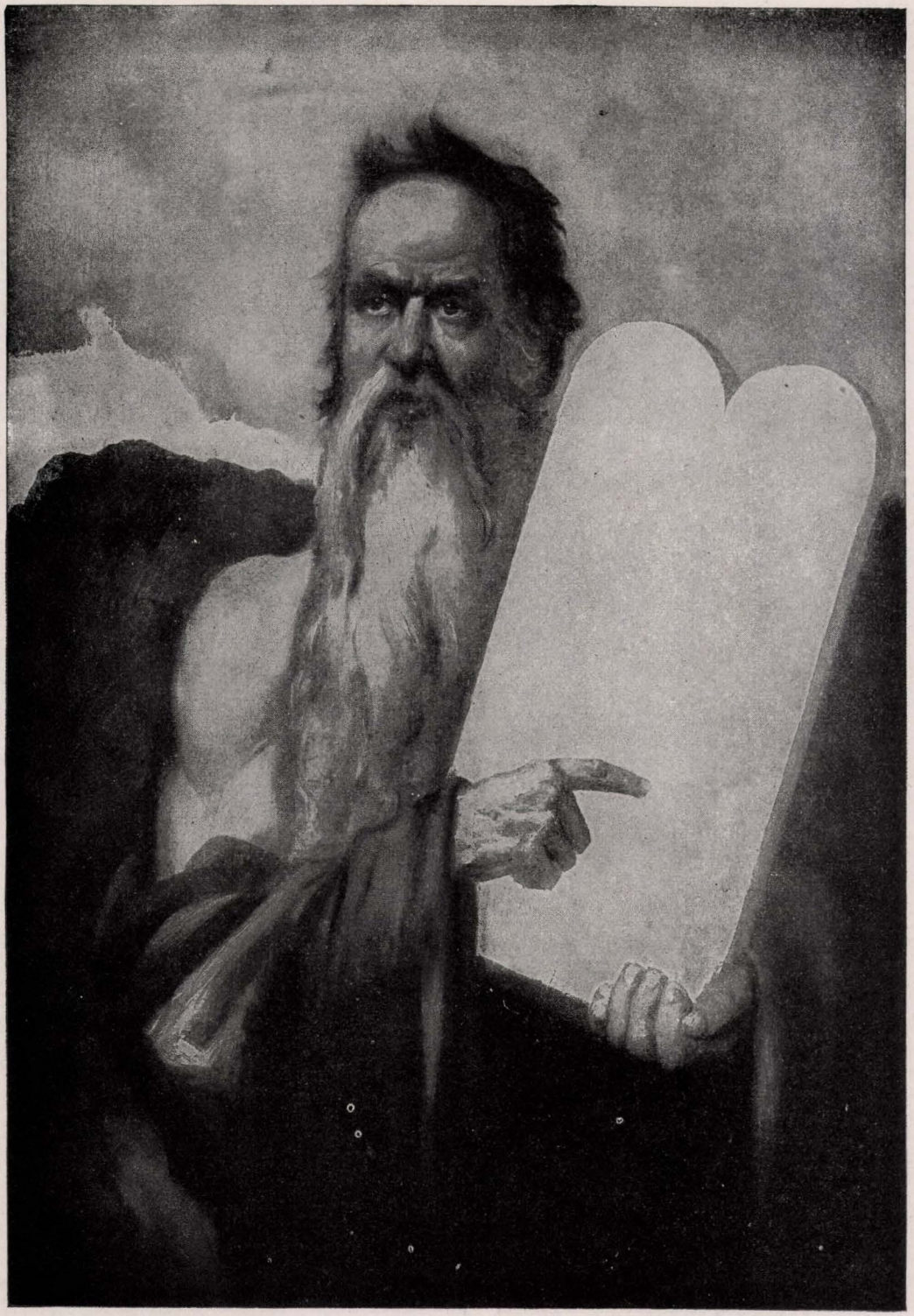
The masterpieces of the great Venetian painter, Giorgione, "Big George" (1477-1510), are displayed in the Uffizi gallery in Florence, where may be seen his *Judgment of Solomon* and *Trial of Moses,* to name only two of the pictures marking his genius.

It is essential, in order to understand the paintings of these Old Masters, to share something of their point of view, and endeavor to grasp the purpose for which they painted the pictures which have held the admiration of the world ever since. In them was a real religious conviction. When they depicted a scene upon the wall of a church or in the Vatican, it was not merely to paint a good picture, but rather to express ideas which every beholder might grasp. Michelangelo's *Creation* is the embodiment of the creative idea—much more than the painting of a picture of the act of forming the world. There is a soul in every one of his paintings as there must be in every real artistic creation. Del Sarto painted far more than a lad bound to an altar, while his father stands ready, knife in hand, to slay his beloved son. For him this was typical of all of Christianity itself, of which this sacrifice was held to be the type, and yet for the Jew the picture is instinct with the meaning which he reads into it.

By this approach we begin to comprehend something more of the aim of the artist than is understood usually. He paints not only to please himself, but much more to bring home to every spectator the inherent value of the incident which he pictures. And he must do so in terms that are comprehensible to the observer. This is the explanation of the miscalled anachronisms with which most painters of sacred subjects have been charged. They painted for their people in their age, and therefore they did not attempt to present oriental landscapes and the garb of the East. They wanted their people to understand the Bible as if its events had taken place in their own country, during their life-time. For that reason the Venetian paints for the Venetians, the Florentine for the Florentines, the Hollander for the Hollanders. In this way did they make their paintings truly effective, appealing to the minds of all beholders, who could not understand what was different from their own mode of thought and life.

The story of Jacob and Rachel, the first great classic love-story, has appealed to many artists from Rafaello Sanzio to Tissot, and all between, as a great human tale, and one of the earliest to utilize it was Palma Vecchio (1480-1528), whose painting of the *Meeting of Jacob and Rachel* is in the Dresden Museum.

Although the two Veroneses were related in no way, both of them painted pictures of the *Finding of Moses,* and in fact Bonifazio seems to have been especially attracted by the personality of Moses, painting a picture of the *Mother of Moses,* and other pictures now at the Brera Gallery, Milan.



Moses Bearing the Tablets of the Law. From a painting by Lesser Ury, German artist

With the advent of Tintoretto dramatic grouping made Old Testament scenes luminous. We are indebted to him for colorful presentations of *Adam and Eve,* the *Death of Abel,* the *Worship of the Golden Calf,* the *Plague of Serpents, Elijah and the Angel, Moses Striking the Rock,* to point out the most famous.

Numerous other Italian painters dealt with Old Testament subjects, such as Bacchiaca, Il Verdi, Barbieri, Bassano, Carrucci, Castiglione, Cignaroli, Pacecco de Rosa and Salvatore Rosa, Bernardo Strozzi, Giovanni da Udine, Perino del Vaga, and others, but it is impossible to treat of all their works in detail within a limited space.

With the introduction of painting upon wood and



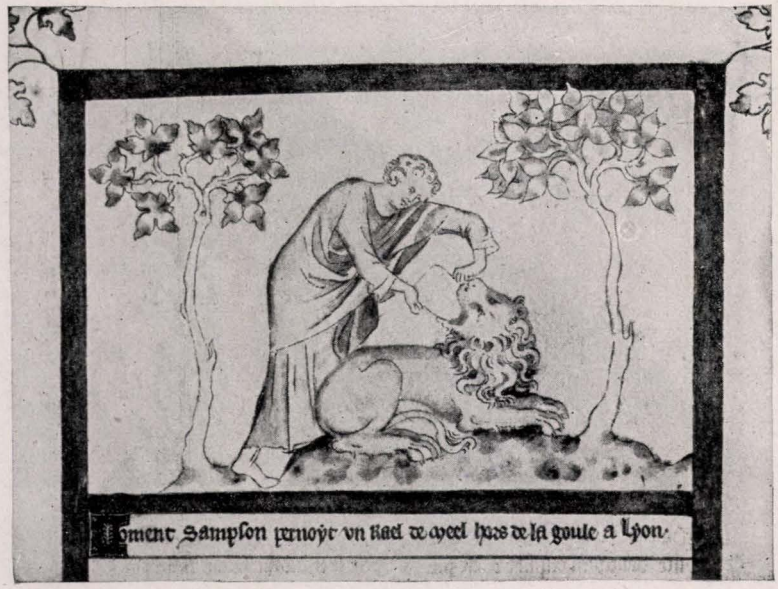
Moses Smashes the Tablets of the Law. From a painting by Rembrandt van Rijn



Moses Smites the Rock and Brings Forth Water. Fresco by Santi Raffael (16th Century) in the Vatican



Samson in Bonds. A late Gothic wood carving (16th Century) in the Amiens Cathedral



Samson Takes Honey from the Jaws of the Lion. From Queen Mary's Psalter (14th Century Gothic illustration) in the British Museum



Saul and David. From a painting by Josef Israels, 19th-Century Dutch artist

canvas, a new era dawned in which it became possible to paint details, and to color far more effectively than was practicable on the surface of walls. The Italians helped to develop this medium, which soon became almost universal, although the fresco still had its vogue and purpose.

Rembrandt van Rijn is the acknowledged master of the Dutch School, with his overpowering *Moses Breaking the Tables of the Law,* his commanding *Abraham's Sacrifice of Isaac, Jacob Wrestling with the Angel, Jacob Blessing the Sons of Joseph,* his series on the *Samson Saga,* and many others.

The 17th cent. in Holland was rich with the other contemporaries of Rembrandt, Ferdinand Bol, Gerbrand van den Eeckhout, Pieter de Grebber, and Jan Victoor, all of whom dealt with Bible themes, although not generally appreciated.

The Flemish School, beginning with Jan Brueghel (1568-1625), also made no inconsiderable contribution towards the presentation of our historic ideals. Frans Snyders, Paul Bril, and Martin de Vos also made notable contributions to the picturing of the Creation and the Mosaic cycle, rising to supreme heights in the work of Peter Paul Rubens, in his *Worship of the Brazen Serpent* and *Lot's Wife.*

Francisco Collantes, of the Spanish School, also belongs to the 17th cent., with his mystical interpretation of *Moses at the Burning Bush,* while the incomparable Bartolomé Estéban Murillo, only a little later in the same century, gave us many outstanding paintings, especially dealing with the life of Jacob.

The first of the French painters to deal with the Old Testament was Jehan Foucquet (d. 1480), and he in characteristic fashion painted some glowing miniatures of the *Temple of Solomon,* of *The Maccabees,* and *Job.*

Nicolas Poussin, in the 17th cent., enriched the art of France with many paintings, such as *Eve Tempts Adam, Eliezer Meets Rebekah* and *Moses and the Israelites after Crossing the Red Sea.*

The Modern French School counts many fine artists, such as Paul Delaroche, with *Moses in the Bulrushes;* Alexandre Decamps, with *Eliezer and Rebecca,* and *Joseph Sold to the Ishmaelites;* the famous Corot, with *Hagar and Ishmael* and *The Destruction of Sodom;* Flandrin, with *Moses and the Burning Bush* and *The Passage of the Red Sea;* Jean C. Cazin, with *Hagar and Ishmael;* Fernand Cormon, with *The Family of Cain;* Patissou, with *Jacob Wrestles with the Angel;* Bouguereau, with *The First Death;* Levy-Dhurmer, with *Eve;* A. E. Dinet, with *Ishmael.*

Germany produced its quota including Dietrich (18th cent.), with *God Condemns Cain;* Schirmer, with *Abraham Pleads for Sodom, Burial of Abraham;*



David and Goliath. Fresco by Titian (16th Century) in the Church of Santa Maria della Salute, Venice

Alfred Rethel, with *The Coat of Many Colors, Moses Breaks the Ten Commandments;* Carl Schorn, with *The Deluge;* and Gebhardt, with *Jacob Wrestles with the Angel.*

The British School has been most productive during the nineteenth century, with the compelling Turner ever foremost in his *Deluge, Destruction of Sodom, Death of the First Born.* Then came Francis Danby, with *The Egyptians Overwhelmed;* Wm. Dyce, with *Meeting of Jacob and Rachel;* Arthur Hacker, with *A Great Cry in Egypt;* the dramatic Holman Hunt, with *The Scapegoat;* Lord Leighton, covering many stirring scenes, such as: *Cain and Abel, Death of the Firstborn, Moses Views the Promised Land;* Sir John Millais, with *Victory, O Lord;* Sir Edward Poynter, with *Joseph Introduces Jacob to Pharaoh;* Solomon J. Solomon, with *Samson Struggles with the Philistines;* Herbert Schmalz, with *By the Waters of Babylon.*



Bible illustration by Julius Schnorr (19th Century): Aaron and Hur uphold the arms of Moses



King David. From a painting (17th Century Dutch Baroque) by Rembrandt van Rijn

2. Bible Illustration. A broad distinction must be drawn between the pictures which great artists painted on Biblical subjects and the illustration of the Bible. The artist attracted to a single subject bodies forth his conception, expending months, even years, upon that single painting. The illustrator takes the text of the Bible and endeavors to bring home the significance of the important incidents he selects by means of pictures which are his interpretation of their significance.

Before the age of the printed book comparatively few could read the rare manuscripts of the Bible then in existence; and these were limited to priests and monks, together with a very few laymen who had learned how to read.

When, during the Middle Ages, the Church recognized the need of teaching the people something of the Bible it began by issuing a series of illustrations of the Scriptures known as the *Bible Moralisée* or the *Bible Historiée*. This was during the 13th cent. before which the knowledge of the Bible had been conveyed to the masses only in mosaics on the walls of churches, or in frescoes upon these walls, or in pictures in stained glass windows, of which thousands were presented in the various cathedrals of every land.

Thanks to discoveries made by Professor Walter W. S. Cook of the New York University, who spent years exploring the treasures of Spain before the late war, invaluable manuscripts of illustrated Scriptures have been brought to light, such as one discovered in the ancient Cathedral of San Isidoro, at Leon, the capital of northern Spain during the 10th and 11th centuries. There he found and had photographed the pages of illustrated manuscripts dating back to these centuries with crude drawings illustrating all the Scriptures; brilliantly colored, all dated prior to 1162.

Then came the various editions of what has become known as the *Biblia Pauperum,* or Poor People's Bible.



The Vision of Ezekiel. From a painting by William Blake (18th-19th Century) in the Art Museum of Boston

Pictures were printed cheaply and circulated widely for the benefit of the lowly who could read but little, yet might learn something of Biblical history from these pictures. These date back to John van Eyck (1366-1466), and must have been very popular at that time.

Printing made these illustrations available as early as 1462. Some so-called "Bloc-Books," printed from wood-blocks, had appeared here and there and quite a number of wood-cuts of Biblical subjects were made during the 14th and 15th centuries, especially in France and Germany, as well as in England, but it was printing and the Reformation which furnished the chief impulses towards the illustration of the Bible.

When Luther completed his translation of the Bible, substituting an "infallible book" for an "infallible church," Lucas Cranach came forward and illustrated this new revelation to the German people with numerous drawings which are well worthy of study, as reflections of the understanding of the Bible which then prevailed.

Holland was early affected by the Reformation and various editions of Scriptures with copper-plate illustrations appeared, especially during the 16th cent. It was at this time that Gerard de Jode published one of the most complete sets of plates covering almost every notable feature in both the Old and New Testaments,



Daniel in the Lions' Den. From a painting by Alfred Rethel, 19th Century German artist, in the State Institute of Art at Frankfort on the Main

but unfortunately these have disappeared and the only complete set known to exist is in the Spencer collection of the New York Public Library.

Modern illustration of the Bible has been almost universal, for millions of Bibles are sold every year, and while a large majority are unillustrated, more and more illustrated editions appear from year to year.

The 19th cent. has been especially rich in Bible illustration, all nations contributing to the large total. William Blake (1757-1827) was signally successful with his very complete set of illustrations of *Job,* the originals of which are treasured by many collectors.

Julius Schnorr, who lived in Germany and died there in 1872, put forth a splendid series of wood-cuts, admirable for their forceful presentation of hundreds of Biblical incidents.

Probably the most popular of all modern Bible-illustrators was Gustave Doré, of whose wood-cuts many editions have appeared, in all lands.

The water-color illustrations of the Old Testament by James Tissot are of special value because Tissot had made seven journeys to Palestine, before it suffered the effects of modern changes, and endeavored to reconstruct the life of the Old Testament as it really was. While originally he had made these studies for his *Life of Christ,* he eagerly accepted the suggestion of using his material for illustrating the Old Testament, and had almost completed every picture when he died in 1902. The original drawings are among the most treasured collections of the New York Public Library, to which they were donated by Jacob H. Schiff.

A book would be required to describe all of the illustrations of the Bible which have come from France, England, Germany and even from the United States during the last two centuries. The magnificent drawings of E. M. Lilien and the fine paintings of Abel Pan constitute the two attempts at full-scope illustrating of the Bible by artists who were Jews.

CLIFTON HARBY LEVY.

BIBLE IN DRAMA. The Bible has inspired more dramatists than any other single literary work. Hundreds of writers in all languages have borrowed from it the incidents which they fashioned into thousands of plays. Some of the greatest dramatic writers of each nation are included in this group—the English: Milton, Byron, Barrie, Shaw, Masefield; the French: Racine and Voltaire; the Germans: Klopstock, Sachs, Hebbel, Grillparzer and Stefan Zweig; the Spanish: Lope de Vega and Calderon; the Italians: Alfieri, Metastasio and Aste. Dutch, Japanese, Hungarian, Latvian and Czech playwrights, too, are to be found using Biblical themes. Nor is it surprising, for the Bible stories deal with the basic human feelings and experiences and are universal in appeal; from them the playwright may fashion the lusty comedy of Noah and his wife found in the miracle plays, or the searching, modern social problem play, *Jeremiah.*

Since there is such a multitude of plays and playwrights, it is possible to mention only a few of the outstanding examples of Biblical dramas, and to evaluate briefly the part these play in the drama of the world.

The earliest known play on a Biblical theme (and the first play written by a Jew) is the *Exodus* of the poet Ezekielos, an Alexandrian of the 2nd cent. B.C.E. Fragments of the drama, preserved by Eusebius in his *Preparation for the Gospel,* indicate that the author introduced the characters Moses, Zipporah, Chum, God and a messenger.

But Biblical drama did not flourish in ancient times. Rome soon dominated the world, and Roman drama was chiefly an imitation of the "New Comedy" of Greece, which made fun of contemporary society, but shunned anything more profound. This type of play later passed away, and for almost a millennium the drama was a neglected art in Europe.

Toward the end of the Middle Ages the Church revived the drama. Simple plays in Latin, which dramatized the stories of such festivals as Christmas, Good Friday and Easter, were acted in the churches. Later each country—England, Spain and Italy, then France and the German states—developed its own national drama, still religious in content, but written in the vernacular and tinted with national characteristics. In England, as the drama moved from the interior of the church to the churchyard and finally out of the jurisdiction of clerical authorities altogether, it became a vehicle for telling the stories both of the Old and New Testaments to large masses of the populace.



The Judgment of Solomon. From a 17th-Century painting by Peter Paul Rubens in the Royal Gallery at Copenhagen

The people of many towns staged series of plays lasting several days, which began with the Creation, covered both Testaments, and even included stories of the saints. These were the Miracle Plays, or Mysteries. Only four complete cycles of plays are extant today, those performed in the 14th and 15th centuries in York, Chester, Towneley and Coventry.

The popular appeal of Bible incidents and characters is proverbial; and to this day dramatists and poets return to those which were favorites in the medieval miracle and mystery plays. The story of the fall of Lucifer, for instance, is found in the Chester and Coventry cycles; in the 19th cent. plays were written on the same topic by George Santayana (1899), Wilfrid Scawen Blunt (1899) and the Dutch Catholic, Joost van den Vondel (1898).

The story of the Creation is found in every extant English cycle and in two in the Cornish language, as well; and this perennial theme appears in plays of Lord Byron (*Heaven and Earth,* 1822), Alfred Austin (*The Tower of Babel,* 1874), Charles Reznikoff (*Genesis,* 1927) and James Oppenheim (1917). And so it is through the rest of the Biblical text. The stories which appealed to the Hebrews two thousand years ago caught the fancy of the writers of the medieval miracle plays, and have since been employed by playwrights.

The story of Adam and Eve, one of the favorite episodes of *Genesis,* is found in the York and Coventry cycles, in two Anglo-Norman versions, and in pageants that were held at Norwich. Among the more modern writers to treat the subject were John Dryden (*The State of Innocence and Fall of Man,* 1677), Elizabeth Barrett Browning (*A Drama of Exile,* 1844) and Arthur Hugh Clough (*Fragments of the Mystery of the Fall,* 1869). Hans Sachs (*The Children of Eve,* 1553) and Friedrich G. Klopstock (*Der Tod Adams,* 1757) wrote versions in German. Hugo de Groot, author of the famous work on international law, also wrote Latin plays on Biblical subjects, of which *Adamus* (1601) belongs to this group. The Czechs, Karel and Josef Čapek, in *Adam the Creator* (1929), demonstrated their gifts for satire, while Imre Madách described the episode in Hungarian (1908). Some of America's outstanding poets have fashioned dramatic poems out of the Adam story: William Vaughan Moody (*The Death of Eve,* 1912), Bliss Carman and Mary Perry King (*Eve,* 1913), Jean Starr Untermeyer (*Eve Before the Tree,* 1921) and Archibald Macleish (*Nobodaddy,* 1926). George Bernard Shaw in his *Back to Methuselah* (1921) devoted a portion of his "metabiological pentateuch" to the Adam and Eve story.

The Cain and Abel episode is found in the York, Towneley and Coventry cycles, and in at least a dozen English plays since. Byron's *Cain* (1821) was pro-

duced successfully in New York in 1925. Christopher Morley wrote a charming one-act play about this first homicide in *East of Eden* (1924). Vittorio Alfieri, the Italian, wrote one of his most important dramas on the same subject.

That the story of Noah can still move audiences is indicated by the success of Andre Obey's *Noah,* which was produced in America in the season 1934-1935. Four of the English miracle plays have the story, besides the Newcastle Shipwright's play, and the Cornish *Origo Mundi.* Recent versions have come from Geoffrey Whitworth (1919), Rita Benton (*Noah's Flood,* 1922), Ian Dall (*Noah's Wife,* 1925), and Marjorie Allen Seiffert (*Noah's Ark,* 1928).

The character of Abraham inspired many dramatists. Four cycle plays, a special play found in the Brome MS. and the one in the Dublin MS., make him the most popular character in early English religious drama. Feo Belcari wrote on *Abramo e Isacco* in 1449 when he penned one of the earliest Italian plays. Moses ben Mordecai Zacuto wrote the first dramatic poem in modern Hebrew about Abraham in the 1640's. Metastasio (18th cent.) contributed another Italian Abraham play while Theodore de Beze wrote one in French. When Franz Werfel's *Eternal Road* was produced in New York in 1937 the character Abraham was still found to be vivid and impressive.

Among the more significant plays based on the story of Jacob are the Viennese Richard Beer-Hofmann's *Jaakobs Traum* (1927) and the German Gerhart Hauptmann's *Das Hirtenlied.* At least fifteen other plays have been written about Jacob.

Joseph has been a character greatly favored by dramatists, as well as by such novelists as Thomas Mann, and at least sixty modern plays could be catalogued. Hugo de Groot wrote one in Latin. Louis N. Parker, popular British dramatist of the early 20th cent., wrote the successful *Joseph and his Brethren.*

The cycles of York, Towneley and Coventry, and the Stonyhurst Pageant, all portrayed the story of Moses. Of the numerous modern treatments, the one by the American Jew, Samuel B. H. Judah (*The Maid of Midian,* 1833), is noteworthy. Also to be mentioned are Lawrence Langner's *Moses* (1924), Hannah More's *Moses in the Bulrushes* (1782), and a recent treatment, *Exodus,* by two British dramatists—Harold F. Rubinstein and Halcott Glover (1923).

Balaam is dramatized in the Chester miracle play and several modern plays. Joshua is found in the ninth Stonyhurst pageant, in Sam Rowley's play of 1602, in Thomas Morell's drama, set to music by Handel in 1761, and in *Rahab* by the critic Richard Burton.

In the book of *Judges* are several characters who have inspired dramas. Bliss Carman and the American, Florence Kiper Frank, dramatized the story of Deborah. The only English academic play in Greek known to have survived is John Christopherson's *Jephthah* (1544); the same theme inspired Sholem Asch to write a play in 1915. Dramas are also found about Gideon.

The story of Samson has stimulated some of the great men of letters to dramatic efforts. Of these the best known is John Milton's *Samson Agonistes* (1671), which has been produced in England on several occasions in the present century, and has been the subject of extensive comment and study. The play has been translated into a number of languages and has served to inspire other poets to attempt Biblical dramas. The Italian Aste's *Samson* was played by the famous Salvini on his American tour in 1873. The Russian Andreyev has treated the same subject.

At least a dozen plays have been devoted to the book of *Samuel.* The greatest of Vittorio Alfieri's plays is his *Saul* (1782-83). George Peele's *The Love of King David and Fair Bethsabe* (1599) is one of the few Elizabethan plays on a Biblical subject, and has been called a miracle play in modern form. Voltaire and James M. Barrie, Beer-Hofmann and Hannah More also wrote dramas about David. A very successful contemporary Biblical play was Clemence Dan's *Naboth's Vineyard* (1925), one of the dozen or more plays that have been fashioned out of the material in *Kings.* Jean Baptiste Racine's *Athalie* (1691) was one of the French master's great tragedies.

Solomon has inspired numerous playwrights, including such gifted poets as Arthur Symons, Gordon Bottomley and Bliss Carman. The Yiddish writer, Perez Hirschbein, is among those attracted by the story of Elijah. Henry Van Dyke, American author and educator, in his *House of Rimmon* (1908) delineated Naaman. John Masefield, British poet laureate, is among the dramatizers of Jezebel in his *King's Daughter* (1923).

Plays are to be found on Hezekiah, Isaiah and Jeremiah—particularly Stefan Zweig's *Jeremiah,* which was acclaimed as a stirring anti-war plea when produced in Switzerland in 1918, and which was given its first American production by the New York Theatre Guild in 1939. Other prophets to be included in dramas are Ezekiel, Hosea, Amos, Jonah (Robert Greene's *A Looking Glass for London and England,* 1594), Micah and Habakkuk. The story of Job has aroused a rich literature of discussion, and its similarity to the Greek tragedies has been pointed out. Ruth has been a popular dramatic character, as has been Esther. A whole library of Purim plays has been written about the Persian queen. Racine wrote his *Esther* in 1689; John Masefield his play of the same title in 1922. The American poet Ella Wheeler Wilcox wrote her *Mizpah* on the Esther theme in 1906. Daniel, Belshazzar, Ezra and Nehemiah have all been dramatized.

Among the dramatists, the most popular story in the Apocrypha is that of Judith and Holofernes. The English poet Lascelles Abercrombie (1912), the American poet Thomas Bailey Aldrich (1904), the English dramatist Arnold Bennett (1919), the German realist Friedrich (1840), the Italian Paolo Giacometti (1866), and the American Harry Kemp (1924) all wrote plays on this theme.

Henry Wadsworth Longfellow's *Judas Maccabaeus* (1872) is one of his few plays. The book of *Tobit* has been dramatized by Katherine Lee Bates (1926) and James Bridie, Scottish dramatist (1937). The latter also wrote *Susanna and the Elders.* Philip Moeller, a director of the New York Theatre Guild, wrote a *Susanna* in 1916. Numerous plays are to be found about Herod, including Stephen Phillips' *Herod,* and Hebbel's *Herod and Mariamne,* a classic of German literature.



Esther and Haman. From a painting by Jose Villegas, 19th-Century Spanish artist

Final testimony to the enduring vitality of Biblical stories as dramatic vehicles is given by Marc Connelly's *Green Pastures,* which had successful runs in America and England for almost five years (1931-36). In this very distinctive play the Bible is transformed by the Negro imagination, and the spirit of humility and religious hunger—so evident in Negro spirituals —pervades the entire performance.

In the course of the seven centuries during which the Bible has been translated into theatrical terms, there have naturally been many changes in the attitudes toward the stories which were dramatized. The development from the crude performances of the 14th cent. trade guilds to the highly complicated artistry of the modern masters is indicative of the whole progress of dramatic art. Indeed, throughout these centuries, the narrative and emotional appeal of the Biblical episodes have served people of all nations and classes, and for almost every purpose for which a stage production can be employed, and it is not surprising that hardly a dramatic season passes without at least one play based on the Bible. JOSEPH MERSAND.

Lit.: Coleman, Edward D., *The Bible in English Drama* (1931); Bates, Katherine Lee, *The English Religious Drama* (1902); Dumas, Alexandre, *Fils,* and Jones, Henry Arthur, "The Bible on the Stage," *New Review,* vol. 8, p. 183; Gabriel, Gilbert W., "Bible into Drama," *Menorah Journal* (1928) vol. 14, p. 188.

BIBLE IN LITERATURE. Table of Contents:

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Introduction. The Jewish Scriptures have entered into the immediate subconscious mind or into the thoughtful consciousness of half of mankind. The New Testament sprang from them, and the Koran as well. Even in the earliest times there are indications of a relationship between the Old Testament and the literature of ancient peoples. There are Babylonian, Egyptian and Persian elements in it; and in one of the later books, *Ecclesiastes,* there are definite traces of Hellenism and reflections of Epicurean, Heraclitan and Stoic teaching. On the other hand, many investigators believe that the Greek Orphicists, the Pythagoreans, the Stoics (perhaps through the Cyprian Semite Zeno), and even Plato himself were influenced by the lofty *Wisdom of Solomon* and by the ethics and metaphysics of the prophets.

The Jewish Bible as a book first made its entry into

the sphere of world literature as a result of its translation into Greek, the Septuagint. The Hellenized Jews of Alexandria were, for the most part, naturally acquainted with the Bible; thus Philo, who found Platonism and Stoicism in the teachings of the Torah, and the poet Ezekiel, who dramatized, in the manner of Euripides, pithy episodes from Israel's early history.

The Christian church adopted the Septuagint enthusiastically and reverently. Subsequently there were always a number of prominent Christian students of the Bible original. Christian readers in general, however, saw it through the veil of translations—the Greek Septuagint, the Latin Vulgate, and still later translations. They approached it under the influence of the New Testament; their guides were the church fathers; their commentators were men who believed in Jesus. Mystical exegetes covered the original text with a luxuriant growth.

The Bible became the most popular of books, however, only after the Reformation, after Reuchlin's passionate interest and meritorious studies, after Luther's subjective comprehension and stormy acts, after Calvin and Melanchthon. Out of this more exact knowledge of the Jewish Bible, even though it was considered from the European point of view, there developed Jacob Böhme's mysticism, with its prophetical orientation, and Herder's natural enthusiasm for the spirit of Hebrew poetry. The prologue to Goethe's *Faust* is taken from *Job*. Indeed, *Faust* and even *Hamlet* are only a manifold repetition, an organic remolding of the illimitable which became flesh and spirit in *Ecclesiastes* and *Job*.

The Bible is disseminated in about 800 languages and dialects; in India alone it has been translated into fifty dialects. There were no literatures of Europe and only a few non-European literatures which failed to be stimulated by its overmastering and early influence. Not to mention actual employment of Biblical motives and material, which occurred innumerable times, it can be stated that all those men of Jewish, Christian and Mohammedan circles of thought and composition who advocated equality and brotherly love, who championed indispensable, eternal and impersonal truth, but also privileged prophets of the day and of the hour—Swedenborg and Soren Kierkegaard, Robespierre, Dostoievski and Strindberg, Romain Rolland and Karl Kraus,—all of these, whether consciously or unconsciously, were influenced by the Bible, and were subjected to its magnetic and incomparable impress. Seers both true and false derived their call from this eternal fountain.

1. The Bible in the Literature of Islam. The God conception of the Koran is closely related to that of the Jewish Bible. The Koran teaches that the Torah was revealed to Moses, the Psalms to David, and the Gospel to Jesus. Like the Bible, the Koran strives to effect an economic revolution through the religious. Again, it is claimed that Moses' sister Miriam was also the mother of Jesus. In the Koran the wicked Haman is Pharaoh's minister of state. The continuers of the Koran, such as Wahb ibn Munabbih and Ka'b al-Ahbar, Yemenite Jews who were converted to Islam and wrote legends, painted the concept Torah, with all its fullness of experience, and even the Ten Commandments, in adventuresome and phantastic amplification. Mohammedan legend adopted favorite figures of the Torah, such as Abraham, Hagar, Ishmael, Joseph and Solomon, as its own. Islam exceeded Catholic Christianity in favoring romantic and phantastic accretions more than the traditional material. Arabic scholars of the Baghdad period, especially of the Mamun epoch, made themselves scrupulous masters of the Bible.

Both Arabs and Jews found instructive materials in Saadia Gaon's translation of the Bible into Arabic. The *Thousand and One Nights* is kindred to the book of *Esther;* an older Persian legend forms the basis for both of them. Of those Jewish poets of the Islamic cultural group who wrote in Persian, Maulana Shachin Shirasi, a friend of the great Hafiz, turned various Biblical materials into epics. A Jew, Hiwi Albalkhi, exercised Biblical criticism a thousand years before Voltaire, but in his manner. ARTHUR SAKHEIM.

2. In English and American Literature. A good many Biblical allusions are found in *Piers Plowman.* Caxton's *Golden Legend* (1483) contains large portions of the stories in the Pentateuch and the Gospels. However, the extraordinary influence of the Bible on the English language and in English literature is due to the translations of the Bible into English made in the 16th cent., a period when English drama begins and a new religious thought becomes formative in the mind of the English people. Spenser, Shakespeare and even Milton do not use the Authorized Version of 1611, so called because its use was made legal in the Church of England under King James I. But soon this translation began to affect the English language, and while its influence was lessened in the 18th cent., it became very strong again in the 19th.

The Bible affected English literature in its themes, in the writing of sermons, in the composition of versified psalms, and in the writing of paraphrases of Scriptural narratives and of devotional books. Especially with the growth of the tendency toward reform so evident in the 19th cent., quotations from the Bible and allusions to it became very numerous. From the English Bible came such expressions as "loving kindness," "scapegoat," "shibboleth," and "Babel," and such phrases as "broken reed," "root of all evil," "sweat of his brow," "being a law unto themselves," "we are the people," "the fat of the land," "the shadow of death," "a soft answer," "a still, small, voice," "hip and thigh," "arose as one man," and "selling his birthright for a mess of pottage."

Elizabethan English was remarkably adapted to Hebrew. The Hebrew stories consisted of objective facts told with simplicity and vividness in concrete terms; the English of that time reproduced these elements with a success that would have been impossible later when the language evolved a tendency away from concreteness.

Finally, like any other classic, the translation of the Bible had a conservative influence.

In Spenser there is Biblical influence in the *Shepheard's Calender.* A good deal has been written on Shakespeare's use of the Bible. Knox's *Historie of the Reformatioune* was the most important book of the time in vernacular Scots. Of importance also were Hooker's *Of the Laws of Ecclesiastical Polity,* which largely formed Anglo-Saxon thought and language;



Job and His Friends. From a painting by Max Liebermann, German artist (19th-20th Century)

Latimer's and Donne's Sermons; Robert Burton's *The Anatomy of Melancholy;* Browne's *Religio Medici;* Hobbs' *Leviathan,* which anticipated some results of recent Bible criticism; his *Behemoth,* which discountenances the study of Hebrew as well as that of Greek and Latin; Foxe's *Book of Martyrs;* the *Paradise Lost* and *Samson Agonistes* of John Milton, who said, "There are no songs to be compared with the songs of Zion, no orations equal to those of the prophets"; Butler's *Hudibras,* a satire on Puritanism which even quotes Hebrew; John Cosin's *A Collection of Private Devotions;* Thomas Ken's *Ichabod;* Jeremy Taylor's *Simple Sermons;* George Fox's *Journal;* Robert Barclay's *Apology, Thesis et Theologica;* Bacon's *Essays;* Bunyan's *Pilgrim's Progress, Grace Abounding,* and *The Life and Death of Mr. Badman;* W. Chillingworth's *Religion of Protestants;* and Dryden's *Religio Laici,* which is based partly on critical results of Richard Simon.

In the 18th cent. we note John Locke (*Essay*); Daniel Defoe, whose knowledge of the Bible was phenomenal (*Robinson Crusoe,* especially the dialogues with Friday); Laurence Sterne (*A Sentimental Journey* and *Tristram Shandy*); Jonathan Swift (*Gulliver's Travels*), who declares that knowledge of the Scripture is necessary even to be witty (*A Letter of Advice to a Young Poet,* 1721); Joseph Addison (*Essays*); the poet Alexander Pope; Oliver Goldsmith (*Vicar of Wakefield*); and Chatterton, whose medieval fictions owe much to the Black Letter Bible in which he learned to read.

In the 19th cent. Biblical influences prevailed even when there was no sympathy with Christian doctrines, as in Edgar Allen Poe (Forrest, *The Bible in Poe*). The language of Ossian (MacPherson) is parallel with Isaiah and the Psalter. Pusey, famous in his time as a Semitic scholar, wrote *Sermons,* the style of which is almost Elizabethan. Noteworthy also are Keble (*Christian Year*) and Coleridge (*Confessions of an Inquiring Spirit*), who said "after reading Isaiah or St. Paul's Epistle to the Hebrews, Homer and Vergil are disgustingly tame to me and Milton himself barely tolerable. The words of the Bible find me at the greater depths of my being." George Eliot (*Adam Bede, Daniel Deronda* and *Scenes of Clerical Life*) was very fond of Hebrew. She expressed her admiration for the "simple, pregnant, rhythmical English of the Bible." Walter Scott, when dying, asked Lockhart to read to him, and when asked from what book he replied: "Need you ask? There is but one." Newman (*Dream of Gerontius*) regarded the Bible as the most sublime and beautiful book ever written.

Carlyle spoke of the Bible as one book wherein for several thousands of years the spirit of man has found light, and nourishment, and an interpreting response to whatever is deepest in him. His *Sartor Resartus* is founded on a passage of Scripture: "As a vesture shalt Thou change them, and they shall pass away" (*Ps.*

102:27). Wordsworth admired the prophetic and lyrical parts of Holy Scripture. Macaulay (*Essays*) regarded the Bible as "a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its poetry and power." Froude spoke of its "mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur."

Nathaniel Hawthorne (*The Scarlet Letter*) reflects a close acquaintance with the Bible. Ruskin declared that his knowledge of the Bible by heart made it impossible "even in the foolishest times of youth to write entirely superficial or formal English" (cf. *St. Mark's Rest*). Of importance also are Byron (especially his *Hebrew Melodies*), Robert Louis Stevenson, Charles Kingsley (*Yeast, Westward Ho!,* and *Hypatia*), W. T. Stead, Robert Browning (*The Ring and the Book,* which quotes twenty-eight books of the Bible), Alfred Tennyson (especially *Idylls* and *In Memoriam*), Charles Dickens, John Greenleaf Whittier, Henry Wadsworth Longfellow, and Walt Whitman, who said: "His own essential model was the rhythmical patterns of the English Bible."

Charles Lamb had a curious knowledge of the Bible which he freely quotes in his *Essays.* Ralph Waldo Emerson had been a minister at a time when knowledge of the Bible was real in New England and lectured in a community where the Bible was the one book read by all. Among sermons which are read we mention those of Thomas Arnold and Robertson of Brighton. Lincoln, it has been said, "built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost 'a man of one book'."

The influence of the Bible in England was felt either directly, since it was taught in most "public" schools, or through the Book of Common Prayer, which the clergy of the Church of England often termed "our incomparable liturgy" and which is naturally full of the Bible. ABRAHAM I. SHINEDLING.

3. In French Literature. The fact that Christianity was quickly adopted in Gaul led to an early maturing of elaborations and reworkings of ancient Jewish materials—thus a *Jonah* and translations of the books of *Kings* and *Psalms.* A work on *Judas Maccabeus* was embroidered in a knightly and epic manner. One of the oldest French prose novels deals with *Joseph and Asenath.* Comprehensive mirrors of manners and morals were called *Bible.*

Early dramatics go back to the Old Testament, such as the mysteries of Adam and those of Daniel. Such "Mysteries" were celebrated with great pomp and ceremony often for a week at a time.

Rabelais seized upon Biblical motives and made them the objects of his satire.

In the period of the Reformation there appeared works with a definite Calvinistic stamp which aimed to present a view of the world; such was *La Semaine et la Création.* Calvin's and Pascal's religious prose writings, the more rhetorical prose works of Bossuet, Racine's admirable dramas *Esther* and *Athalie,* and the remarkable Biblical criticism of Pierre Bayle and Voltaire enjoy world renown.

The French Romanticists, even Rousseau, but especially Chateaubriand, Joseph de Maistre, Victor Hugo, and most intensively Lamartine, author of the *Méditations,* were Occidental students of the Bible. Ernest Renan criticized the Bible in learned manner rich in phantasy, and can not be thought of apart from it. Zola sought for a surpassing synthesis of the social peaceful state and the apocalyptic vision. The charms of the depths of knowledge are retained by Amiel of Geneva and Henri Bergson the Jew.

4. In German Literature. The Bible translation of the Gothic and Arian Bishop Ulfilas was followed by German reworkings of the *Psalms* by Notker Labeo, interpretations of *Song of Songs* by William of Fulda, and verses of the scholastic Ezzo which were conceived after the manner of the Bible. The medieval German mystics Eckhart, Tauler, and Suso experienced the blessing of the Bible profoundly. Many a Humanist turned to the "holy original."

Luther, who, through his pithy and weighty translation, fashioned the modern High German written language and was the creator of the German Bible, was also the originator of Protestant ecclesiastical song. The Catholics Friedrich Spee and the cherub-like traveler Angelus Silesius were intoxicated with God and with His traditional and living word. Philipp von Zesen wrote a novel *Joseph and Asenath.* Friedrich Gottlieb Klopstock, in an emotional lyrical epic *Der Messias,* impressed an immutable stamp on the Messianic material, and composed also the three dramas *Der Tod Adams, David* and *Salomo.* Klopstock's work was imitated by Johann Jakob Bodmer, who wrote the epics *Noah, Die Sündfluth* and *Jacob and Joseph.* A favorite subject of German lyrical and epic writers was that of Daniel in the lions' den.

Hartwig Wessely's Hebrew *Shire Tifereth,* written for Jews, was read and admired also by liberal Christians in the period of Enlightenment as a German epic of Moses. Moses Mendelssohn's thoroughly conscientious and skilful German translation of the Bible found its great actual value within extended bounds of the destinies of the Jews.

The sibylline and voluptuous emotional life of unusual writers like Herder (who saw in the Bible primitive and national poetry), Hamann, Jung-Stilling, and Friedrich Heinrich Jacobi is impregnated with the Bible. Linguistical influences are more evident in Schiller and Lenz than in Goethe.

Of the German romanticists, perhaps Schleiermacher, Rahel Varnhagen, the remote and affecting lyricist Novalis, and the vigorous Eichendorff, who, however, was inclined toward an extreme Catholicism, were most profoundly influenced by the Biblical spirit. Grillparzer wrote the Esther fragment, and Otto Ludwig the magnificent tragedy of the Maccabees. Hebbel's especial religiousness and tortuous subtlety and over-refinement in reasoning melt away in his poems, whereas in the dramas *Judith* and *Herod and Mariamne,* which are related to the Bible in material, a partly profane intellect and a partly Hegelian intellect triumph over stirred-up fire and over hearts glowing with heat. Mörike to a certain extent approaches the Gothic German mystics, but proved, by way of exception, to be much more superficial. Annette von Droste,



The Youth Tobias with the Angel. From a painting by Fritz von Uhde, 19th-Century Austrian artist

a Catholic, and C. F. Meyer, a Protestant, utilized the religious kernel of the Bible, as did Joseph Victor Widmann, whose little epic *Moses and Zipporah* still remains a sympathetic ornament, the while his *Der Heilige und die Tiere* appears to be so much more valuable and rich. Nietzsche, who founded a realm of new values and who hated Christianity and despised it, was indebted to the stormings of the God of the Bible for his strongest life impulses. Much in Mombert's writings seems to have a reminiscence of "Shaddai," while in George there is an unheard of beautiful and pompous priestly tone; this same tone exists in the works of Hofmannsthal, although in attenuated form. Mysticism, synthetic in nature and replete with glamor, is to be found in Rilke. Walter Harlan dramatized and restored, in a manner which was alive and almost scientific and critical, the episode of Judah and Tamar in the drama *In Canaan*.

Other Biblical material was treated by Emil Bernhard (*David* and *Salomon*), Karl Theodor Bluth (*The Murderers of Shittim*), Felix Braun (*Esther*), Dietzenschmidt (*Hagar*), Sigmund Freud (*Moses*), Ernst Hardt, Lernet-Holenia (*Saul*), Thomas Mann (the Joseph trilogy), Josefa Metz (*Jephthah's Daughter*), Adolf Paul, Kurt Schawaller (*Mephibosheth*), Friedrich Sebrecht, R. J. Sorge, Leo Sternberg (*Enoch*), Wedekind (*Samson*), Wildgans (*Cain*), and Arnold Zweig.

Richard Beer-Hofmann's *Jacob's Dream* dramatically and in well articulated language gives the author's conception of the world, and in the midst of its clouds of thoughts possesses the longing for harmony, fullness, and the seeing eye of the worlds. Stefan Zweig, in his *Jeremiah,* strives, in creative and acknowledging manner, both toward mysterious truth and toward mastery over a dramatic style. Rudolf Borchardt utilized the Bible of Luther in writing a decidedly unoriental *Buch Joram*. The variances, psychic transformations, lyricism and dramatic art of Else Lasker-Schüler, Franz Werfel and Paul Kornfeld are inclined more toward religious twilight; Franz Kafka, Alfred Döblin, Max Brod, and Arthur Sakheim are more prone toward the Jewish Bible. Ernst Barlach's *Sündflut* enlarges upon the original motives in powerful and metaphysical manner. ARTHUR SAKHEIM.

5. In Hungarian Literature. The appearance of the Hungarian Bible translation (1590) coincided with the awakening of Hungarian spiritual life and with the birth of Hungarian literature. This was the most critical period of the struggles of the Hungarian people for their national existence, as well as for their political freedom in the 16th to 17th centuries. Just as once the people returning from Babylonian captivity clutched a sword in one hand and building tools in the other, so the Hungarians of the 16th and succeeding centuries can only be pictured as gripping sword and pen in

either hand. The Hungarian nation saw many similarities between their tribulations and those of the "chosen people." This explains the many references made, in sermons and in other writings of the period, to the lot of the Israelites—allusions made sometimes to comfort, sometimes to warn the people. The first work to parallel the lot of the Hungarian nation with that of the Jews was András Farkas' *Chronicle* (1538). This connection between religious and patriotic spirit is a characteristic theme in discourses and essays on the Bible and on history, developing the sufferings and hardships borne by the Magyars, due to Turkish and German aggrandizement.

After Farkas occurred the advent of the Bible in literary forms and the publications of Bible stories. The stories of Gideon, Isaac's marriage, the prophet Jonah, and many others, were projected in verse form. Péter Kákonyi wrote (1550-60), in expressive verse, the story of Samson. The stories of Moses, Joshua, the Maccabees, the sacrifice of Isaac, etc. were written by the gifted András Dézsi (1549-50). The prolific and musically talented Mihály Sztárai is outstanding among his contemporaries by virtue of his works. Among the products of his many-sided talents were his works (1570-79) about Elijah and King Ahab, Holophernes and Judith. There were many others, including Sebestyén Tinódi and Péter Selymes Ilosvai. Their number ended with Illyefalvi, who, in the manner of the English poet Buchanan, depicted the tragedy of Jephthah.

Numerous Hungarian poets revealed their greater or lesser knowledge of the Bible in one or another of their works, among them: Péter Rádai, Rákóczi's minister to six different European countries, József Rajnis (b. 1741; d. 1812), Count Miklós Zrinyi (b. 1620; d. 1664), the great epic poet Ferenc Kölcsey (b. 1790; d. 1838), composer of the national anthem (*Vanitatum vanitas*) etc. There are poets, however, who were more deeply influenced by the Scriptures.

János Arany (1817-1882), Hungary's greatest epic poet, in his youth—spent in a simple peasant home, in Nagyszalonta—practically learned to read from the Bible, learned with the help of his parents; he was able to recite many passages from the Bible even before he could read. He read with pleasure the books of Moses and those of the Kings, later the other parts of the Bible as well. This close association with the knowledge of the Bible shines through several of his works. And when his great heart was heaviest with pain—at the time of the nation's great life and death struggle and sorrow—his masterpiece, *Rachel's Lament,* raised him to theretofore unattainable heights.

Imre Madách (b. 1823; d. 1864), author of one of the world's greatest dramas in verse, *The Tragedy of Man* (published also in English, 1933), not only commences his drama with the overture of the celestial choirs, but the entire action of the drama, which seeks to unravel the mystery of Man's destiny, begins in the Garden of Eden. Adam and Eve, symbolic husband and wife, move through the drama as it unfolds the everchanging history of mankind.

Among the newer poets, Mihály Szabolcska (b. 1862; d. 1934) adopted holyday subjects from the New Testament; he constantly refers to them (Advent, Christmas, Palm Sunday, Good Friday, Easter, Pentecost.). Loránd Thaly, who is otherwise medical director of a hospital, has also turned to singing of the holy days in his poems—continuing to do so as late as 1940. He has found varied different sources in the Bible for his fertile muse, such as the Prophet's Prayer (*Dan.* 6), and *Ps.* 23. There is Endre Ady (b. 1877; d. 1919), about whose works quite a literary battle rages to this day; he is held by one side to be extremely radical, by the other to be the most religious Hungarian poet. He bases many of his poems, confessions, startling self-revelations, on Bible verses.

Paula Vargha (b. 1863—, wife of the poet Gyula Vargha), dipped most extensively into the Bible for inspiration. She wrought many of the stories in the Hebrew Bible into lengthy epic poems. From the books of Moses she took the Ark, Lot's wife, Abraham, Rebecca, Jacob's victory, the Promised Land, the Farewell Song of Moses. Also from other books of the Old Testament: the Babylonian cloak, song of Deborah, Gideon, Ruth, the prophet Elijah, Naaman, and others. She has utilized stories from the New Testament in the same manner. GÉZA TAKARÓ.

6. In Italian Literature. Dante composed propaganda for Emperor Henry VI in the style of the Apocalypses. He adopted the system of allegory, which he borrowed from the medieval habit of interpreting the Bible. In the Middle Ages in Italy there were numerous moral tractates with a Biblical framework (there are some of these by Petrarch, too), mysteries, and poems in which holy and profane, serious material and parody, are commingled. Vida, to a certain extent a forerunner of Milton and Klopstock, followed Virgil as regards style and the Bible as regards material. The famous old-religious canzonets of Vittoria Colonna and Tasso's *Gerusalemme Liberata* are filled with a spirit which is close to that of the Bible. An occasional subsequent reversion to the ideas and convictions of Dante signified at the same time a return to the Bible. The *Adamo* of Giambattista Andreini, which furnished Milton with the incentive toward the writing of his *Paradise Lost,* is an outstanding example of quaint dramatization of the Bible. The tragedian and classicist Alfieri composed an *Abel* and a *Saul.* Of the works of Vincenzo Marto there is still extant a rhetorically Dantesque *Visione d'Ezechiello;* of Domenico Bolognese, a drama *Cain.* Manzoni and Carducci were influenced by the Bible, although each in his own way was of revolutionary disposition.

7. In Russian Literature. The manifold influence exercised by the Bible on early Russian literature is of great significance. This influence was especially prominent in the Kiev period, when baptized Jews and Khazars first gained renown as authors, in the Muscovite period, which for a long time felt the influence of the "Judaizing" propagandists, and in Russian sectarian literature, which frequently had an Old Testament orientation. Subsequently, many centuries later, in the period after Pushkin, Biblical currents were generally stronger in proportion as the poetry was more native, more Russian. But the spirit of the Bible influenced even "Europeans" like Shukowski and Lermontoff. Dostoievski's passionate seeking after God, his profound longing after the divine image,



Judith with the Head of Holofernes. From a painting by Allori Christofano at the Pitti Gallery, Florence

the ebb and flow of his heart, surge like the utterances of the prophets of the earliest times, and, despite the difference in the teachings, circle about the fire which burns without a flame. Tolstoi takes certain commands contained in the Sermon on the Mount as his point of departure, and polemizes against marriage, the state church, sensual love, art and artists, conquest and government, oaths, state, war, prison, torture, complicated mechanisms of modern life, the judicial system, property, alcohol, every kind of egoism. He too—although truth is clad in various garments—encounters the great light which proceeded from the Jewish prophets. From the colorful sphere of modern Russian drama there may be mentioned Andreyev's *Samson* and Krashenninikov's *Rachel's Lamentation.*

8. In Spanish Literature. There was naturally a tremendous number of dramatic mysteries and "autos sacramentales" in Christian Spain. The innermost essence and the lofty magnificence of Calderon are inconceivable without the Bible. However, the Marranos were the ones who brought the most immutable Biblical character into Spanish literature. After their expulsion from Spain there arose the famous Spanish Bible, the Ferrara Bible, due to the fact that most of the Marranos no longer knew any Hebrew. Hardly any translation is as close to the original text as is this translation edited by Abraham Usque. Its dependability and accuracy exerted influence even on the literature of the Christians. Of the Spaniolish (Ladino) poets there may here be mentioned Silveyra, who wrote a Maccabean epic which was highly praised by Lope de Vega; Antonio Enriquez Gomez, the "Jewish Calderon," whose *Prudent Abigail* and *Throne of Solomon* were successfully presented on the stage; and Daniel Lopez Laguna, the Jewish psalmist of Jamaica. Not until the 19th cent. did a Christian Spaniard translate selections from the Biblical books in metrical form; this was Carvajal, who learned Hebrew for this purpose at the age of fifty. ARTHUR SAKHEIM.

9. In Yugoslavian Literature. From its beginnings in the Middle Ages up to the present time, Biblical elements are found in Serbo-Croatian literature. The old Serbian literature (12th to 15th centuries) is characterized by the large number of Biblical Apocrypha which it contains (*Daniel, Enoch, Baruch, Adam, Martyrdom of Jeremiah,* and *Vision of Isaiah*). A Serbian manuscript containing legends about Solomon dates probably from the 16th cent. Especially noteworthy in the old Croatian literature of the 15th cent. is *The Book of Cato the Wise* (chiefly the contents of *Proverbs*). When Yugoslavian literature in Dalmatia reached its highest development under the influence of the Renaissance and of Humanism in Italy, Biblical material was given the preference; two dramatic mystery plays were written in this period, *The Sacrifice of Abraham,* by Mavro Vetranic (1482-1567), and an anonymous play, *Joseph.* A religious epic poem *Davidiade* (Latin) and *The Story of Susanna* by Marko

Marulic, poet and philosopher of Spalato (1450-1524), are extant; Marulic wrote a Biblical epic poem in six cantos, *Judith* (1501), of importance because it was the first printed work and the first Serbo-Croatian epic poem.

Ignjat Dordić (1675-1737) wrote a *Biography of the Famous Prophet and King David.* The popular poet Andrija Kočić Miosić composed Biblical stories entitled *Ark.* A forerunner of Neo-Serbian literature, Milovan Vidakarić (1770-1841), published the *Joseph* and *Tobias* legends in verse form. Poets of the 19th cent. who employed Biblical motifs in their important works were the Montenegrin bishop Petar II; Petrović Njegos (1813-54), in the religious epic poem *The Luminary of the Microcosm;* Petar Preradović (1818-72), in the religious epic poem *The First Men;* and Sihire Strachimir Kranjević (1865-1908), in the oratorio *The First Sin* and in the poem *Moses.* In modern Serbo-Croatian literature Biblical material is employed by Vladimir Nazar (Biblical legends) and by August Cesarec (Moses, Mount Sinai, and the Exodus).

See also PHRASES, BIBLICAL.

ALEXANDER SZEMNITZ.

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BIBLE IN MUSIC. The Bible has often served as a rich source of material for composers, particularly as the basis for texts of operas and oratorios. The imaginations of Jewish and non-Jewish composers alike have been stirred by great Biblical episodes and characters. There are so many musical interpretations of Biblical material that it is possible, in space as limited as this, to point out only the more interesting examples.

A musical exposition of the Creation is to be found in the world-famous oratorio of Joseph Haydn, *The Creation.* While Haydn's oratorio is based directly on Milton's *Paradise Lost,* its roots reach much further —to the opening chapter of *Genesis.* Some of the most moving music that Haydn ever composed was created for such passages as "and the Spirit of God moved over the face of the waters" or the dynamic "Let there be light!"

Other famous episodes and characters from *Genesis* serve as material for musical works. The modern composer-conductor Felix Weingartner has composed an opera on the story of Cain and Abel. Giacomo Carissimi, referred to by the historian as the father of the oratorio, converted the story of Abraham and Isaac into a large work for chorus, thereby making one of the earliest oratorios in history Biblical in its subject matter. Isaac is also the subject of an important choral composition by the 18th cent. Italian composer of operas, Niccolò Jommelli.

Proceeding from Isaac to Jacob, we find some effective incidental music for the famous poetical drama of Richard Beer-Hofmann, *Jacob's Dream,* by the American composer, Jacob Weinberg. Jacob's wife, Rachel, has served as the subject for an oratorio by the early 19th cent. French composer, Jean François Lesueur, and for a ballet by the contemporary American, Lazare Saminsky.

The touching story of Joseph and his brothers has inevitably been a subject exploited by the composer. A well-known French composer of the late 18th cent., Étienne Henri Méhul, achieved his greatest work in an opera entitled *Joseph in Egypt,* the libretto of which traces closely the Biblical story of Joseph from his sale by his brothers to a band of Ishmaelites to his rise as a high potentate in Egypt. George Frederick Handel's *Joseph* treats similar material, but in oratorio form. The modern American, Werner Josten, has composed some striking music for a ballet, *Joseph and his Brethren.*

The story of the Exodus from Egypt has also been favored by the composer. Handel's oratorio, *Israel in Egypt,* ranks with his choral masterpieces, and contains some of his most brilliant tone-painting, particularly in his musical description of the plagues. The text is from the Scriptures directly; the second part of the oratorio, "Moses' Song," is taken from the fifteenth chapter of *Exodus.* The 18th cent. French composer, Henry Joseph Rigel, also wrote a large choral work on the same subject—*Le Sortie de l'Égypte.*

Two operas were composed depicting the story of Moses: one, on an elaborate scale, is by the famous Italian, Gioachino Rossini; the other, less familiar, is by the Russian, Anton Rubinstein. Philip Emanuel Bach was inspired by the Exodus to compose a choral work entitled *The Israelites in Egypt.* The French composer, Félicien David, wrote an opera which he called *Moïse au Sinai;* and Max Bruch, the 19th cent. German, produced a very dramatic oratorio on the Moses story.

A German, a Russian and a French composer have retold the story of Joshua in musical form, all three in oratorios: Handel, Rigel and Modest Moussorgsky.

The book of *Judges* has been fertile ground for the composer. Many outstanding musical works owe their themes to it. Best known of these is the famous opera by Camille Saint-Saëns, *Samson and Delilah,* for which Ferdinand Lemaire wrote a libretto which follows the Biblical story closely. Especial mention must be made of the stirring Hebraic chants and the famous "Bacchanale" with its strong Hebraic flavor—portions which give the musical score much of its Hebraic authenticity.

Jephthah and his fatal vow which led to the sacrifice of his daughter were the inspiration for composers of many nationalities. The father of the oratorio, Carissimi, produced a work on this theme, as did Handel (his last work in the oratorio form), and Rigel. One of the most famous compositions of the 19th cent. German musician, Adolph Jensen, is *Jephthas Tochter* for chorus; and the modern Saminsky created a powerful score for a ballet entitled *Jeptha's Daughter.* Deborah has served as material for at least two composers—as an oratorio by Lesueur; and as a modern

opera, *Debora e Jaele,* by the Italian, Ildebrando Pizzetti.

The book of *Samuel* has also been productive of musical scores. Giuseppe Martucci, the late 19th cent. Italian, composed a choral work *Samuel,* the libretto of which embodies the Biblical text. King Saul appears in oratorios by Handel and by the late 19th cent. English composer, C. Hubert Parry; also in a work for orchestra by the Swiss-French modernist Arthur Honegger. *David and Jonathan* is an oratorio by Carissimi, while *King David,* by Honegger, is one of the best known oratorios of modern times.

The most celebrated musical work to stem from the book of *Kings* is unquestionably Felix Mendelssohn's *Elijah,* which some critics consider Mendelssohn's greatest masterpiece. The text is by the composer himself and incorporates selections directly from the Bible. While it is an oratorio, the *Elijah* is almost operatic in its remarkable dramatic qualities, in the mobility of its action, and in its subtle use of musical characterization. Here, as in others of Mendelssohn's works, the suavity of his style, his refinement, taste and melodic inventiveness are outstanding qualities.

The story of King Solomon has been treated in an oratorio by Handel, and in a famous symphonic work for violoncello and orchestra by the modern American composer, Ernest Bloch.

There is a surprising paucity of musical works on the major prophets, although they seem to offer such eloquent material for musical interpretation. Only one masterpiece is deserving of mention. The greatest of all contrapuntists, Giovanni da Palestrina, composed a remarkable set of four-voice and five-voice choral pieces based upon the *Lamentations* of Jeremiah.

In contrast, the *Psalms* offer a large number of musical compositions. Essentially lyrical in their poetic content, the psalms have tempted composers of every age to translate their lyric quality into tones. Mendelssohn produced an entire library of psalms, including Nos. 2, 22, 42, 43, 95, 98, 114 and 115—of these the arrangements of Psalms 22, 98 and 115 contain some of the most moving music he ever created. Heinrich Schütz, one of the foremost German contrapuntal composers before Bach, set the entire book of the *Psalms of David* for eight or more voices. A beautiful musical setting of *Psalm 23* ("The Lord is my shepherd") was made by Franz Schubert. *Psalm 137* ("By the waters of Babylon") has been given effective musical treatment by the American composers, Charles Martin Loeffler and Ernest Bloch. Other famous musical versions of the psalms include those of Johannes Brahms (*Psalm 13*), Anton Bruckner (*Psalm 130*), Robert Franz (*Psalm 117*), Georges Migot (*Psalm 19*), Leo Ornstein (*Psalm 13*), Bloch (*Psalms 22* and *114*) and Saminsky (*Psalm 93*).

Oratorios on Job were composed by Parry and by Frederick Shepherd Converse. The story of Ruth was retold in an opera by Michael Ippolitov-Ivanov, and in a magnificent choral composition by César Franck (*Ruth*). Lesueur composed two different oratorios on the subject of Ruth—one entitled *Ruth et Noémi,* the other, *Ruth et Booz.*

The first oratorio which Handel composed to an English text was devoted to Esther, and was based upon an earlier work of his, a masque, *Haman and Mordecai.* Daniel is the theme of an oratorio by Carissimi.

From the Apocrypha composers have found the subjects of Judith and the Maccabees most to their taste. The contemporary English composer, Eugene Goossens, prepared an opera, *Judith,* which has been performed in England, receiving high praise for the effective manner in which the music reflects the spirit of the text. Oratorios on the subject of Judith were composed by Parry, Honegger and Alexander Serov. The story of the Maccabees was treated in an opera by Rubinstein, *Die Makkabäer,* and in an oratorio by Handel, *Judas Maccabeus.* DAVID EWEN.

BIBLE IN PUBLIC SCHOOLS. Before the founding of the public schools in the United States, the pastor of the church was the schoolmaster. Naturally he combined religious teaching with secular instruction. He read the Bible regularly in the classroom, usually as the initial part of the day's program, and almost invariably following the opening prayer. When public schools were established it was only natural that the order of the opening exercises inherited from the pastors' schools should be retained. In places where almost the entire population consisted of Protestant Christians, no complaint was registered. As a matter of fact, not only was no objection raised to the reading of the Bible in the public schools, but in twelve states it has been required by law, and in twenty-four others, in 1940, it is permitted, either expressly or by construction. The King James version is almost universally used, except in strongly Catholic districts, where the Catholic or Douay version is read. In some states penalties are prescribed for those teachers who fail to read the Bible, ranging from loss of salary to revocation of their license to teach, and even to fine and imprisonment.

Objections to the reading of the Bible in the public schools arise where the schools are attended not only by Protestant Christians, but also by Catholic and Jewish children in appreciable numbers. The objection is based on the plea that such readings are sectarian. Jews object to the reading of the New Testament, and Catholics to the Protestant version of the Scriptures. In support of their objections they point to the First Amendment to the Constitution of the United States: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." The spirit of this Constitutional statement is opposed to anything that suggests the union of church and state. The public schools are institutions of the state, established for secular purposes. Attendance is compulsory. The reading of the Bible, the recitation of prayers, and the singing of sectarian hymns are purely religious exercises in which all the children are forced to participate. As James Madison said, "Religion is not in the purview of human government. Religion is essentially distinct from government, and exempt from its cognizance. A connection between them is injurious to both."

While agreeing that the reading of the Bible is in itself desirable, Jews, in common with many Protestants and Catholics, believe that the public schools are not the place for it. There is no version of the Bible that is not denominational; reading even without

comment is apt to convey sectarian teaching, and when the teacher is called upon to explain the passage read, a sectarian interpretation is unavoidable. The public schools, supported by all the people and intended for all the children of the people, are the instruments of that fusion of all elements which have created a great, strong and promising democracy. Any instruction in the public schools that puts a barrier between pupil and pupil destroys that democracy, and for that reason Ulysses S. Grant urged, "Leave the matter of religion to the family altar, the church and the private school supported by private contributions."

Bible-reading laws have been held unconstitutional in Wisconsin (1890), Nebraska (1902), Illinois (1910), Louisiana (1915), South Dakota (1929).

Wisconsin—By the unanimous decision of its Supreme Court in 1890, Wisconsin was the first state to hold that the reading of the Bible, though unaccompanied by any comment, is sectarian instruction and constitutes an interference with the rights of conscience of pupils and involves the appropriation of public money for the benefit of religious schools within the meaning and intention of the constitution and the statutes of Wisconsin.

Nebraska—The courts in this state held that school exercises consisting of the reading of the Bible involved sectarian instruction and worship.

Illinois—The Supreme Court of Illinois held that the reading of the Bible in the public schools constitutes worship within the meaning of the constitution.

Louisiana—The court in 1915 prohibited the reading of the Bible upon the ground that such practice favored one sect against the others.

South Dakota—In the case that appeared before the Supreme Court there in 1929, the whole tenor of the opinion is adverse to Bible reading.

A number of states have passed laws prohibiting religious instruction and the establishment of a department of theology; others have laws forbidding the use of sectarian text-books, leaving it to the courts to determine in any particular case whether a book is sectarian or not. On the other hand, laws forbidding the exclusion of the Bible as a sectarian book exist in Florida, Georgia, Indiana, Iowa, Kansas, Louisiana, Massachusetts, Mississippi, New Jersey, New York, North Dakota, Oklahoma, South Dakota, and West Virginia. There is no uniformity as to the legal status of the Bible throughout the states, and the question has not been brought up to the Supreme Court of the United States. In 1940 the trend seemed to be toward the realization that Bible reading, with or without comment, is not helpful toward religious understanding or the development of character, and the effort has been made in many communities to eliminate Bible reading in the public schools and to substitute religious instruction and Bible study during school hours by the various denominations in their own churches. Four states permit by law this use of public school time, while in thirty states without any special law this procedure was adopted by school regulation.

The Central Conference of American Rabbis since 1903 has had committees on sectarianism and later on church and state charged with the duty of combatting all efforts for the introduction or continuance of the practice of reading the Bible in public schools. In the many reports of these committees appearing in the year books of the Central Conference of American Rabbis since 1903 will be found valuable material on this question. In 1922 a pamphlet was published by the Committee of Church and State of the Central Conference of American Rabbis, entitled *Why the Bible Should Not Be Read in The Public Schools.*

DAVID LEFKOWITZ.

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BIBLE, INTERPRETATION OF, *see* BIBLE CRITICISM; BIBLE EXEGESIS.

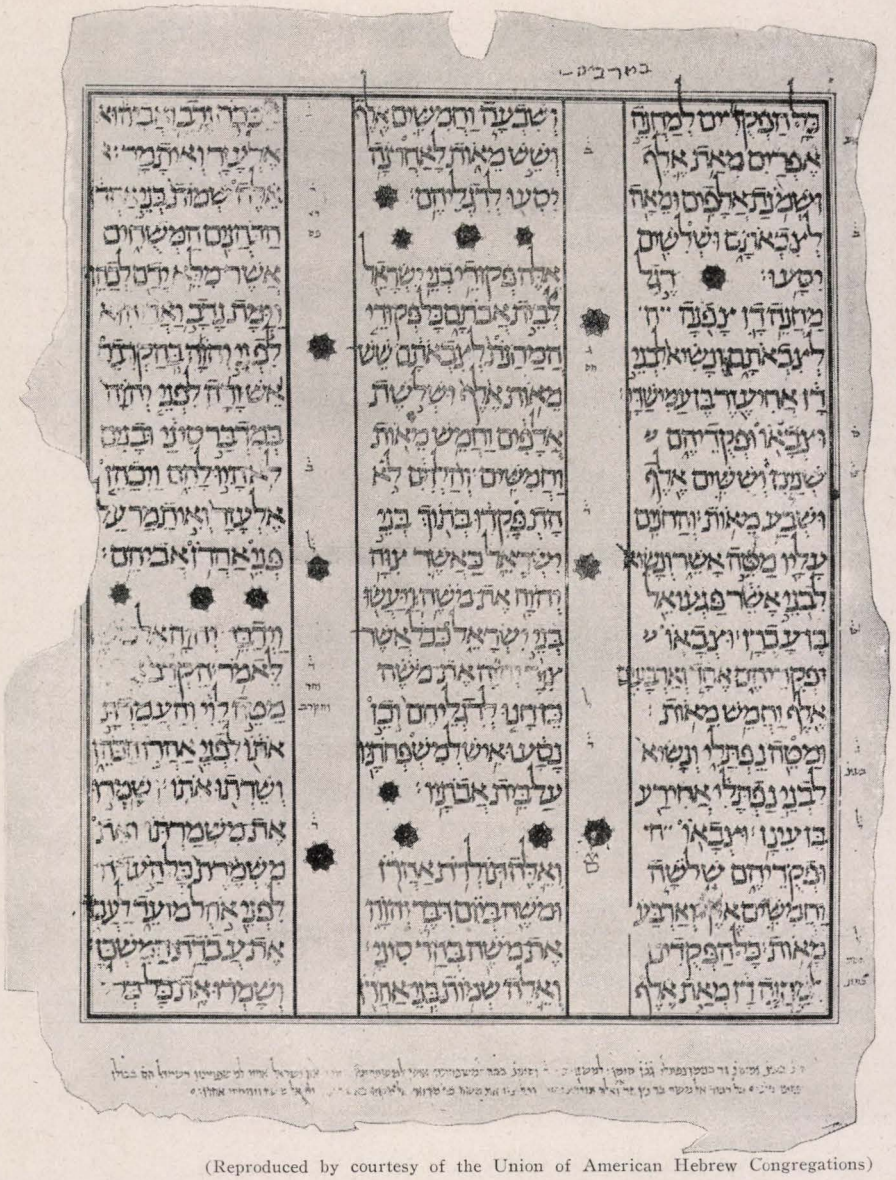
BIBLE, LOST BOOKS OF THE. Several of the books of the Bible give as the source for certain of their passages the names of works that are no longer extant, but which were evidently known and circulated in Bible times. These are the so-called lost books of the Bible.

The earliest of these books were collections of poems devoted to heroic traditions and successful battles, songs that might have been transmitted at first in oral form and then committed to writing. The Book of the Wars of the Lord (*Sefer Milhamoth Adonoi*) is mentioned only once (*Num.* 21:14), where a few lines descriptive of cities of the Transjordan are mentioned. The Book of Jashar (*Sefer Hayashar*) is mentioned twice (*Josh.* 10:13; *II Sam.* 1:18), as the source of Joshua's command to the sun to stand still and of David's lament over Saul and Jonathan. Some scholars are of the opinion that these two sources are a single book, but there is no special reason for this assumption. The exact meaning of the word Jashar in the title is uncertain; possibly Jashar was the name of an early poet, or else the Hebrew word *yashar* ("upright") may have had also an earlier meaning, "victorious."

A second group of lost books is mentioned in *Kings.* This comprises: The Book of the Acts of Solomon (*I Kings* 11:41); The Book of the Chronicles of the Kings of Israel (*ibid.* 14:19 and sixteen other places); The Book of the Chronicles of the Kings of Judah (*ibid.* 14:29 and thirteen other places). These were evidently annals kept at the courts of the kingdoms by the royal scribes. It is probable that they were brief, compact summaries of the principal events in each of the reigns, without the narration of details, recording especially such occurrences as wars, natural catastrophes, important building operations, and the like.

A third group of books is mentioned by the author of *Chronicles* as sources from which he drew his materials. These are as follows:

1. The Book of the Kings of Judah and Israel (*II Chron.* 16:11 and two other places).
2. The Book of the Kings of Israel and Judah (*II Chron.* 27:7 and two other places).
3. The Book of the Kings of Israel (*I Chron.* 9:1).
4. The Acts of the Kings of Israel (*II Chron.* 33:18).
5. The Commentary of the Book of Kings (*II Chron.* 24:27).



Bible manuscript, showing early system of punctuation and accentuation. The passage is from the Book of Numbers

(Reproduced by courtesy of the Union of American Hebrew Congregations)

6. The Chronicles of King David (*I Chron.* 27:24).
7. The Words of Jehu the Son of Hanani, which is inserted in the Book of the Kings of Israel (*II Chron.* 20:34).
8. The Words of Samuel the Seer (*I Chron.* 29:29).
9. The Words of Nathan the Prophet (*I Chron.* 29:29 and one other place).
10. The Words of Gad the Seer (*I Chron.* 29:29).
11. The Prophecy of Ahijah the Shilonite (*II Chron.* 9:29).
12. The Visions of Jedo the Seer (*II Chron.* 9:29).
13. The History of Iddo the Seer (*II Chron.* 12:15).
14. The Commentary of the Prophet Iddo (*II Chron.* 13:22).
15. The History of Shemaiah the Prophet (*II Chron.* 12:15).
16. An unnamed history of Uzziah, written by Isaiah (*II Chron.* 26:22).
17. The History of the Seers (*II Chron.* 33:19).
18. *The Lamentations* (*II Chron.* 35:25).

It has been considered probable by scholars that some of these titles may refer to the same book, or not even to books at all. Thus 1, 2, 3, and 4 seem to be variant names for the same book; the same is true of 7, explained as an insert; if Jedo is the same as Iddo, which is possible, 12, 13, and 14 are likewise a single volume. As for the Lamentations, it is probable that they were never written, but were folk-ballads in oral circulation.

Critics have cast doubts on the authenticity of these references. The author of *Kings,* who wrote during the Babylonian Exile, not long after the times which his book describes, mentions only two documentary sources; the author of *Chronicles,* who lived two centuries later, claims as many as fifteen, which is a surprising number to survive so long. Furthermore, the Chronicler borrows extensively from *Samuel* and *Kings,* reproducing passage after passage almost word for word, and nearly all the references to the lost books occur in or near these borrowed portions. It is significant that *Chronicles* never mentions any of the prophets whom he cites as authorities or tells anything about their actions in his narrative, which might be expected if he made use of actual writings. Finally, those portions of *Chronicles* which give data not found in the other books of the Bible are not backed up by reference to such source material.

This suggests the possibility that the Chronicler has used the names of these books to give a tone of authority to his narrative, rather than that they were actually extant and consulted by him. Either he gave the names cited above to separate sections of *Samuel* and *Kings,* or else, in the style of the pseudepigraphic writers, he attributed to ancient worthies books which he felt they must have written, but which were not in existence at the time when he himself wrote.

ANATOL SAFANOV.

Lit.: Hastings, James, *Dictionary of the Bible,* vol. 1, pp. 550-51; Cheyne, *Encyclopaedia Biblica,* vol. 2, pp. 2333-35; Smith, *Dictionary of the Bible,* vol. 2, pp. 29-31; the commentaries to the Biblical books mentioned in the text.

BIBLE MANUSCRIPTS. In the narrower sense, Bible manuscripts are written texts of the whole Bible, or of any part of it, made before the invention of printing, and intended primarily for reading and consultation rather than as religious objects. Thus modern scrolls of the Torah, the Hebrew scroll of *Esther* (Megillah), or the writings in the Tefillin and Mezuzahs, are not considered Bible manuscripts, though they are written in the same form as the ancient manuscripts and preserve all the old features of unpunctuated text, scroll form, special parchment, and the like. Extant manuscripts of the Bible, on the other hand, are usually punctuated, are generally in book form, and vary considerably as to the writing material employed.

According to the Bible, Ezra the priest read the Torah from a pulpit in the presence of the people (*Neh.* 8:2-8), and from that time forth it was the accepted basic law. It may be presumed, therefore, that it was necessary to keep a copy of this Law in the Temple for the guidance of the priests who interpreted the law, and that as other books were successively added to the Scriptures, they, too, were kept within the Temple precincts. The Talmud (*M.K.* 3:4 and often) speaks of a *sefer ha'azarah,* "book of the Temple Court," which was apparently an archetype copy kept in the Temple. Originally, perhaps, the scribes were paid to make copies of the books at public expense; later, as learning spread, and more individuals sought for copies of the Bible, the art of writing Bible manuscripts became a profession, and the number of copies of the Bible rapidly multiplied.

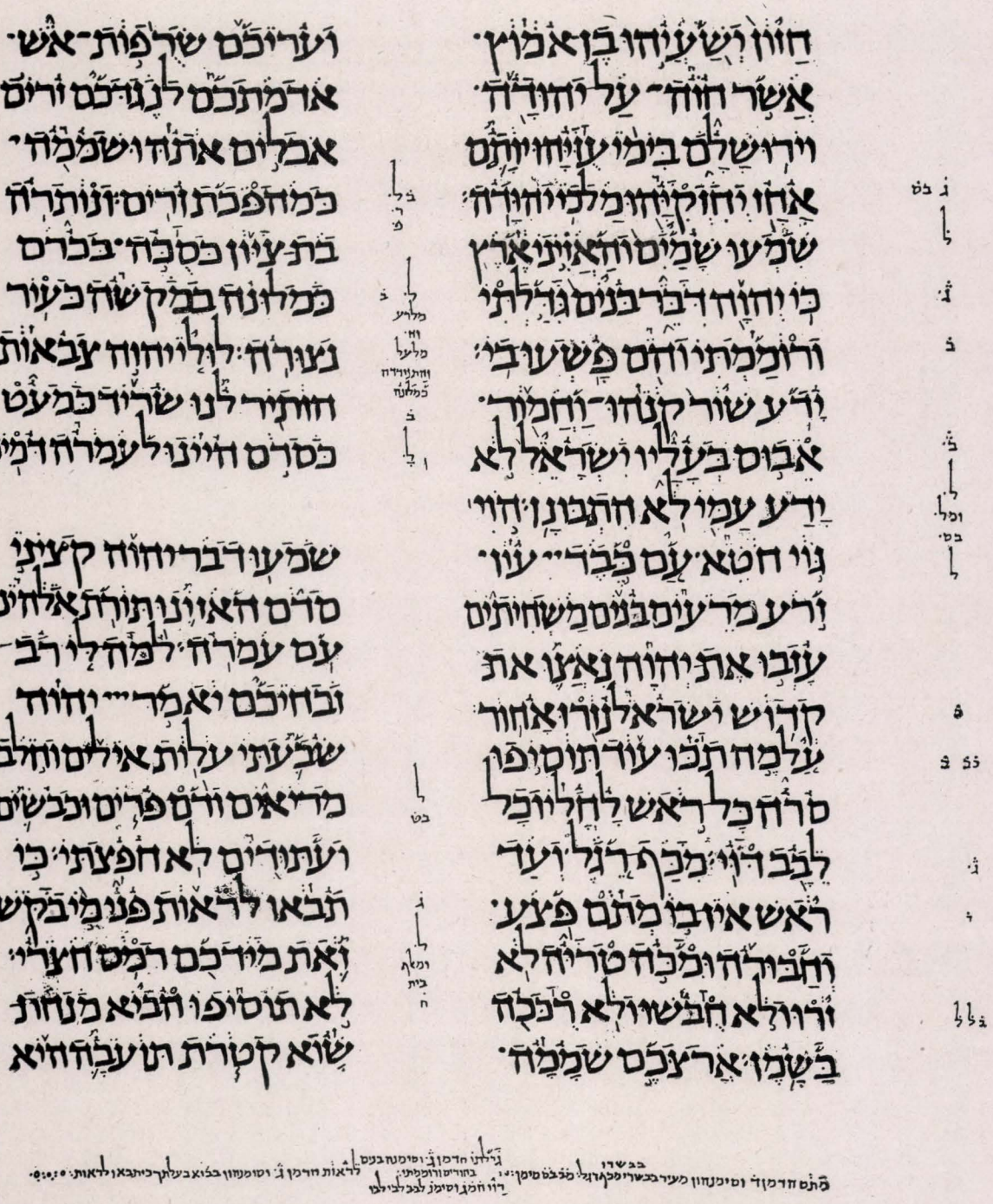
No complete manuscripts from the period of the Second Temple, or even of the Talmudic period (up to 500 C.E.) have survived. The Nash papyrus of the 2nd cent. C. E., containing the Ten Commandments as given in *Deuteronomy* and the Shema ("Hear, O Israel"), and probably written down for liturgical use, is the oldest extant fragment of a Hebrew Bible text. There are references to famous manuscripts in the writings of the medieval scholars; for instance, Kimhi (1160-1235) speaks of a scroll which had been given to the synagogue in Rome by the emperor Severus (one of the family which ruled in the early part of the 3rd cent. C.E.). On the other hand, according to J. Z. Lauterbach, the three scrolls which the Talmud mentions as having been kept in the Temple, Sefer Meoni, Sefer Zaatute, and Sefer Hai, and which the Talmud interprets to be scrolls of the Law with variant readings (*Yer. Taan.* 68a), were actually genealogical lists. Similarly, according to Abraham Zacuto (1450-1510) the Hilleli Bible manuscript, mentioned in the Middle Ages as one of the most excellent of the copies of the Bible, was not connected with the famous Hillel of the 1st cent., but was written by a Rabbi Hillel ben Moses ben Hillel about 600.

Bible manuscripts are invariably uncials, i.e. they are written in the square character, with each letter separate and distinct, resembling a printed page. No single extant manuscript of the Hebrew Bible is as old as the uncial manuscripts of the Septuagint, which range from the 4th to 9th cent. C.E. There is no manuscript in the ancient Hebrew orthography, and certainly none in the handwriting of the original authors. This may be ascribed partly to the fact that Jewish writings were regarded by non-Jews with superstitious fear and were frequently destroyed in times of persecution, and partly to the Jewish custom of burying or hiding away worn Hebrew Scriptures in a Genizah, in order to protect them from profanation.

It becomes necessary, therefore, to trace the history of the text of the Hebrew Bible prior to the time of the first extant manuscripts. As is clear from the evidence of the early Bible translations, numerous variants crept into the text of the Bible, and there was no uniform and standard copy. By the first quarter of the 2nd cent. C.E., however, the rabbis seem to have agreed upon a definite consonantal text, which thereupon became the standard; at least all translations based upon the Hebrew from that time on are evidently from the same text. This agreement may have occurred two or three centuries earlier. Vowel points were first introduced about the 7th or the 8th cent., and were not fully established in their present form until the 10th; there were still minor differences of opinion as to vocalization and spelling, represented by the various schools of Masorites. These Masorites, who finally established the official Hebrew text, began their labors at some time in the Talmudic period and continued till the Middle Ages. Their notes to the text are collected in the Masorah Parva, which briefly notes variant readings, forms of spelling and abnormal letters, and the Masorah Magna, which consists of more extended notes on the text.

The Masoretic notes speak of a number of codices, or copies of the Hebrew Bible, which were models for copying, among them being the Sefer Muggeh, the Hilleli codex, and others known as Sanbuki, Yerushalmi, Jericho, Sinai and Babylon from the places where they had been written. Maimonides describes a famous Bible manuscript of the Masorite Aaron ben Moses ben Asher of Tiberias (10th cent.). None of these earlier codices, however, is known to have survived.

After the Nash papyrus, therefore, the oldest manuscripts of the Bible are the following fragments: a) fragments coming from the 9th cent. and earlier, discussed by Kahle, *Masoreten des Ostens, Masoreten des Westens,* and in *Zeitschrift für alttestamentliche Wissenschaft,* 1928, p. 113 et seq.; b) the British Museum Fragment No. 4445, containing *Gen.* 25:20 to *Deut.* 1:33, and dating from the 9th cent.; c) a fragment of the Prophets, probably dating from the same time, found by Elkan N. Adler in Persia, and now owned by the Jewish Theological Seminary in New York; d) the codex of the Prophets, dating from 916 and containing Babylonian punctuation, in Leningrad (pub-



A page from the "Codex Babylonicus Petropolitanus" (916 C.E.), oldest dated Bible manuscript, with the Masorah Parva in the margins

lished photolithographically by H. Strack, 1876).

The oldest complete Hebrew Bible that is dated is another in Leningrad, from 1009; both this and d) were found by the Karaite Abraham Firkovich in the Crimea. A list of the Bible manuscripts now extant, including seventy-three written before 1500, was compiled by Christian D. Ginsburg in *Codices Manuscripti Veteris Testamenti Hebraici* (1897-98). Seventeen of these contain the complete text of the Hebrew Bible, and most of them are in the British Museum in London.

The Bible manuscripts, most of which are in book form, often have vowel and accent marks together with the consonantal text, and nearly always Masoretic notes. These notes are sometimes written in the so-called figured text, i.e. with arabesque-like adornments or animal and plant ornamentation, and appear on the margin, at the top or at the end of the leaves. Only the Masorah Parva is on the inner margin; the outer margin usually has the Aramaic translation (Targum) or commentaries. In numerous cases the punctuation and the writing-in of the Masorah is done by a dif-

ferent scribe from the one who wrote the consonantal text, a fact which is often explicitly stated in the colophon at the end of the manuscript. Sometimes the work of more than one scribe is revealed by the fact that some parts of the manuscript have thicker or thinner lines in the letters, or are written in a different ink; in other cases the text proper contradicts the marginal Masorah. However, this last criterion is not infallible, as the discrepancy sometimes occurs even when the same scribe wrote both the text and the Masorah.

The length of a line varies; as a rule, the longest Hebrew word, למשפחותיכם, can be contained three times in a line (*Men.* 30a); or, by another form of measurement, a line should be longer than the Hebrew words for "Hear, O Israel, the Lord is our God, the Lord is One" (*Deut.* 6:4; *Soferim* 9:4). The poetical passages are often separated into part-verses (stichoi). Thus the Song of Moses (*Ex.* 15) and the Song of Deborah (*Judges* 5) are written, according to *Soferim* 12:10, "lath over brick, and brick over lath," i.e. one word at the beginning of a line, then a gap followed by more words; the succeeding line is so arranged that a space appears below written words, and vice versa.

The age and place of origin of Bible manuscripts, when not indicated by the scribe, may be estimated only with difficulty. Indications of the date, when they do appear, are usually at the end of the manuscript. In estimating the place of origin of an undated manuscript, the sharp-cornered, so-called Tam writing, wrongly attributed to Rabbenu Tam (Jacob ben Meir, 12th cent.), is taken as meaning that the manuscript comes from the north (Germany), while more rounded writing indicates a southern European origin. Some distinguish between Spanish and Italian writing according to the thickness of the horizontal strokes and the form of the letters; but this criterion is by no means regarded as infallible.

The texts of all Bible manuscripts are almost identical, even to the preservation of certain peculiarities in the manner of writing. Large and small letters, suspended letters, dots over the words, and broken letters are very much the same in all, and some of these are authenticated by ancient sources. This is shown by the collections that have been made of the variants in manuscript. B. Kennicott, in his *Vetus Testamentum Hebraicum* (2 vols., 1776 et seq.) has collated some 615 Bible manuscripts, fifty-two printed editions, Talmud editions, commentaries and prayer-books. G. B. de Rossi has compared 731 other Bible manuscripts and 300 printed editions as well as old translations in his *Variae Lectiones* (1784 et seq.; 4 vols., with supplements, 1798). Both collections were combined into one edition by Döderlein and Meissner. From a study of this material Lagarde deduced that all Bible manuscripts descend from a single one, called by him the archetype. This ancestor of all Bible manuscripts was supposedly declared authentic about 100 C.E. by the synod of sages at Jabneh, under the authoritative influence of Akiba, but it naturally contained only the consonants, since vowel signs were not in use until at least five centuries later.

The Jews of Alexandria are said to have illuminated with gold the name of God wherever it occurred in their manuscripts. The Talmud mentions other manuscript decorations. Frequently the motivation for such embellishment was artistic; hence Bible manuscripts are not only decorated with elaborate or costly miniature illustrations, but contain, sometimes, complete series of pictures appropriate to the passages. These Bible manuscripts are valuable from the point of view of art and culture; unfortunately, however, only a few of them have been published. HUGO FUCHS.

The chief interest of Biblical scholars in Bible manuscripts derives from the hope that these can aid in restoring a more correct text than the one we now possess. That the received text is frequently very different from what was originally written in the Bible is evident both from the fact that there are sentences and passages which make no sense at all and that easily recognizable errors can be frequently detected. The Greek and other early translations likewise suggest an underlying Hebrew text which in part differed widely from the current Hebrew text. Rabbinic sources also contain some variant readings.

Actually, in the Hebrew Bible manuscripts themselves, as they have come down to us, there are many variants. Compendious collections of cases in which the reading in this or that manuscript differs from the reading in the same passage in our printed Bible have been assembled by different scholars. However, if we accept the theory of Lagarde that a standard text was agreed upon some time about the end of the 1st cent. C.E. and that all our Bible manuscripts are more or less correct copies of this archetype, we may attribute these variants to errors of successive generations of copyists; the best we can hope to do is to eliminate these errors and to recover the standard text agreed upon in the 1st cent. But we have no assurance that this archetype was actually the best text available at the time when it was chosen, and that its choice was not merely accidental. By the 1st cent. there had been ample opportunity for errors to creep into the text.

However, in the 20th cent., a new approach to the problem and a new methodology in the handling of Bible manuscripts have developed. It is based upon the realization that, though a standard text may have been agreed upon as early as the 1st cent., it is hardly to be supposed that its proponents were able to obtain for it immediate and general acceptance, or that all copies of the Bible then extant were successfully altered by them to exclude all traces of earlier variants. According to this theory, the standard text is the final result of a long process of revision of existing manuscripts rather than the first ancestor of which copies were made and further recopied to supply our present texts.

Considered in this light the investigation of Bible manuscripts appears more fruitful. Variants become important because of the ever-present possibility that the manuscript in which they occur is descended from an earlier manuscript which escaped complete textual coordination; the further we go back in time the greater the possibility that the manuscript has preserved an old reading which the correctors somehow overlooked.

There is little of value to be found in variants to the consonantal text. Here the Masorites seem to have

brought about unity before the 8th cent., and since no extant manuscripts are earlier than this time, no important new readings have been found. Fortunately there is a greater degree of variation in the vowels attached to the text, since these were just beginning to be generally added in the 8th cent. Different schools can be distinguished in regard to vocalization, each doubtless based on an independent tradition. The Eastern (Babylonian) school has a different vocalization from the Western (Palestinian) school. The so-called "Palestinian" system of vocalization differs from the Tiberian, not merely in the form and position of the vowel signs but also in the vowels themselves. The school of Ben Asher differs from the school of Ben Naphtali. Apparently because it was approved by Maimonides, the vowel text promulgated by the school of Ben Asher emerged victorious, and thus became the prototype for nearly all the Bible manuscripts now extant, as well as for the printed Bibles, beginning with the Bomberg edition (1524-25).

The principal task in Bible manuscripts, therefore, is to find manuscripts that do not agree with the accepted Ben Asher tradition, and to classify them according to the schools to which they belong. Each manuscript must be examined for reliability, and each variant must be examined to determine whether it is merely a copyist's error or an indication of a different original. As far as possible the genealogy of manuscripts must be traced back to see if they may have come from a common original. By such careful weighing and combining of manuscript data it may be possible to arrive at a text superior to the traditional one. Much work remains to be done in the field of Bible manuscripts, since there are many that have not yet been scientifically studied, and there are others which may yet be brought to light.

See also: ABBREVIATIONS; BOOKS; JOT AND TITTLE; MANUSCRIPTS; TORAH, SCROLL OF THE.

SHELDON H. BLANK.

Lit.: For further specimens of Bible manuscripts, see in: Gaster, Moses, *Hebrew Illuminated Manuscripts of the Ninth and Tenth Centuries* (1901); Tisserant, E., *Specimen Codicum Orientalium* (1914) Nos. 3-12; Neubauer, A., *Facsimiles of Hebrew Manuscripts in the Bodleian Library;* Ginsburg, Christian D., *A Series of Fifteen Facsimiles from Manuscript Pages of the Hebrew Bible* (1897) and *Introduction to the Massoretico-Critical Bible* (1894); *Jewish Encyclopedia,* vol. 3, pp. 178-82. For discussions of the subject, see: Thomsen, *Das Alte Testament* (1918); the supplements to the Ginsburg edition of the Bible; Kahle, *Der masoretische Text* (1902); idem, *Masoreten des Ostens* (1913); idem, *Masoreten des Westens* (1927-30); Darlow and Maule, *Historical Catalogue of the Printed Editions of the Holy Scripture in the Library of the British and Foreign Bible Society* (1903-11), vols. 1-4; Blank, S. H., "The Study of Hebrew Manuscripts," *Hebrew Union College Monthly,* April, 1931, pp. 22-25; Lauterbach, J. Z., in *Jewish Quarterly Review,* New Series, vol. 8 (1918) 385-423; Hoffmann, *Mechilta des Rabbi Simon ben Jochay;* Aptowitzer, V., *Das Schriftwort in der rabbinischen Literatur* (1906-15); Strack, *Prolegomena Critica in Vetus Testamentum Hebraicum* (1873); Bernheimer, *Paleografia Ebraica* (1924); Buhl, F., *Canon and Text of the Old Testament* (1892).

BIBLE, POLYGLOT, *see* BIBLE EDITIONS; BIBLE TRANSLATIONS.

BIBLE READING. Reading of the Bible is commanded in the Torah itself. A typical passage is: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (*Deut.* 6:6-7).

Not only were the ordinary people required to read the Bible, but the king was likewise enjoined to read it. "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites. And it shall be with him, and he *shall read* therein all the days of his life" (*Deut.* 17:18-19).

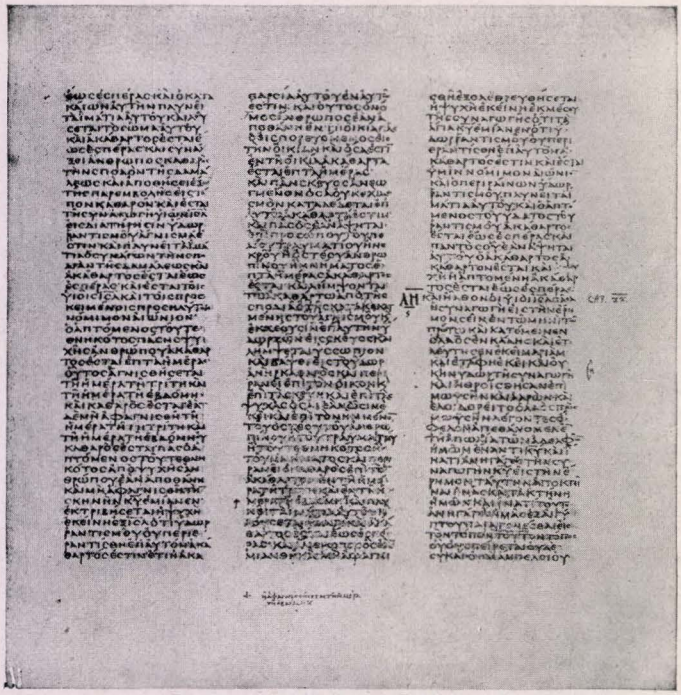
In his farewell address, Moses commands that at the end of every seventh year, on the festival of Sukkoth when all the people are gathered to celebrate the festival, the Torah shall be read. "When all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing" (*Deut.* 31:10-11).

It was not, however, until the time of Ezra that the regular reading of the Torah in the synagogue was instituted. It was found necessary to do that, as the people had forgotten the Scriptures and the significance of the festivals. Some had even intermarried. Ezra thereupon assembled the people and read the Torah for them. There, at the great celebration of the festival of Sukkoth, "Also day by day, from the first day unto the last day, he read in the book of the Law of God" (*Neh.* 8:18).

With the organization of the synagogue, the reading of the Torah became an integral part of the service. Not only on festivals, but on Sabbaths and later on Mondays and Thursdays portions were read. This was followed by the introduction of the Haftarah, the portion from the Prophets that is read at the conclusion of the weekly portion. (Haftarah means the last or concluding part.) How the institution of the Haftarah arose is not definitely known, but it is believed that it was introduced probably during the time of the Maccabees when it was prohibited to read the Torah. The people then substituted the Prophets and selected parts that dealt with the same subject as the weekly portion (Sidra).

When the Temple was destroyed and the institution of sacrifices was replaced by prayers, a great many passages of the Bible were included in the liturgy. Thus the story of the Akedah (offering of Isaac) and the Song of Moses at the Red Sea were included in the daily prayers. A number of Psalms were recited daily and the Hallel was chanted on New Moons and festivals. The chapters of the Shema (*Deut.* 6; 11; *Num.* 15) are also taken from the Torah, and in the Shemoneh Esreh (the Eighteen Benedictions) there are a number of passages that are taken from the Prophets with slight changes to fit them for the liturgy.

In the synagogue the reading of the Torah took on two forms. One was an annual cycle in which the Five Books of Moses were read every year. Another custom, in vogue in Palestine, was to read the Torah in a period of three years. On festivals it was customary to read a book of the Bible suitable for the occasion. Thus we have the Five Megilloth, which are read as follows: *Song of Songs* on Passover; *Ruth* on Shabuoth; *Ecclesiastes* on Sukkoth; *Lamentations* on the Ninth of Ab; *Esther* on Purim.



(By courtesy of the Jewish Publication Society of America)

CODEX VATICANUS—4TH CENT.
The most ancient of the manuscripts of the Septuagint

In later times, it became customary for individuals to read the Sidra of the week twice and the Targum (Aramaic translation) once. This, of course, was done by persons who could read and understand Hebrew. For women who could not understand the original, a work known as *Tzeenah Ureenah* was prepared. It is a homiletic exposition of the Torah in Yiddish.

In times of calamity or serious illness, certain psalms would be read imploring the Almighty to help in the distress. At death, *Psalm* 90, 23 or 1 would be read as part of the funeral service. The Bible was always a very interesting and fascinating subject, and this accounts for the many commentaries on it. Beginning with the Talmudic Midrashim, the Sifra and Mechilta, and up to the recent work of the Malbim, many very fine commentaries were written. The best-known and most popular is that of Rashi, composed about 900 years ago. These commentaries helped to increase Bible reading among the Jews.

With the Enlightenment came works that commented on the Bible critically, such as the *Biur* of Moses Mendelssohn and the works of Samuel David Luzzatto. The Reform Movement laid greater emphasis on the Prophets. A very fine piece of work was Claude G. Montefiore's *Bible for Home Study*.

In the United States, many Bible classes were formed in temples for the instruction of women. Bible groups were formed also for adults when, in recent years, adult Jewish education received a great impetus. In the 1930's a movement began, first in Palestine, for a rededication to Bible reading and study. It called for the reading of two chapters daily. This suggestion was well received, and throughout the world now many thousands of Jews follow this practice and read two chapters every day.

LOUIS HAMMER.

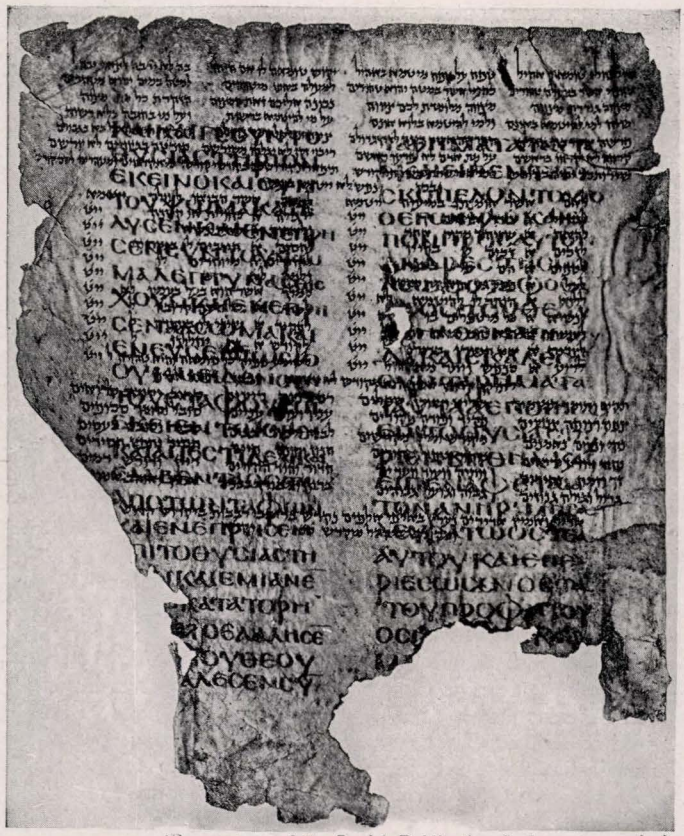
BIBLE, THE TITTLED, *see* JOT AND TITTLE.

BIBLE TRANSLATIONS. Table of Contents:

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I. Introduction. The existence and frequency of Bible translations are inherent in the characteristics of both Judaism and Christianity, of which religions the Bible is a sacred book. Bible reading forms an essential element of their religious services. Bible study is part of their religious life; therefore the Bible had to be made available to both the religious leaders and laity in those languages which they could understand. Both Judaism and Christianity claim to be universal religions, bearing a message to all the peoples of the world; of necessity they had to render the Bible into the tongues of those peoples whom they sought to bring to the faith. It therefore happens that while the sacred texts of other peoples and religions—the Koran of Islam, the Vedas of the Hindus, the Analects of Confucius, and the like—have not been translated by their own adherents, but awaited the scholars of other faiths, the Bible of Christians and Jews, within a century of its being compiled, was already being translated into other languages.

A Bible translation differs from an ordinary translation in that once it receives the stamp of official recognition, the translation becomes as sacred as the original. Its idiom, its interpretations, its very errors, become an integral part of thought of the people for whom the new version is made. In many instances,



(By courtesy of the Jewish Publication Society of America)

PALIMPSEST OF THE CAIRO GENIZAH

The upper writing in Hebrew of the 11th cent., the lower in Greek of the 6th cent. Contains Aquila's version

a Bible translation is the beginning of a literature; in some instances it is the only book in existence in a primitive or obscure tongue. Quotations from Bible translations become stock phrases in literature and oratory. Historical events have sometimes been dependent upon the interpretation of a Biblical passage: the Reformation of Henry VIII of England, for instance, owes its direct inception to a dispute over the proper meaning of the laws of marriage in *Leviticus* and *Deuteronomy*. Undoubtedly the Bible could never have attained its position of authority and reverence among such a diversity of peoples if it had remained in the original Hebrew.

II. Ancient Bible Translations. a. The Targums. The first language into which the books of the Bible were translated was undoubtedly Aramaic, since this language was spoken by the peoples bordering on Palestine, particularly in Syria, and since Aramaic became the vernacular of the Jews by the middle of the 3rd cent. B.C.E. While the tradition that ascribes the beginnings of the Aramaic translation to Ezra (*Meg.* 3a) places the date too early, it is nevertheless likely that even in the 4th cent. Aramaic had become the vernacular for some of the Jews. Translations were therefore necessary; these at first were oral and were probably limited to the synagogues. Only later, and only after some hesitation on the part of the rabbis, were the translations written down. The following are the chief Targums, or Aramaic translations:

1) The Targum Onkelos to the Pentateuch, ascribed to a proselyte named Onkelos. It is held to be earlier than the destruction of the Second Temple (70 C.E.), since it makes no reference to that event.

2) The Targum Jonathan to the Prophetical Books, ascribed to Jonathan ben Uziel, the most famous pupil of Hillel (*Suk.* 28a). This ascription is doubtful, since its evident hostility to Rome points to a date later than the destruction of the Temple.

3) The Targum Yerushalmi, or "Jerusalem translation," a later Aramaic translation, somewhat similar in style to the Targum Jonathan. It can be dated as later than the fall of the Western Roman empire (476 C.E.), since it alludes to that event.

4) A second "Jerusalem" translation of briefer compass, often printed with the Targum Yerushalmi. Nothing is known about its origin.

5) Targums to *Psalms, Proverbs,* the Megilloth (The Five Scrolls) and other books of the Bible, of uncertain date and origin.

6) The Samaritan Aramaic translation of the Pentateuch, probably based on older sources, but very likely compiled about the 4th cent. C.E.

b. The Septuagint and Its Daughter Translations. About the same time that the Jewish community in Palestine was replacing Hebrew by Aramaic

in its daily speech, the Jewish community in Egypt was adopting Greek as its vernacular. Alexandria, which was founded by Alexander the Great towards the end of the 4th cent. B.C.E., became the seat of a considerable Jewish population. In time the Jewish population felt the need of a version of the Scriptures in the Greek tongue. It is possible that, as in the case of the Targums, the first translations were oral. The first written translation was that of the books of the Pentateuch (about 300 B.C.E.). The Prophets and the Writings, and several books of the Apocrypha, were translated during the next two centuries. The whole is known as the Septuagint.

When Christianity began to expand in the latter part of the 1st cent. C.E., it accepted the Septuagint as its own Bible translation and gave it the status of an inspired version. Greek was so widespread in the Roman empire of that period that in many countries, even in Italy, the Greek version was sufficient. Eventually, however, with the further spread of the Christian faith, new versions were needed. A Latin daughter translation of the Septuagint, the Itala or Vetus Latina, was made as early as the 4th cent., probably in Northern Africa; however, some scholars are of the opinion that it may have come from Antioch, in Syria. It is possible that the Itala represents a fusion of various Latin versions made in different places, since the fragments that have survived contain variant readings.

Translations of the Septuagint into Egyptian dialects began before the close of the 2nd cent. C.E. There are three of these: in the Bohairic (Lower Egyptian), the Sahidic (Upper Egyptian) and the Middle Egyptian dialects. About the 4th cent. a translation was made into Ethiopic (Ge'ez); an Arabic version of some of the Prophetical Books and the poetical portions of the Bible was made from the Septuagint somewhat later. In the 7th cent. Bishop Paul of Tella rendered the Septuagint into Syriac, and after his time other Syriac renditions were made for the Nestorian and Jacobite sects, as well as by independent workers.

The first European translation of the Septuagint was the Gothic version made by Ulfilas (Wulfila) about the year 450. Ulfilas translated the entire Bible with the exception of the books of *Samuel* and *Kings,* which he omitted lest the records of wars and conquest encourage the warlike tendency of the Goths. With a somewhat similar consideration of national temper, Mesrop (354-441) and his associates began their translation of the Septuagint into Armenian with *Proverbs,* the book most likely to interest their compatriots. The Armenian translation was probably not completed for many years. The same Mesrop is said to have made a translation into the language of the Georgians, in the Caucasus; this, however, is only a tradition. A Slavonic version of the Septuagint was made in the 9th cent. by the brothers Cyril and Methodius. This version is not the same as the extant Slavonic version. All manuscripts of the earlier text perished in the Tatar invasion of the 13th cent.; but fragments of the rendition were preserved by tradition and incorporated into the later Slavonic version.

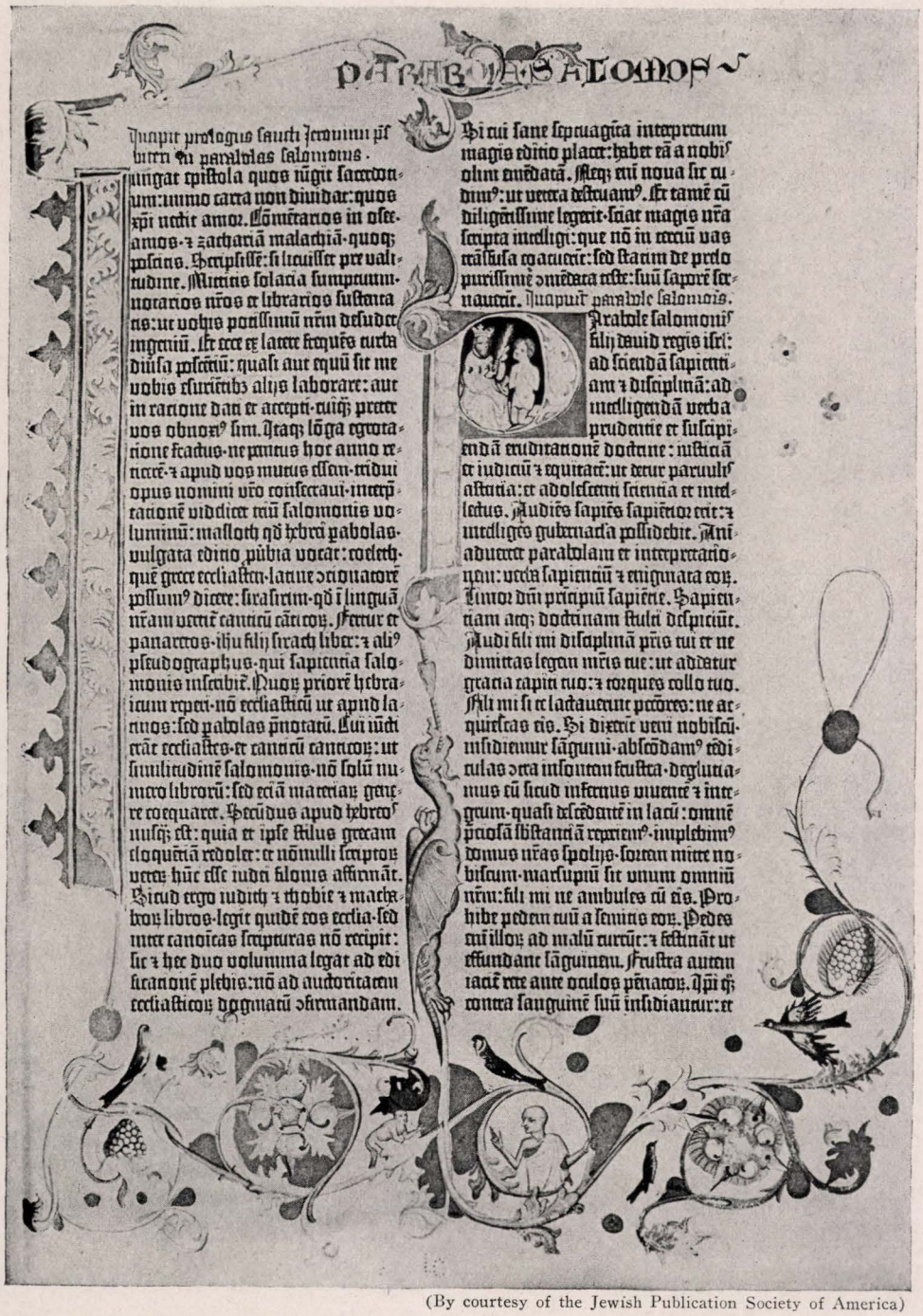
c. The Peshitta. The Peshitta is the Syriac translation from the Hebrew. There are many legends about the origin of this version. Some even trace it back to the time of King Solomon, and assert that it was made at the request of Hiram of Tyre; another account places it just after the destruction of Samaria (722 B.C.E.) and holds that it was made to instruct the new settlers in the religion of the Israelites. Christian tradition places the Peshitta in the 1st cent. C.E. and ascribes it to the apostle Addai. However, Theodore of Mopsuestia (d. 428) admitted that nothing at all was known about its origin, and modern scholars have been unable to clear up the obscurity. Opinions are divided as to the place of its origin, some favoring Antioch, others, Edessa.

d. The Later Greek Versions. In the 2nd cent. there arose a new impetus toward rendering the Bible into Greek, and three new translations were made: those of Aquila, Symmachus and Theodotion. Since Aquila was a proselyte from Christianity to Judaism, it is possible that his translation was intended to replace the Septuagint, which had by this time become the accepted version among the Christians. It is equally likely, however, that his motive was to give a rendering which would contain the latest findings of the new rabbinic exegesis developed by Akiba, and to give a literal, rather than a free translation of the Hebrew text. Symmachus, who was either a Jew or a Jewish Christian, apparently recast the work of Aquila, making a number of stylistic changes; Theodotion, another proselyte, made a free revision of the entire Septuagint, making additions and omissions in order more closely to follow the Hebrew text that was current in his own time.

None of these translations has survived in its entirety, with the exception of Theodotion's version of *Daniel,* which actually replaced that of the Septuagint. However, as a result of efforts at improving the Septuagint text on the basis of the three later versions, and as a result of carelessness by scribes in copying marginal notes, a number of minute fragments of Aquila, Symmachus and Theodotion were absorbed into the text of the Septuagint as it was transmitted in the 3rd to 7th centuries. In addition, some variants in the manuscript point to a derivation from a Greek version probably earlier than the Christian Era, and developed in Palestine.

e. The Vulgate. Toward the end of the 4th cent. the church father Jerome (329-420) came to the conclusion that the Itala, or Latin version made from the Septuagint, differed too greatly from the Hebrew Bible. He therefore, after having studied Hebrew with Jewish teachers, made an entirely new Latin version of the Bible—the Vulgate—direct from the Hebrew text. The old Itala version nevertheless continued in use, and in course of time many of its readings crept into the text of Jerome's translation, so that the official Vulgate, which was adopted as the standard Latin version of the Catholic Church at the end of the 16th cent., is for the most part the work of Jerome, but contains some Itala readings. Jerome did not translate the Apocryphal books *Wisdom of Solomon, Ben Sira, Baruch* and the two books of *Maccabees,* so that this part of the Latin Bible is still in the Itala version.

III. Medieval Bible Translations. Comparatively few Bible translations were made from the 5th through the 13th centuries. The Christian Church held that the Bible was to be read only in the three languages in which the inscription on the cross of Jesus had been



(By courtesy of the Jewish Publication Society of America)

THE GUTENBERG BIBLE (VULGATE) OF 1456

written: Greek, Latin and Hebrew (*Luke* 23:38). The Jews, for their part, were mainly engrossed in the study of the Talmud, and it was not until the rise of Karaism (about 800) refocussed the attention of Jewish scholarship on Bible study, that they felt the need of new Bible translations.

The first language into which such a translation was made was Arabic, which had spread over western Asia with the triumphs of Islam in the 7th cent. and after, and which had become the vernacular of the Jewry of that region. Saadia (892-942) made a translation of the entire Bible into Arabic, the *Tafsir*. Only portions of it have been preserved. In addition, there were other Arabic translations by Jews, including one of the Pentateuch by an African Jew in the 13th cent. Renditions of the other books into Arabic are of unknown date and authorship. The Karaites had two Arabic translations of their own, one by Jefet ben Ali Halevi (second half of the 10th cent.) and the other by Joshua ben Ari (11th cent.); similarly the Samaritans made an Arabic translation of their own Hebrew Pentateuch, ascribed to Abu Said (13th cent.).

The question as to whether the Jews of the Middle Ages made translations of the Bible into the Romance languages, Italian, French and Spanish, is not fully settled. As early as the 6th cent. the rescript of Justinian (553) mentions a Bible translation in the vernacular. In course of time series of notes in Italian to the Hebrew Bible, giving renditions of individual words, grew to sufficient proportions to warrant being collected in a definite translation. In the 13th cent. the rabbis at Rome decided to make use of such an Italian translation in the liturgy as well as of the Targum, and manuscripts of the 15th cent. contain translations of parts of the Hebrew Bible. In France and in Spain there seem to have been no actual translations, but in this period there arose glossaries of difficult words in the Hebrew, written in French, Provençal, Catalan and Spanish. The Spanish translation made by Moses Arragel in 1422, as well as other early versions in European languages, is discussed in section VI.

A Persian translation of the Bible was made by a Jew of that country about the year 1400; of this only two and a half books have survived. The first complete translation into Persian is that of Rabbi Jacob Tawus, in the 16th cent.

IV. The Polyglot Bibles. The Renaissance of the 15th and 16th centuries stimulated scholars to study Hebrew and to compare different Bible texts with the original. To give students a convenient reference Bible, printers began to produce polyglot Bibles which are editions of the Scriptures, containing the original Hebrew and various translations arranged in parallel columns. The four most important polyglot Bibles are:

a. The Complutensian Polyglot, published in Spain between 1513 and 1517, on the initiative of Cardinal Ximenes. In this polyglot are printed, in addition to the Hebrew, the Septuagint, the Vulgate, and the Targum Onkelos with a Latin translation by the Marrano Alfonso of Zamora.

b. The Antwerp Polyglot, also known as the Biblia Regia because the cost of its printing was defrayed by King Philip II of Spain, published by Arias Montanus between 1569 and 1572. Besides the texts contained in the Complutensian Polyglot, it includes the Targum to the entire Bible.

c. The Paris Polyglot, published at the expense of Michael le Jay, from 1629 to 1645. In addition to the versions contained in the other polyglots, it contains the Samaritan Pentateuch, the Peshitta and an Arabic translation, as well as a Latin translation of all the versions.

d. The London Polyglot, published from 1654 to 1657, edited by Brian Walton. This is the largest and most complete of all the polyglots, since it contains, in addition to the Hebrew Bible and the Samaritan Pentateuch, all the Targums, the Samaritan Aramaic translation, the Septuagint, the Itala, the Vulgate, the Peshitta, an Arabic version of which the Pentateuch is from Saadia's *Tafsir,* and Ethiopic and Persian translations.

V. The Influence of the Reformation. The 16th cent. witnessed a growing dissatisfaction with the official church versions of the Bible. Jewish scholars were pointing out the defects in the Vulgate, and Catholics were urging the pope to permit a new version direct from the Hebrew. As a result of this agitation, there followed a number of new Latin translations, the first being that of Sebastian Münster (1534-35). These, however, were in the language of the learned, and intended only for the learned; they failed to reach the great masses of the people.

A more definite impetus toward Bible translation emerged with the Reformation inaugurated by Martin Luther. Luther, who sought to overthrow the authority of the Catholic priesthood, based his movement on the counter-authority of the Bible itself. Accordingly, one of his first measures was to render the Bible into the language of the people, so that they could read it and learn religion directly from it. His translation into German (1523-34) was the starting point for a whole series of translations in nearly all the languages of Central and Western Europe. At first these were made from Luther's German version, but soon the Hebrew text itself became the basis for new, widely circulated Bibles in the vernacular. As a rule *Psalms* was the first to be translated, as the use of the psalms became a characteristic feature of Protestant public and private worship.

VI. Bible Translations in Modern Languages.
a. Czech. It is possible that translations of the Bible were made into Czech as early as the 10th or 11th cent., since many such translations were in circulation among the Slavs in that period. No authentic manuscripts, however, have been preserved. Two early translations of *Psalms* were made in the 14th cent., known as the Wittenberg and Clementine Psalters. Several of the prophetic books were also rendered into Czech. It was not until the 15th century, under the influence of the Hussite movement, that the entire Bible was translated (1488); this is the first printed translation of the Bible into a modern language. A more literary work was the Kralitz Bible (1579-93), produced under the editorship of Jan Blagoslaw, in which the Old Testament was directly translated from the Hebrew. After the Protestant movement in Bohemia was crushed in 1620, the victorious Austrian Catholics made every effort to destroy Czech literature, and thousands of copies of the book were burned. Yet even the Catholics felt the need of a Bible in Czech, and this led to the compilation of a new version, the Wenzel Bible (1677-1715). Three-quarters of a century later, under the auspices of Empress Maria Theresa of Austria, a new and splendid Catholic translation was made by Durich and Prochaska (1778; revised ed., 1804). In 1808 the Kralitz Bible was reissued by Palkovich, and has since then been circulated by Protestant Bible societies.

b. Dutch. There are a number of Dutch manuscript translations of portions of the Bible from about the 14th and 15th centuries. They all derive from a version made about 1300 from the Latin by a Fleming, who expressed the opinion that it was well for the ordinary people to have the benefit of the reading of the Scriptures, whose mysteries had been kept too long from them by the clergy. The first edition of the Old Testament, with *Psalms* omitted, was printed at Delft in 1477. Luther's German version was translated into



Board of editors of the Bible translation in English prepared (in 1917) for the Jewish Publication Society of America: (from left to right) Joseph Jacobs, Solomon Schechter, Max L. Margolis, Cyrus Adler, David Philipson, Kaufmann Kohler, and Samuel Schulman

Dutch almost as early as it was available, his early rendering being made in 1522. The first complete translation from the Hebrew appeared in 1525, being based in part on Luther and in part on the Delft Bible; the Catholics, in turn, issued a translation of their own in 1548, by Nicholas van Winghe, which was several times revised and was used as late as the 19th cent. However, at the same time, many of the Protestant sects in the Netherlands produced versions of their own, which were finally replaced in 1637 by the Staatenbibel, prepared under the direction of the government. Among the more recent translations are those of Van der Schur and Van Rhijn (1732), of Van Hamesfeld, from the Hebrew original (1802-3), and of Van der Palm (1825).

The early Jews in the Netherlands did not feel the need of a Dutch Bible translation of their own, since they made use of Spanish or Yiddish versions. However, Joseph Athias published an edition of the Psalms (1666) with a Dutch translation, made by Johann Leusden. It was not until the 19th cent. that the greater part of the Hebrew Bible was rendered into Dutch by Samuel J. Mulder (1826-38). Later translations of parts of the Bible were made by the brothers Polak (1844), G. A. Parsen, and A. S. Onderwijzer (1901).

c. English. 1. *In England.* There are a number of early translations from the Vulgate into Anglo-Saxon and Anglo-Norman, notably the partial translation of Aelfric (955-1020) in the former tongue, and the West Midland Psalter (1340-50) in the latter. The first translation in English itself was accomplished under the direction of John Wyclif (Wycliffe), the founder of the Lollard movement, and it expressed not only the desire to be free from the domination of the Catholic church, but also the new spirit of English nationalism that was rising in the 15th cent. By whom and just when the work was begun is uncertain, but it was finished in 1388 by John Purwey. This translation, like the early ones, was made from the Vulgate. Though denounced by the church councils and officially suppressed, it continued in circulation until it was partly replaced by the new Protestant translation of William Tindale or Tyndale (the Pentateuch and *Jonah;* Marburg, 1530-34). Though Tindale followed chiefly the Vulgate and Luther, he is known to have been acquainted with the Hebrew text, and it is probable that many of his renderings were made directly from the original.

When Henry VIII broke with the pope and established the Church of England in 1531, the ban on English Bibles was lifted, and new translations proceeded under the encouragement or the direction of the government itself. In 1535 Miles Coverdale issued the first complete translation into English, made from the Vulgate and Dutch versions. In 1537 a Bible was published by Thomas Matthew, based chiefly on Tindale's published works and his other translations which were still in manuscript. This was followed by the translations known, respectively, as the Great Bible

(1539), which claims to have been rendered directly from the Hebrew, the Genevan Bible (1560), also known as the Breeches Bible because of its use of the word in its translation of *Gen.* 3:7, and the Bishops' Bible (1568), undertaken as a revision of the Great Bible in the reign of Elizabeth. The first Catholic English Bible, a translation of the Vulgate, was issued at Douai (1609-10).

The so-called Authorised Version, better known as the King James Version, was planned at a conference convoked by James I to produce a Bible translation which would reconcile all the different sects. A group of about fifty learned men, drawn from both the ritualist and the puritan parties in the church, began the work in 1607. The completed Bible, issued in 1611, became the standard English version. It went through numerous editions, including printings at Edinburgh (1633), in Ireland (1714) and in America (1752). For more than two centuries it was issued and reissued, but gradually the growing obsolescence of its language as well as the insistence of scholars upon the incorporation of the results of more recent Bible study, led to the inauguration of a revision. American divines were invited to participate in the work begun by the English scholars in 1870. It was finally published in 1885, and is known as the Revised Version of the King James Bible.

English Jews were slow to produce Bible translations of their own. For the most part they were content to use the King James or the Revised Version. As early as 1787, however, David Levi had made a rendering of the Pentateuch. In 1841 D. A. de Sola, together with Morris Raphall and J. L. Lindenthal, issued *Genesis* as the first of a projected series of English translations; but no other volume followed. In general, however, the tendency has been to make modifications of the Authorised Version or to supplement it by such commentaries as the *Appendix to the Revised Version* (London, 1896) issued by the Jewish Religious Education Board of England. Claude G. Montefiore's *Bible for Home Reading* (London, 1896) is essentially a revision and rearrangement of the Revised Version.

2. *In the United States.* In the United States the Protestants for years accepted the King James and Revised versions as standard. However, the American scholars who had joined in the work of the revision of 1885, feeling that certain other renderings of the original would be preferable to American readers, at first issued lists of their own variant readings, and then, in 1901, a new edition of the Bible which embodied them. This is known as the American Revised Version. More recently, James Moffatt has made a new translation (1922), which endeavors to give a more idiomatic English rendering, and Richard J. Goodspeed a similar *The American Version.*

Even before the American Revised Edition had appeared, however, the Jews of the United States had an English Bible of their own, made by Isaac Leeser in 1853. Though it had embodied the traditional Jewish views, the Leeser Bible was deemed inadequate, and as early as 1892 the Jewish Publication Society of America began plans for a new translation. A number of scholars were invited to translate the individual books, but the plan proved impracticable, and only *Psalms* (1903), by Kaufmann Kohler, was issued. A new attempt was made in 1908 through the cooperation of the Central Conference of American Rabbis and the Jewish Publication Society of America. Cyrus Adler, Solomon Schechter and Joseph Jacobs represented the Society; Kaufmann Kohler, David Philipson and Samuel Schulman represented the Conference. Adler was chairman and Max L. Margolis was secretary and editor-in-chief. The new translation was published by the Society in 1917, and since then has been the standard English Bible for American Jewry. It is from this version that all the Bible quotations in this encyclopedia are taken.

d. French. The earliest French translation known (about 1100) is that of *Psalms* from the Vulgate. In the 12th cent. renditions were made of *Samuel* and *Kings.* The Waldenses of the same period circulated parts of the Bible in French. These translations were lost as the result of the Waldensian persecutions; they are, however, mentioned in a bull issued against them by Pope Innocent III in 1199. About 1230 a complete translation from the Vulgate was made at the command of Louis IX. In the 13th cent. Guyart des Moulins issued a "historical Bible," later enlarged and printed in 1487 at Paris. Other translations, rather revisions than new works, were made in the 14th cent. A Catholic Bible was issued by Le Fèvre d'Étaples in 1528, and a Protestant Bible by Olivetan in 1535, the first French Bible that makes use, if only partial use, of the Hebrew original. This work was reissued in frequent revisions (1588, 1724, 1744, 1802-5, 1822, 1844). In 1555 Castalion published a version direct from the Hebrew, and the Jansenists had a version of their own, the Port Royal Bible of De Sacy (1672-95). Until the 19th cent. there appeared only Catholic translations from the Vulgate; among the more recent translations from the Hebrew are those of Reuss (1874-81), the French Bible society (1885) and Ledrain (1886-96).

The first French translation by a Jew is that of Samuel Cahen (published 1833-46). This was followed by translations of *Psalms* by Créhange (1858) and Mosse (1879) and of the Pentateuch by Vogue (1860) and Weil (1891). A new translation was undertaken by Chief Rabbi Zadoc Kahn and his associates, and this, together with a children's Bible, was issued between 1899 and 1906.

e. German. The earliest German translation of the Old Testament was made by Notker Labeo (d. 1022), a monk of St. Gallen, and consisted of *Job* and *Psalms.* A little later Abbot Williram of Ebersberg, Bavaria (d. 1085), made a German version of *Song of Songs.* This was followed by a series of translations of various parts of the Bible, mostly during the 14th cent. and after, so that Walther (*Die deutsche Bibelübersetzung des Mittelalters,* 1889-92) was able to enumerate more than 200 manuscripts and eighteen printed editions (fourteen in High German and four in Low German) of German translations made by about thirty different translators before the time of Martin Luther. All these were German renderings of the Vulgate.

Luther was the first, however, to make a transla-

איכה

LAMENTATIONS

א 1 How doth the city sit solitary,
That was full of people!
How is she become as a widow!
She that was great among the nations,
And princess among the provinces,
How is she become tributary!
ב 2She weepeth sore in the night,
And her tears are on her cheeks;
She hath none to comfort her
Among all her lovers;
All her friends have dealt treacherously with her,
They are become her enemies.
ג 3Judah is gone into exile because of affliction,
And because of great servitude;
She dwelleth among the nations,
She findeth no rest;
All her pursuers overtook her
Within the straits.
ד 4The ways of Zion do mourn,
Because none come to the solemn assembly;
All her gates are desolate,
Her priests sigh;
Her virgins are afflicted,
And she herself is in bitterness.
ה 5Her adversaries are become the head,
Her enemies are at ease;
For the LORD hath afflicted her
For the multitude of her transgressions;
Her young children are gone into captivity
Before the adversary.
ו 6And gone is from the daughter of Zion
All her splendour;
Her princes are become like harts
That find no pasture,
And they are gone without strength
Before the pursuer.

ז 7Jerusalem remembereth
In the days of her affliction and of her anguish
All her treasures that she had
From the days of old;
Now that her people fall by the hand of the adversary,
And none doth help her,
The adversaries have seen her,
They have mocked at her desolations.
ח 8Jerusalem hath grievously sinned,
Therefore she is become as one unclean;
All that honoured her despise her,
Because they have seen her nakedness;
She herself also sigheth,
And turneth backward.
ט 9Her filthiness was in her skirts,
She was not mindful of her end;
Therefore is she come down wonderfully,
She hath no comforter.
'Behold, O LORD, my affliction,
For the enemy hath magnified himself.'
י 10The adversary hath spread out his hand
Upon all her treasures;
For she hath seen that the heathen
Are entered into her sanctuary,

Concerning whom Thou didst command
That they should not enter into Thy congregation.
כ 11All her people sigh,
They seek bread;
They have given their pleasant things for food
To refresh the soul.
'See, O LORD, and behold,
How abject I am become.'

ל 12'Let it not come unto you, all ye that pass by!
Behold, and see
If there be any pain like unto my pain,
Which is done unto me,
Wherewith the LORD hath afflicted me
In the day of His fierce anger.
מ 13From on high hath He sent fire
Into my bones, and it prevaileth against them;
He hath spread a net for my feet,
He hath turned me back;
He hath made me desolate
And faint all the day.
נ 14The yoke of my transgressions is impressed by His hand;
They are knit together,
They are come up upon my neck;
He hath made my strength to fail;
The Lord hath delivered me into their hands,
Against whom I am not able to stand.
ס 15The Lord hath set at nought
All my mighty men in the midst of me;
He hath called a solemn assembly against me
To crush my young men;
The Lord hath trodden as in a winepress
The virgin daughter of Judah.'

ע 16'For these things I weep;
Mine eye, mine eye runneth down with water;
Because the comforter is far from me,
Even he that should refresh my soul;
My children are desolate,
Because the enemy hath prevailed.'
פ 17Zion spreadeth forth her hands;
There is none to comfort her;
The LORD hath commanded concerning Jacob,
That they that are round about him should be his adversaries;
Jerusalem is among them
As one unclean.

צ 18'The LORD is righteous;
For I have rebelled against His word;
Hear, I pray you, all ye peoples,
And behold my pain:
My virgins and my young men
Are gone into captivity.
ק 19I called for my lovers,
But they deceived me;
My priests and mine elders
Perished in the city,
While they sought them food
To refresh their souls.
ר 20Behold, O LORD, for I am in distress,
Mine inwards burn;
My heart is turned within me,
For I have grievously rebelled.
Abroad the sword bereaveth,
At home there is the like of death.
ש 21They have heard that I sigh,
There is none to comfort me;
All mine enemies have heard of my trouble, and are glad,
For Thou hast done it;
Thou wilt bring the day that Thou hast proclaimed,
And they shall be like unto me

Two pages from the Bible used in American synagogues, published by the Jewish Publication Society

tion from the original into German. He had great difficulties with Hebrew, and in order to understand it made use of the Septuagint, the Vulgate, and the commentary of Nicholas de Lyra, which had embodied the Biblical exegesis of the great Jewish Bible commentator, Rashi. He is even said to have had a butcher kill sheep for him and give him the German terms for the parts and organs, in order that he might know just how to render the laws about slaughtering in *Leviticus*. Luther's version of the Pentateuch was finished in 1523, of the Earlier Prophets and Hagiographa in 1524, and of the Later Prophets in 1532. The Hebrew text which he used, now in the National Library at Berlin, was from a copy of the Brescia edition (1494). Luther's translation was epochmaking, not merely for the Protestant movement, but also as the beginning of modern German literature.

While Luther's Bible remained the standard German translation, it had to be frequently revised to keep pace with the changes in the German language. Luther himself made frequent corrections in the work as it passed through eleven editions between 1534, when it was first published, and 1545, the year before his death. The chief of the later revisions were the following: the Einheitsbibel (1581), the Stader Bible (1695), the Canstein Bible (1712), the Probebibel (1883) and two official church revisions in 1892 and 1912. Luther's Bible was also the pattern for the other translations, such as: the Zurich Bible of 1530; the Catholic Mayence Bible, translated by Dietenberger (1534) and revised by Ulenberg (1630); the first Catholic Bible translated directly from the Hebrew, by Brentano and others (beginning 1797); the Bible translation of Allioli (1830 on). Among the more independent translations are that of Piscator (1602), the Wertheim Bible (1735), and those made by De Wette (1809-14) and Bunsen (1858-69). The chief 20th cent. translations are those of Schlögl (1920), Feldmann and Herkenne (1923 on) and Riessler (1924 on).

The Jews of Germany had made use of Judeo-German (Yiddish) translations (described later in section n.) up to the end of the 18th cent. Moses Mendelssohn, however, about 1777, had made a translation of the Pentateuch in High German, but in Hebrew characters, for the use of his own children. At the suggestion of Solomon Dubno, he decided to publish it and to translate the remaining books with the aid of a number of his associates. The Pentateuch was first published in 1780-83. By 1809 all the other books had been rendered into German by Mendelssohn and his co-workers, who included Dubno, Hartwig Wessely, David Friedländer, Herz Homburg and Aron Jaroslaw. Though the work was fiercely attacked and even put under the ban by the more Orthodox rabbis, it won general acceptance among German Jews, and proved to be as epochmaking as the translation of Luther, since it not only was the beginning of the movement to return to the Bible but also of the modernization of Jewish life.

Numerous other German Bible translations by Jews followed that of Mendelssohn and his school, as various individuals tried to improve the first translation. The most important of these were: Joseph Johlson's partial translation (1827-36); the Zunz Bible, chiefly the work of Arnheim, Fürst, and Sachs (1838); the translation of Salomon Herxheimer (1841-48); the popular family Bible of Jakob Auerbach (1858); the translation of Ludwig Philippson (1841); the elaborately illustrated *Pracht Bibel* of Julius Fürst (1874). In the 20th cent. Simon Bernfeld made an entirely new translation of the entire Bible (1902). Lazarus Goldschmidt made a new version of the Pentateuch and Prophets (1921-23), and Martin Buber and Franz Rosenzweig a German rendering of the Pentateuch (1926 on).

f. Greek. Greek-speaking Christians were able to use the Septuagint. It was not until the 16th cent., therefore, that any attempt was made to translate the Bible into modern Greek. In 1543 Agapiou, a Cretan monk, made what was virtually a revision of the Septuagint to *Psalms;* four years later a Jewish translation into Greek, in Hebrew characters, was printed. This was, however, not the first Jewish translation, if the version contained in the Graecus Venetus manuscript, and containing the Pentateuch, *Ruth, Proverbs, Ecclesiastes, Song of Songs, Lamentations* and *Daniel,* is, as most scholars believe, the product of an anonymous Jewish translator of the 14th cent. A feature of this particular translation is the rendering of the Aramaic of the Bible into the Doric dialect. In 1576 Moses ben Elijah Phobian published a modern Greek translation of *Job.* Some later translations were made by Christian scholars, notably that for the British and Foreign Bible Society with the aid of two learned Greeks, Bambas and Tipaldo (1836), but these were later banned by the church and the government in favor of the Septuagint.

g. Hungarian. Although fragmentary Bible translations in the Hungarian by Christians appeared as early as 1536, they were of no special significance from a literary standpoint. The first complete rendition was made by Gáspár Károlyi (1590), and has since been distributed by the British and Foreign Bible Society. Numerous translations of *Psalms* appeared in the 16th cent., the most notable renderings being those of Bálint Balassa, András Batizi, Orbán Battyányi, István Barát, Miklós Fazekas, Mihály Vörösmarthy and Albert Molnár de Szenc. György Csipkés had been commissioned by Mihály Apafi, the last Lutheran ruler of Transylvania, to make a translation; but this version was confiscated and burned by the Catholics, who later received their first Bible translation from the pen of György Káldi (1626). The Sabbatarian movement of the 16th cent. also inspired translations.

The outstanding translator of the 18th cent. was György Bessenyei. In the 19th, the converted Jew Mór Ballagi made a striking rendition of the Pentateuch (1840), and Béla Tárkányi revised the translation by Káldi (1865). During the latter part of the 19th cent. linguistic revisions were made in the Károlyi translation, which edition (Sziládi-Radácsi) is still current (1940). The first Lutheran Hungarian translator, Sámuel Kámori, also issued a complete Magyar Bible (1870-78).

The most notable of the Jewish translators in Hungarian are József Mannheim (1868) and Mór Stern (1888); while individual sections of the Bible have

been rendered by Ármin Perles, Emil Makai, Simon Hevesi, Béla Vajda, Arnold Kiss, Arnold Szegö, Gyula Szigeti, Attila Gerö, Endre Neményi and Béla Bernstein. A translation made under the supervision of Immanuel Löw forms the basis of the four-volume edition issued by the Jewish Literary Society of Hungary (1898-1907), which was edited mainly by Bacher, Bánóczi and Krauss.

h. Italian. Translations of parts of the Bible from the Latin of the Vulgate into the Italian vernacular probably date back as early as the 13th cent., but it was not until the 14th that a complete version of the Jewish Scriptures was achieved. The names of the translators as given are Cavalca and John of Tavelli, as well as several others, but this ascription is doubtful. The Protestant movement in Italy produced the translation of Brucioli (1532), which claims to have been made from the original Hebrew. A little later another Protestant, Diodati, made a version from the Hebrew (1607). Since Pope Pius IV prohibited Italian versions of the Bible in 1564, and the ban was not lifted until 1757 by Benedict XIV, there were no Catholic Italian versions until the 18th cent.; the chief of these is by Archbishop Martini of Florence (1776).

Jewish Italian versions assigned to the 13th cent. were supplemented by numerous other renderings in manuscripts during the 15th. In the following centuries translations of individual books were made by David de Pomis (1571) and Hezekiah Rieti (1617). In the 19th cent. additional translations were made, such as the Pentateuch by Isaac Samuel Reggio (1831), *Psalms* by Lelio della Torre (1845), the greater part of the Bible by Samuel David Luzzatto (1853-67) and the remaining books by his disciples (1866-75), and of individual books by Castelli (1866-97).

i. Polish. The earliest renderings into Polish are the Florian Psalter, also called the Psalter of Queen Margaret, which comes from the 14th cent., and the Bible of Queen Sophia, presumably written in 1455, though sometimes considered to be a century older. A new Catholic translation was made in 1561, the Old Cracow Bible, while the Protestant movement in Poland in the same century produced the version of 1563, the famous translation of Simon Budny (1572) and the Socinian translation (1577). Jakob Wujek later made a splendid Catholic Polish translation (1599), based on the Vulgate, and another Protestant translation was issued at Danzig (1632). The only Jewish translation of Bible books into Polish is the *Genesis* and *Exodus* of Daniel Neufeld (1863).

j. Russian. The Russian translations go back to the Slavonic versions, which were used by Russians and Bulgarians alike. The earlier translation of Cyril and Methodius (9th cent.) disappeared with the Tatar invasions of the 13th cent., and it was not until about 1500 that a new version was begun. The Judaizing sects of this period are known to have had a complete Bible translation of their own, which, however, is lost. Archbishop Gennady of Novgorod, about the same time, was preparing a complete Slavonic version, and Metropolitan Makary of Moscow edited another complete translation in the 16th cent. The first printed Bible in Slavonic was the Ostrog Bible (1581), based on these 15th and 16th cent. versions.

In the 17th cent. the beginnings of translations into Russian itself were made. Avramy Firsow translated *Psalms* (1653); a complete revision of the Slavonic text used by the Greek Catholic Church was ordered by Peter the Great in 1712, but was not completed until 1751. This, known as the Bible of Elizabeth (the reigning czarina), in its edition of 1756, was the Bible in general use in Russia down to the 20th cent.

A new impetus toward Bible translation was given by the formation of the Russian Bible Society in 1813. A translation of the Old Testament was begun in 1822, but Alexander I, who previously favored the work, reversed his attitude, and it was discontinued. Demands for Bibles in Russian, however, still persisted, as a result of which translations from the Hebrew were made by Pavski and Makarius, about 1850. The Holy Synod in 1858 decided to grant permission for an official translation; begun that same year, it was completed in 1875. A translation made from the Hebrew, in the latter year, for the British and Foreign Bible Society was banished from circulation by the government.

There is no complete Russian translation of the Bible by a Jew, but individual books have issued as follows: the Pentateuch, by Leon Mandelstamm (1862), Herstein and Judah Loeb Gordon (1875) and Joshua Steinberg (1899); *Psalms,* by Mandelstamm (1872), Pumpiansky (1871) and Cylkow (1883); *Joshua, Judges* and *Isaiah,* by Steinberg (1906); *Esther* (1889).

k. Scandinavian Languages. 1. *Danish.* A 15th cent. Danish translation of most of the historical books was made from the Vulgate. The first complete translation, however, comes from the period of the Reformation, when Hans Tausen is said to have done the entire Old Testament from the original, although only the Pentateuch was printed (1535). The first complete published Bible, the work of C. Pedersen, appeared in 1550, and played an important role in the development of Danish language and literature. This, however, was derived from Luther's Bible, so Bishop Resen of Zealand made a version from the Hebrew (1607), which was revised by Bishop Hans Svane (1647), and, with linguistic revisions, has remained the standard version. Jews have made translations of parts of the Bible, namely: Rabbi A. A. Wolff, the Pentateuch (1891) and the Haftarahs (1894); Rabbi Friediger, *Esther* (1924).

2. *Icelandic.* The earliest complete translation is that of Bishop Gudbrand Torlaksson (1585). This has continued as the official version, with successive revisions by S. Egilsson and his colleagues (1841), by Haraldur Nielsson (1908) and by Nielsson and his colleagues (1912).

3. *Norwegian.* The Norwegian language is so close to Danish and Swedish that for centuries the Norwegians read their Bible in the Danish and Swedish versions. It was not until the latter part of the 19th cent., with the growing movement for independence, that a Norwegian translation emerged. This was completed for the Norwegian Bible society (1891) by a group of scholars, including the converted Jew, Charles Paul Caspari, who had previously made a Norwegian version of *Psalms* (1851).

4. *Swedish.* There are references to a Swedish Bible translation made for St. Bridget in the 14th cent., but this probably was little more than the Pentateuch. In the 15th cent. Nils Ragnvaldson translated *Joshua* and *Judges,* and Budde *Esther* and *Ruth.* After the Reformation translations were made from Luther's Bible, notably that of Laurence Petri and others (1534). A revision was entrusted to Bishop Benzel by Charles XII (1703). None other was undertaken until the 20th cent., when Tegner and other scholars prepared a new official version (1917).

l. Serbo-Croatian. The peoples in the area approximately that of the present Yugoslavia originally used the Slavonic version of Cyril and Methodius, made from the Septuagint in the 9th cent. In the 14th cent. portions of the Bible were translated into Croatian from the Vulgate, and in the 16th cent. a translation of the entire Bible was made by Protestants. This was followed by others from the Vulgate by Bartol Kasic (1625-33) of Dalmatia into his own dialect, and by Matja Petar Katancic into Slavonic (1820). The best-known translation is that of Duro Dancic (1825-82), made on the basis of Luther's Bible (1871) and afterwards circulated by the British and Foreign Bible Society. In addition, there are Bible translations in Serbo-Croatian dialects, both printed and in manuscript, and several modern translations of individual books of the Bible.

No portion of the Bible has been so frequently translated and paraphrased into Serbo-Croatian as was *Psalms.* As early as the 15th cent. such a translation was made in Dubrovnik. Since, there have been such renderings as those of Luka Bracanin-Pallairccini (1578), Sime Budinic (1582), the classic paraphrases of Divo Franjin Gundulic (1588-1638) and Ignjat Dorctic (1675-1737), that of Andrija Vitaljic in the 17th cent. and the paraphrase in the form of Yugoslavian folk-songs by O. Utjesenovic-Ostrozinski (1814-99). The most recent Serbo-Croatian translation, based on the Hebrew original and the Vulgate, was made by Petar Vlasic (1923-25).

m. Spanish. The early Spanish translations are of interest as evidencing considerable cooperation of Jews and Christians, as well as dependence upon the Hebrew original. Translations must have appeared as early as the 13th cent., since their circulation was interdicted by John I of Aragon (1233). Alfonso the Wise (1252-84), however, encouraged Bible translating, and in his time there arose either a translation or a paraphrase of the Bible into Spanish. An early Castilian version, preserved in a manuscript in the Escurial Library in Madrid, was made about 1250 by a Herman the German, who also translated the works of Aristotle. A 15th cent. revision, which not only follows the order of the Hebrew books but even divides them into the Parashahs, is believed to have been the work of the convert, Juan Alfonso de Buena.

A still more interesting version was that made by Moses Arragel in 1422 for Don Luis de Guzman, master of the Order of Calatrava. This formed the basis for the later elaborate Ferrara Bible (1553), which was edited by Abraham Usque, and published at the expense of Yom Tob Athias. This work was intended for both Jews and Christians; sufficient thought was taken of religious differences to have some of the copies, intended for Christians, render the disputed word *'almah* in *Isa.* 7:14 by "virgin," and in others, intended for Jews, as "young woman" or as *la alma.* The Ferrara Bible became the basis for later Ladino versions.

With the general prohibition of the reading of the Bible in Spanish, which lasted from about 1600 until 1782, it was not till the end of the 18th cent. that new translations by Christians were made (mainly of the Hagiographa), the two most important being the work of Philip Scio (1791-93) and of Felix Torres y Amat (1823-25). Later Spanish translations by Jews, all Sephardim who lived outside of Spain but still spoke Spanish, include those of David Ibn Attar Melo (1611), Manasseh ben Israel (1627), Ephraim Bueno and Jonah Abravanel (1650), and Jacob Judah Leon Templo (1671), all of Holland.

n. Yiddish. As in the case of the Targums, Yiddish versions of the Bible began as collections of glosses made in the commentaries to the Bible. Nine such collections have survived in manuscript, ranging from the 13th to the 15th centuries. Prose translations of the books of the Bible, intended primarily for the use of women, began to appear in the 14th cent. The oldest of these extant is part of Codex Karlsruhe 8, and contains a translation of *Proverbs, Job* and *Psalms.* By the 15th and 16th centuries these texts were widely current, the usual title for them being *Teutsch-Humesh,* or *Tzeenah Ureenah* ("Go out and see," *Song of Songs* 3:11); the latter title is said to have been adopted after these words, printed on the title page of a translation made by Jacob ben Isaac Ashkenazi (1590), were taken to be the actual title of the book. Such translations were not literal, being interspersed with legends and moral tales. There were numerous other translations of the individual books, many of them in rude rhymes.

The first complete Yiddish Bible translation was that of Jekuthiel Blitz (1676-79), which was immediately followed by a rival rendition by Joseph Witzenhausen (1679). A third was made by Süssmann Rödelheim and Menahem Mann Levi (1725-29). During the 19th cent. Yiddish was less highly regarded, and no translations of importance appeared. In the 20th, however, a change in attitude toward Yiddish was marked and noted writers produced new Yiddish versions as follows: the Five Megilloth by Isaac Loeb Peretz (1925), a translation of the entire Bible by Solomon Bloomgarden (Jehoash; 1910 on) and *Ecclesiastes* by Zlotnik (1929).

VII. The Work of the Bible Societies. The chief agency for producing and spreading Bible translations in numerous languages other than those already mentioned, has been the Christian Bible societies. The first of these was founded in Halle, Germany, by Baron Hildebrand von Canstein, in 1710. By 1834 this organization had distributed more than two million copies of the Bible. The first Bible society in England was organized in 1780, but the most vigorous of these societies in that country is the British and Foreign Bible Society, which has published versions of the Bible or of separate books in more than 600 languages, and has distributed about ten million copies annually. The American Bible Society, founded in 1876, is next in importance, with translations into more than 250 languages and a total distribution of more than a quarter

of a million copies. Other similar organizations are the National Bible Society of Scotland, the Hibernian Bible Society, the Württembergische Bibelgesellschaft, the Preussische Hauptbibelgesellschaft, the Sächsische Hauptbibelgesellschaft, the Bergische Bibelgesellschaft, the Société Biblique protestant de Paris, and the Danish, Netherlands, Norwegian and Swedish societies. All these are under the auspices of Protestant denominations. After 1900 three Catholic societies with a similar purpose were founded in Italy, the most important being the St. Jerome society.

The societies operate in many lands through thousands of depots from which copies of the books are distributed, and by colporteurs who visit the more remote parts of the countries. Many copies are given free for the asking, while others are sold at nominal prices. Their program is carried out usually in cooperation with the missionary societies which are endeavoring to make converts among the peoples of Asia, Africa, Australasia and South America.

Most of the translations prepared by the societies are of single books of the Bible. The New Testament is the most frequently translated, and in some cases only the Gospels; next in order of frequency is *Psalms*. There are about 200 languages into which both the Old and the New Testaments were translated completely. Many of these translations were accomplished after incredible labors; the translation of the Bible into Chinese, for instance, spanned twenty-six years. In some of the languages the vocabulary was so scanty as to require the coining of new words to express the ideas in Biblical passages; in others it became necessary to devise alphabets. In many instances the Bible translations are the only printed literature in the language in question. All in all, as the result of the labors of the Bible societies, the Bible or parts of it have reached all parts of the world, even groups numbering but a few hundreds. In 1600 there were translations of the Bible, or parts of it, in thirty languages; by 1940 the number had grown to over a thousand.

VIII. The Problems of Bible Translation. The earliest translators of the Bible, as well as the latest, have fully recognized the difficulties that beset the path of those who seek to render the Bible into another tongue. The grandson of Ben Sira, in his preface to his Greek translation of *Sirach,* lamented, "Things originally spoken in Hebrew have not the same force in them when they are translated into another tongue"; similarly, the later rabbis insisted that "the Torah could not be adequately translated" (*Soferim* 1:5). The very multiplicity of translations, and the repeated endeavors of century after century of scholars to arrive at a satisfactory version, are themselves evidences of the problems that confront the translator.

First of all is the fact that the text itself has often suffered from corruption in the course of its transmission. There are passages that Bible students feel are not the original but the result of mistranslations; hence they resort to conjectural emendation. The Bible translator, however, has to make the best of the text as he finds it.

Next is the difficulty in finding out the meaning of the words themselves. There are some passages, for instance, in the Song of Deborah (*Judges* 5) which are written in so ancient a Hebrew as to baffle attempts to ascertain their indubitable meaning. In other books, especially the prophetic and poetical portions, there are rare words whose meaning can be only guessed. Philologists and lexicographers have much work and research yet to do before this difficulty can be overcome.

A similar difficulty is that of finding words in modern languages to express precisely the Hebrew equivalents, even where the meanings are definitely established. The Bible has not merely a tongue, but a philosophy of its own. From the very beginning it has been necessary for translators to coin new words, or to give new meanings to old words, which in time acquired the signification sought by the translator. Words that could not be translated were incorporated directly into the languages of the world: Sabbath, rabbi, ephod, seraphim, shekel, and many others.

But the chief defect of many of the Bible translations is Hebraism: too close a dependence upon the Hebrew syntax, and too literal a rendering of the Hebrew idiom. Special difficulties are presented by the Hebrew verbs, which do not represent time, past, present and future, so much as a state of completion or incompletion; the same form in Hebrew may express past action, intention, future certainty, or even a wish. Plural forms have singular meanings, and vice versa. The same word is employed in widely variant meanings. Certain expressions have acquired a proverbial or legal connotation far from their literal meaning.

Among the more noteworthy cases where the Bible translations have failed to give the best rendering of the Hebrew are the following:

Ordinary Translation	More Exact Translation
Ex. 21:23. Eye for eye, tooth for tooth, etc.	An exact compensation, neither more nor less.
Isa. 11:6. A little child shall lead them.	*Any* little child will be able to lead them.
Hab. 2:2. That he who runs may read.	That one may quickly read it.
Ps. 24:5. He shall receive a blessing from the Lord, and righteousness from the God of his salvation.	He shall receive a *gift* from the Lord, a *beneficence* from the God who delivers him.
Job 13:15. Though He slay me, yet will I trust in Him.	Lo! he slayeth me, I have no further hope.
Prov. 31:10. Who can find a virtuous woman?	Whenever a man finds a wife who is of real value to him. . . .

An adequate translation of the first five verses of *Genesis,* to give another example, would run as follows:

When first God created the heavens and the earth,
The earth was empty and void;
Darkness covered the abyss,
Only a wind from God was blowing in gusts upon the surface of the waters.
Then said God: Let there be light!
At once light came into being.
God, being pleased with the light, decreed that there should be separate periods of light and darkness, which He named, respectively, day and night.

Thus passed the evening and morning of one day.

See also: AQUILA; PESHITTA; SEPTUAGINT; SYMMACHUS; TARGUM; THEODOTION; VULGATE.

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Lit.: Margolis, Max L., *The Story of Bible Translations* (1917); Hastings, James, edit., *A Dictionary of the Bible*, vol. 5 (1919) 236-71, 402-20; *Encyclopaedia Judaica*, vol. 4, cols. 556-619; Canton, W., *History of the British and Foreign Bible Society* (1904); Rosenau, W., *Hebraisms in the Authorized Version of the Bible* (1903).

BIBLIOGRAPHY, JEWISH. The science of the description and classification of books is known as bibliography. Jewish books are divided into two classes: *Hebraica*, written in Hebrew or in Hebrew characters; and *Judaica*, written by Jews and about Jewish subjects. The books in both categories include manuscripts as well as printed works.

In general bibliography a distinction is made between the study of printed books and their description, on the one hand, and the study of manuscripts, on the other. In Jewish bibliography, however, no such distinction is made.

Jewish bibliography could include the literature on the Bible and Apocrypha. But because of the wealth of material on these two subjects (according to estimates, several thousand books are published annually treating of the Bible and Apocrypha and their parts), this literature is made a separate division of bibliography. The same applies to Orientalia, insofar as these deal with Semitology, and to anti-Semitica.

However, while from the point of view of method and technique there is no difference between Jewish and general bibliography, Hebraica evidences a number of peculiarities and special features. The principal data of every bibliography—author, title (indication of subject matter) and year of publication—are not always clearly designated in Hebraica, especially in books of a theological or traditional content. The year of publication, generally given in accordance with the traditional date of the creation of the world, must in many cases be deciphered from verses and quotations cited on the title or last page. Many manuscripts are dated in accordance with the chronology of the Seleucids or from the date of the destruction of the Second Temple. Titles of books are frequently symbolical, Biblical, or Talmudic phrases which do not connote the contents of the book, even though in many cases the titles do carry an allusion to the name of the author. Most of the older Hebrew authors had no family names. For this reason, bibliographical listings are neither consistent nor unified. Jewish books are given in bibliographical compilations either in accordance with the first word of a symbolical title, or in accordance with a subject-title ascertained by the bibliographer from the contents of the book, or in accordance with the first name of the author, or, in the later periods, in accordance with the family name of the author. For this reason, Hebraica are often cross-referred and indexed under several titles in bibliographies and in library catalogues.

The earliest Jewish bibliographies known date from the early Middle Ages. They were discovered (1896-99) by Solomon Schechter in the Cairo Genizah. These were, for the most part, however, merely lists of books owned by individuals.

It was not until the 16th cent., when Christian scholars began to take a greater interest in Hebraica, that the first scientific attempts at bibliography of Hebrew books were made. In his four-volume *Bibliotheca universalis* (1545-55), in addition to Greek and Latin books, Conrad Gessner listed also Hebrew books about which he was able to secure information. Johannes Buxtorf the Elder made a catalogue of the 324 Hebrew books in his possession (*Bibliotheca rabbinica*, Basel, 1613). Buxtorf's catalogue is arranged alphabetically and by titles. Giulio Bartolocci, availing himself of the rich collection in the Vatican, issued a more comprehensive bibliographical work. This, like most of the bibliographies of the 17th cent., contains extensive biographical and descriptive material. The four volumes of his *Bibliotheca magna rabbinica de scriptoribus et scriptis hebraeis ordine alphabetico hebraice et latine digestis* (1675-93) list the works of 1,960 authors. In the fifth volume, edited by his disciple Carlo Giuseppe Imbonati (*Bibliotheca latino-hebraica;* 1694), Latin Christian writings on Jews and Jewish subjects are listed. Bartolocci's work, the first detailed Hebrew bibliography, but in part uncritical, is arranged alphabetically by authors.

Manasseh ben Israel was the first scholar to make a systematic list of Hebrew books. This appears as an appendix to his *Conciliador* (Frankfort, 1632). Sabbatai Bass, in his *Sifthe Yeshenim* (Amsterdam, 1680), was the first to present a bibliography in Hebrew, in which he pursued the scientific method. The main body of the bibliography is arranged alphabetically according to titles. There is an index of authors and subjects.

Bass' work was utilized by a number of Jewish authors in succeeding biographical and bibliographical compilations. In some instances these later compilers expanded the material; in others, they sometimes omitted place and year of publication (for example, in Jehiel Heilprin's *Sefer Hadoroth*, Karlsruhe, 1769; in Hayim Joseph David Azulai's *Shem Hagedolim;* and in Nepi-Ghirondi's *Toledoth Gedole Yisrael*, Trieste, 1853).

Among non-Jews, John Christian Wolf made use of Bass' work in the composition of his *Bibliotheca hebraica* (4 vols., Hamburg, 1715-33), but he includes biographical material in addition to the bibliographical. Wolf was in a position to test and correct the statements and assertions of his predecessors, such as Bartolocci and Bass, by consulting the rich David Oppenheim collection, which is now in the Bodleian Library, Oxford. For this reason, Wolf's work was of basic importance for the further development of Jewish bibliography. A supplement to Wolf's work was published in 1783 to 1784 by Hermann Friedrich Koecher under the title *Nova bibliotheca hebraica.*

Shortly after the appearance of Wolf's book, the basis for research in the fields of Jewish manuscripts, printing and incunabula was laid by a non-Jew, Giovanni Bernardo De Rossi (*Annales hebraeo-typographici saeculi quindecimi*, Parma, 1795; *Annales hebraeo-typographici ab anno 1501 ad 1540*, Parma, 1799; *Mss. codices hebraici bibliothecae G. B. de Rossi*, 3 vols., Parma, 1803).

The first half of the 19th cent. saw the development of the science of Judaism under such men as: Solomon

Judah Löb Rapoport, Abraham Geiger and Leopold Zunz. This stimulated other Jewish scholars to make scientific studies in the field of Jewish bibliography. But many of them did not observe the boundaries between bibliography and history. Julius Fürst's *Bibliotheca judaica* (Leipzig, 1849-63) mentions about 40,000 volumes and other publications, one-third of them in Hebrew. Fürst, however, is unreliable as regards his data, and his work contains comparatively many errors.

Moritz Steinschneider (1816-1907) may be regarded as the greatest Jewish bibliographer. A wide knowledge and immense industry entered into the making of his most important work, the catalogue of Hebrew publications in the Bibliotheca Bodleiana at Oxford. His *Catalogus librorum hebraeorum in bibliotheca bodleiana* (Berlin, 1852-60) presents a critical description of all Hebrew books up to 1732 as well as many important notes on the authors and their works. Adolf Neubauer supplements the labors of Steinschneider by his catalogue of manuscripts in the Bodleian Library (Oxford, 1886; vol. 2, together with A. Cowley, 1906). This work of Steinschneider was followed by the standard catalogues of J. Zedner of the British Museum, and of L. Rosenthal's Library by Roest (Amsterdam, 1875). Steinschneider prepared catalogues also of the Hebrew manuscripts in the libraries at Berlin, Leyden, Hamburg and Munich. In the same category is also S. Wiener's comprehensive catalogue of the *Bibliotheca Friedlandiana* in St. Petersburg (now Leningrad) (the *Kehillath Mosheh,* 7 vols., Leningrad, 1893-1918; J. Bender began a continuation of this work a short time ago, and published vol. 8, Leningrad, 1936).

A comprehensive bibliographical list of Hebraica was compiled by Isaac Benjacob (*Otzar Hasefarim,* Vilna, 1877-80). Later, a similar extensive but less critical attempt in this field was made by B. Friedberg in his *Beth Eked Sefarim* (Antwerp, 1928-32).

The Hebraica of the entire 19th cent., with the exception of scholastic rabbinic writings and Hasidic literature, was carefully rearranged by William Zeitlin in his *Bibliotheca hebraica post-mendelssohniana* (Leipzig, 1891 and 1895). C. D. Lippe's *Bibliographisches Lexikon* (Vienna, 1881-99), which also takes up the rabbinical literature, is of inferior value.

Steinschneider founded the first Hebrew bibliographical magazine, *Hamazkir* or *Hebräische Bibliographie,* which appeared from 1858 to 1865, and from 1868 to 1882. It listed and described all contemporary Jewish books and periodicals, occasionally discussing the older literature. The *Zeitschrift für hebräische Bibliographie* (1896-1920), edited by H. Brody and A. Freimann, succeeded *Hamazkir* in the field. Since 1938, Joshua Bloch, chief of the Jewish Division of the New York Public Library, has been publishing a quarterly entitled *Journal of Jewish Bibliography,* intended to fill the gap caused by the demise of the preceding bibliographical periodicals.

The scientific periodical literature was very thoroughly treated by Moise Schwab in his *Répertoire des articles rélatifs à l'histoire et la littérature juives parus dans les périodiques 1783-98* (Paris, 1899; supplement, 1905). The second edition of this book (Paris, 1914-23) covers the literature of the years 1665 to 1900. In the last two or more decades other periodicals have regularly published reviews of new Jewish publications, especially the *Orientalische Bibliographie,* the *Theologischer Jahresbericht* (from 1822 on), and the *Orientalistische Literatur-Zeitung.* Almost every magazine of Orientology, theology and Jewish studies has a regular bibliographical rubric for new Jewish publications.

Since 1924, the library of the Hebrew University, Jerusalem, has issued a bibliographical journal, *Kiryath Sefer,* which gives an exact catalogue of all new publications in all languages appearing in Palestine, as well as of Jewish publications outside of Palestine. The *Soncino-Blätter,* published by the Soncino-Gesellschaft in Berlin in the years 1925 to 1930 (vols. 1-3), has a rubric entitled "Bibliographie." Special bibliographical purposes are served also by the Hebrew periodical *En Hakore,* published at Berlin in 1923, and by the *Bichervelt,* published at Warsaw in Yiddish from 1922 to 1929.

The Yiddish Scientific Institute in Vilna published one volume of *Bibliographishe Yahrbicher* (vol. 1, Warsaw, 1928), in which all published books and periodical articles were noted. In Vienna, David Fraenkel has published the quarterly *Alim Lebibliografiah Ulekoroth Yisrael* (beginning in July, 1934). In New York city, Abraham S. Freidus and Joshua Bloch published a number of bibliographical studies in the bulletins of the New York Public Library. Abraham G. Duker conducted a department under the heading of "Bibliographical Notes" in the *Jewish Social Service Quarterly,* and since September, 1938, has conducted a similar department, under the heading "Recent Publications," in the *Contemporary Jewish Record.* Up to the outbreak of the European War in September, 1939, the current publications in the fields of Hebraica and Judaica were listed in the official publications of the various countries, such as the *Verzeichnisse der Neuerscheinungen* and *Zeitschriftenbibliographie* in Germany, the *Urzedowy Wykaz druków* in Poland, the *Kniznaya letopis* in Russia, and others in other countries. The current literature on Zionism and Palestine is noted in the bulletin issued by the Zionist Archive in Jerusalem.

With the growing abundance of material in the field of both Hebraica and Judaica, there developed a tendency toward specialization. The most important of the numerous special bibliographies are three that completely cover all matters pertaining to Palestine: the *Bibliotheca Geographica Palaestinae* of R. Röhricht (1890), for the literature of the years 333 to 1878; the *Palästina-Buch* (5 vols.), for the literature of the years 1895 to 1927; and the *Systematische Bibliographie der Palästina-Literatur* (5 vols., 1908 to 1938), which was compiled by Peter Thomsen; in 1940, plans for a supplement were in process. A catalogue of all the Hebrew belletristic literature was published in 1926 by the Library of the Hebrew University, Jerusalem, and there are several other special bibliographies, including Israel Shapiro's *Bibliography of Hebrew Translations of English Works* (New York, 1929). Valuable bibliographies are given in various Jewish scientific works, chiefly in the fields of literature or history; of especial importance is that in the third volume of Salo W. Baron's *A Social and Religious History of the Jews* (New York, 1937).

The purely historical bibliographies include: Moritz Steinschneider's *Die Geschichtsliteratur der Juden*

(Frankfort, 1905); Abraham S. Freidus' *List of Works Relating to the History of the Jews in Various Countries* (New York, 1914); Jacob R. Marcus' *A Brief Introduction to the Bibliography of Modern Jewish History: A Selected Annotated Bibliography of the Standard Books in Several Languages on the Period from 1650 to Modern Times* (mimeographed, Cincinnati, 1935).

Other historical bibliographies, arranged according to countries, are:

United States: Rosenbach, A. S. W., "An American Jewish Bibliography, being a list of Books and Pamphlets by Jews or relating to them, printed in the United States . . . until 1850" (in *Publications of the American Jewish Historical Society,* vol. 30, 1926).

England: *Magna Bibliotheca Anglo-Judaica, a bibliographical guide to Anglo-Jewish History,* by Cecil Roth (London, 1937); this is a new and enlarged edition of Joseph Jacobs' and Lucien Wolf's *Bibliotheca Anglo-Judaica* (1887).

Russia: *Systematicheskij Ukasatel Literatury o Yevreyach na Russkom Yazyke* (Leningrad, 1893).

Spain: Jacobs, Joseph, *An Inquiry into the Sources of the History of the Jews in Spain* (London, 1914).

Poland: Before the World War, Mayer S. Balaban began to edit a bibliography of Jewish history in Poland, of which one volume was published.

Germany: Stern, Moritz, *Quellenkunde zur Geschichte der deutschen Juden* (Kiel, 1892); Eichstädt, Volkmar, *Bibliographie zur Geschichte der Judenfrage* (vol. 1, covering the period from 1750 to 1848, was published at Hamburg in 1938), a bibliography written by Nazi circles and evidencing Nazi tendencies (for a period of time, from 1935 on, the *Historische Zeitschrift* also published a section on Jewish works, which was directed by W. Grau). On the other hand, the rise of the Nazis in Germany led to the publication of such bibliographies as Joshua Bloch's "Nazi-Germany and the Jews: An Annotated Bibliography" (in *American Jewish Year Book,* 5697-1936-37: vol. 38, pp. 135-74; also separately reprinted) and Israel Shapiro's *Bibliography of Hebrew Translations of German Works* (1934).

Italy: Carlo Barduzzi's *Bibliografia ebraica e giudaica in lingua italiana* (Cremona, 1939), an anti-Semitic bibliography composed by the Fascists of Italy.

Bibliographies of Judaica are in part published for practical purposes by libraries or other institutions, as guides for readers. Such bibliographies include lists of books issued by the New York Public Library; Fanny Goldstein's catalogue of Judaica issued in 1934 by the Boston Library, with supplements in 1936, 1937, 1938 and 1939; I. George Dobsevage's "A Classified List of Standard Books in English on Jewish Subjects" (in *American Jewish Year Book,* vol. 25, 1923-24, pp. 204-55; also reprinted); and *Hasid's Index to Periodicals and Book Lists,* published monthly by Harry S. Linfield from January, 1932, to February, 1937. An interesting special bibliography of Judaica is *The Jewish Contribution to Civilization,* edit. C. A. Stonehill, Jr. (1940), a carefully worked out bookseller's catalogue devoted to items of Jewish interest.

Not much attention has been paid to the theoretical side of Jewish bibliography. Moritz Steinschneider made an early attempt to understand the science of manuscripts (*Vorlesungen über die Kunde hebräischer Handschriften, derer Sammlungen und Verzeichnisse,* Leipzig, 1897; a new edition was printed at Jerusalem in 1938). Since 1920 there have been some theoretical discussions in volumes devoted to Jewish studies, such as *Studies in Jewish Bibliography and Related Subjects in Memory of Abraham Solomon Freidus* (New York, 1929); the *Bibliologisher Zammelbuch* edited by Joseph Lieberberg and published at Moscow in 1930; and the *Aron Freimann Festschrift* (Berlin, 1935). Nevertheless, the most important problems remained unsolved, and the forms and classifications in Jewish bibliography vary greatly from author to author and from library to library.

Some conception of the scope and contents of Jewish bibliography is furnished by Shlomo Shunami's work *Bibliography of Bibliographies* (Jerusalem, 1936; supplements containing information about the newest publications are issued annually), which contains about 2,000 entries in the following fields: encyclopedias, bibliography of bibliographies, general bibliographies, catalogues of public collections, booksellers' catalogues, bibliographical periodicals, lists of periodicals, religion, philosophy, Cabala, Hebrew language, Bible, Talmudic and Midrashic literature, liturgics, music, homiletics, Jewish literature, modern Hebrew literature, Yiddish, Judeo-Spanish and other dialects, Jews and Gentiles, sociology, sects, secular sciences, Palestine, Zionism and nationalism, history, biography and biobibliography, personal bibliographies, Hebrew typography, manuscripts.

Shunami left certain aspects of the subject undiscussed, chiefly general catalogues and bibliographies in which there are lists of Jewish books or Jewish sections (cf. Weinryb, B., in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* 1936, pp. 497-502, and the list of supplements there).

The bibliographical works on the individual departments of Jewish written and printed matter are described under special heads, such as INCUNABULA; JUDEO-PERSIAN; JUDEO-SPANISH; LIBRARIES; MANUSCRIPTS; PERIODICALS; PRINTERS AND PRINTING; YIDDISH.

BERNHARD WEINRYB.

BIBLIOMANCY, divination by means of books, particularly the sacred books. The usual method employed in bibliomancy is to close the eyes, then open the Bible at random, and read the first verse at the top of the page, or the verse on which the thumb rests, or, especially in modern times, that verse which is pricked with the point of a pin. The interpretation of the verse thus obtained as regards its possible connection with the fortunes of the reader or the decision which he is seeking to reach requires considerable resourcefulness. Mar Samuel (165 to 257 C.E.), one of the first Amoraim, is said to have practised this method of bibliomancy. It has persisted even up to modern times, being employed by many Christians and Jews today. Mohammedans used, and often still use today, their Koran for purposes of bibliomancy.

Another method was to let a child choose a verse or, as Rabbi Johanan is said to have done, to ask a school boy for the verse recited that day in the class; such a verse was accepted or interpreted as either a good or a bad omen. Still another way of prognosticating

the future is to open a Bible while making a wish; if a passage on either page contains the words "It shall come to pass" or "It came to pass," the wish, it is believed, is bound to be fulfilled. A fourth method of practising bibliomancy is that of entering a house of worship and accepting as an omen the first passage from the Bible heard after one's entrance.

Bibliomancy by means of Talmudic verses persisted throughout the entire Talmudic and medieval periods, and is still practised occasionally in modern times. Jewish mystics and Hasidim even up to the present time have employed certain of their classical books (for example, the *Sefer Raziel*) for purposes of bibliomancy.

A favorite use of bibliomancy was in cases of serious illness, especially in the post-Talmudic period. After the ill person had been brought to the synagogue and made to stand before the open Ark, several Psalms were read; then the Bible (chiefly the Pentateuch) was opened at random, and the first name upon which the eye or the finger lighted was given to him in place of his actual name. This ceremony was concluded with a prayer for the speedy recovery of the sick person, accompanied by the mention of both his former and his new name.

Both in the form of a scroll and as a printed book, the Pentateuch was for many centuries, and is still occasionally, employed as a means of determining future events by lots or as an oracular device. It was used also for aid to women in childbirth or to sick and crying children. Rabbi Jair Hayim Bacharach, who lived in Germany from 1639 to 1702, states that even the Hagiographa (the third, or last, portion of the Bible) was used in bibliomancy for the purpose of seeking to ascertain coming events or the results of human occurrences. *Genesis* was employed very frequently in questions concerning the weather and storms, the scroll of *Leviticus* was often placed against a child's head when he was named, and the book of *Psalms* was preferred for use in all cases of need, troubles, danger or perplexity, in keeping with the character of many of the individual Psalms. Other books besides the Bible were employed for the same purposes by Jews, Christians and Mohammedans in the medieval and in the subsequent periods.

The practice of bibliomancy was known among the Greeks as the "Sortes Homericae," and the book used for this purpose was the *Iliad* or the *Odyssey* of Homer. Among the Romans, bibliomancy was practised under the name of "Sortes Virgilianae," for which purpose Virgil's *Aeneid* was popularly employed. Both among the Greeks and the Romans the object and method of bibliomancy were essentially the same as that practised by means of the Bible, the only difference being in the book or books used for this purpose.

The Christians of the early period (1st to 5th centuries) and of the medieval period used the so-called "Sortes Biblicae" (Biblical lots), which consisted of drawing a slip from a collection of written down Biblical sayings. Augustine, the Latin church father (354-430), thus commented on bibliomancy: "While it is an abuse of the oracles of God, it is yet preferable to having recourse to demons for the same purpose." However, bibliomancy was stringently prohibited by the church councils of Vannes (465) and of Agade and Orleans (6th cent.), but continued to be practised for many hundreds of years up to the present time.

ABRAHAM I. SHINEDLING.

Lit.: Axon, W., "Divination by Books," *Manchester Quarterly,* vol. 26 (1907) 26-35; Grunwald, Max, and Kohler, Kaufmann, in *Jewish Encyclopedia,* vol. 3, pp. 202-5; Grunwald, Max, "Bibliomantie und Gesundbeten," *Mitteilungen der Gesellschaft für jüdische Volkskunde,* vol. 10, No. 2 (1902) 81-98; Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939) 216.

BIBLIOPHILES, *see* BOOKS.

BIBLIOTHECA, scientific term for a library, catalogue or bibliography. For titles embodying the word, see under: BARTOLOCCI, GIULIO; BIBLIOGRAPHY; BUXTORF (FAMILY); FÜRST, JULIUS; LIBRARIES; STEINSCHNEIDER, MORITZ; WOLF, JOHANN CHRISTOPH; ZEITLIN, WILLIAM.

BICKERMANN, ELIAS, historian and teacher, b. Kishinev, Russia (now Roumania), 1897. From 1930 to 1933 he served as assistant professor at the University of Berlin. In the latter year he left Germany and was appointed professor at the École des Hautes Études Historiques in Paris. His works include *Die Makkabäer* (Berlin, 1935); "Ein jüdischer Festbrief vom Jahre 124 v. Chr." (*Zeitschrift für die neutestamentliche Wissenschaft,* vol. 32, pp. 233-54), maintaining the essential historicity of the documents quoted in *I* and *II Maccabees;* "Ritualmord und Eselkult" (*Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 71, pp. 171-87), in which he concludes that the ritual murder myth was invented by Seleucid propagandists; "Utilitas crucis" (*Revue d'histoire des religions,* vol. 112, pp. 169-241), dealing with the trial of Jesus.

BIDERMAN, ISAAC (ITCHE) W., Yiddish writer and bookseller, b. Grabowicz, Poland, 1892. He came to the United States in 1912, and settled in Cincinnati, Ohio, where he worked as a house-painter; later he removed to New York city. Biderman is a frequent contributor to the Yiddish press. His works include: *Shpener* (New York, 1924), a four-act play; *Oifen Himmel a Yarid* (New York, 1929), a collection of plays; and *Hamens Shutens* (The Shadows of Haman; New York, 1936), a play for children.

BIE, OSCAR, writer on art and music, b. Breslau, 1864; d. Berlin, 1938. In 1890 he became instructor in the history of art at the Technische Hochschule in Berlin; for many years he was editor of the monthly periodical *Die neue Rundschau,* and music critic of the *Börsen Courier.* He wrote many books on a variety of musical subjects. The best known are *Der Tanz* (Berlin, 1906); *Die Oper* (Berlin, 1913; 7th ed., 1924); *Das deutsche Lied* (Berlin, 1926). His book on the philosophy of music, *Rätsel der Musik* (1922), has been translated into several languages, and his biography of Franz Schubert, published in America under the title *Schubert The Man* (New York, 1929), is considered the outstanding work on the master. Bie was a convert to Christianity.

Lit.: Riemann, Hugo, *Musik-Lexikon* (rev. ed., 1931); Thompson, Oscar, *Cyclopedia of Music and Musicians.*

BIEDERMANN, MICHAEL LAZAR, banker and philanthropist, b. Pressburg, 1769; d. Baden, Aus-

tria, 1843. His original family name was Freistadt. At the age of fifteen he came to Vienna as an engraver, and through his work on imperial seals became known to the emperor. Subsequently he became the court jeweler, then a dealer in jewels (1800) and in wool (1802), introducing the woolen industry into Austria. He founded a banking house, and during the financial depression of 1816 loaned 300,000 gulden to the treasury without interest.

Biedermann was an active leader among Viennese Jewry. He helped establish the city's first modern Ashkenazic congregation among the few imperially "tolerated" families. The group was loosely organized for Minyan in 1806; in 1811 it purchased a small building for use as temporary synagogue and school. When in 1823 the community was permitted by the government to erect its own synagogue edifice, Biedermann helped meet the cost of the structure, which was finally dedicated in 1826. He was an advocate of moderate ritual reform and, partly through his efforts, Isaac Noah Mannheimer was called to Vienna as rabbi.

He further served Vienna Jewry by establishing a Jewish hospital and by participation in the fight for legal equality. He was chosen a director of the congregation in 1812, administrator of the communal building in 1820, treasurer for the community in 1823.

Biedermann's recollections are included in the biographical sketch: "Kurze Geschichte der israelitischen Gemeinde zu Wien seit dem Jahre 1784," published by Jacob Auerbach in Busch's *Kalender und Jahrbuch für Israeliten* (1843-44). His son, BARON SIMON BIEDERMANN, embraced Christianity.

BIELINSKY, JACQUES, journalist, b. Vitebsk, Russia, 1881. Because of Czarist persecution he emigrated to Paris in 1909, where he became the correspondent of several Jewish papers in Russia. In 1916 he became editor of *L'univers israélite,* the conservative weekly. His "Souvenirs," published in 1928 in *Paix et droit,* are dedicated to the Kishinev pogrom, through which he went unscathed.

Bielinsky is considered in the Jewish press of France as the connecting link between the old French Israelite community and the new immigration which is playing an increasingly important role in the renaissance of Judaism in France. In 1940 he was still actively connected with *L'univers israélite.*

BIELSCHOWSKY, ALBERT, authority on Goethe, b. Namslau, Silesia, 1847; d. Berlin, 1902. In 1870 he became professor at the Oberrealschule in Brieg. In 1880 he published the first of his studies of Goethe, a paper on Frederike Brion. Two years later he published the Schweigerling marionette play of Doctor Faust. After the discontinuance of the Brieg school he went to Berlin upon the urging of the minister of education, his treatise on the Sesenheimer Lieder appearing in 1896. The latter part of his life was taken up with his work on the biography *Goethe* (2 vols., 1895-1904). This was the first biography of Goethe which was popularly written and yet sound in philological foundation, and it received ample recognition. Bielschowsky died a Christian.

BIEN, HERMAN, rabbi and author, b. Naumburg, Germany, 1831; d. Vicksburg, Miss., 1895. He came to the United States in 1854, and settled in San Francisco, where he founded a Hebrew school and served as rabbi of Temple Emanu-El until 1860. After founding a periodical, *The Voice of Israel,* which lasted for only a few issues, he moved to Virginia City, Nevada, where he organized a school and was later elected to the state legislature, serving from 1863 to 1865. He then came to New York and published a Jewish weekly, *The Progress;* was a merchant in Port Henry, New York, for a few years; was rabbi of Beth Shalom Congregation of Chicago from 1881 to 1885; and spent the last decade of his life at Vicksburg teaching and writing.

Among Bien's many works are *Samson and Delilah,* a drama, produced in San Francisco in 1857; *Oriental Legends and Other Poems* (New York, 1883); *Chanukoh* (Vicksburg, 1885); *New Hagodoh Shel Pesach* (Cincinnati, 1886); *Purim* (Cincinnati, 1889). His most ambitious work was *Ben Beor* (Baltimore, 1891), in which, by way of counterblast to the numerous works of fiction on the Wandering Jew, as well as the *Ben Hur* of Lew Wallace, he portrays Balaam as the Wandering anti-Semite, who works harm to the Jews through the centuries and dies with the adoption of the American Declaration of Independence in 1776.

BIEN, JULIUS, lithographer and map engraver, brother of Herman, b. Naumburg, Germany, 1826; d. New York city, 1909. He studied the graphic arts at the Academy of Fine Arts, Cassel, and under Moritz Daniel Oppenheim in Frankfort. Having participated in the revolutionary movement of 1848 he fled to New York the following year, and in 1850 set up a small lithograph business.

His talent and training soon brought him recognition for his work on geographical, geological and hydrographic charts. Among his first major commissions were the illustrations for a report on European railways by Zerah Colbum and A. L. Holley in 1858.

Bien was soon entrusted with making maps for the transcontinental railway surveys for the War Department. His general map of the territory beyond the Mississippi River was the first adequate representation of the relief of the vast area—it was the standard map of the West for more than twenty-five years. Because of the distinctive merit of this work, there was, until the end of the century, scarcely a major geographical or geological publication issued by the federal government for which the maps were not engraved and printed by Bien.

Some of his more important productions were a *Geological and Geographical Atlas of Colorado* (1877); numerous map sheets issued by the United States Geographical Surveys; the maps and atlases accompanying the reports of the ninth to twelfth censuses (1870-1900); the atlas that accompanies the official records of the Union and Confederate armies.

He also lithographed maps for various state geological surveys, and for important private agencies. Bien likewise published a number of atlases under his own name: the New York metropolitan district (1891); New York state (1895); Pennsylvania (1900).

During his long career, Bien set the standard for American map making. He received medals and awards at the expositions at Philadelphia (1867), Paris (1878 and 1900) and Chicago (1893). He was presi-

dent of the National Lithographers' Association from 1886 to 1896.

Bien is also known for his leadership in the Order of B'nai B'rith. Joining the society within a year of his arrival in America, he served as president from 1854 to 1857, and again from 1868 until 1900, during which period he was the guiding spirit of the order. As chancellor, following his retirement from the presidency, he devoted his attention to the foreign lodges, and was largely instrumental in giving B'nai B'rith its international character.

He was a director and one of the founders of the Hebrew Technical Institute in New York, and a director of the Hebrew Orphan Asylum.

HELEN HUDGENS.

BIEN, MORRIS, civil engineer and lawyer, nephew of Julius and Herman, b. New York city, 1859; d. Takoma Park, Maryland, 1932. At the age of twenty he became associated with the United States Geologic Survey, engaging in topographical field work and map drawing. The work included irrigation investigations in the Rocky Mountain states. In 1893 he joined the General Land Office in Washington, D. C., supervising rights of way used for railway and irrigation projects in the public domain.

Bien served in this position until 1902, when he was appointed supervising engineer and assistant commissioner of the new United States Reclamation Service (now the Bureau of Reclamation). He remained with this bureau until 1924, preparing important legislation which was submitted to Congress in behalf of the Department of the Interior. In 1904 he drafted the State Irrigation Code which was enacted in full by the legislatures of North Dakota, South Dakota and Oklahoma in 1905, and later, in part, by many other states.

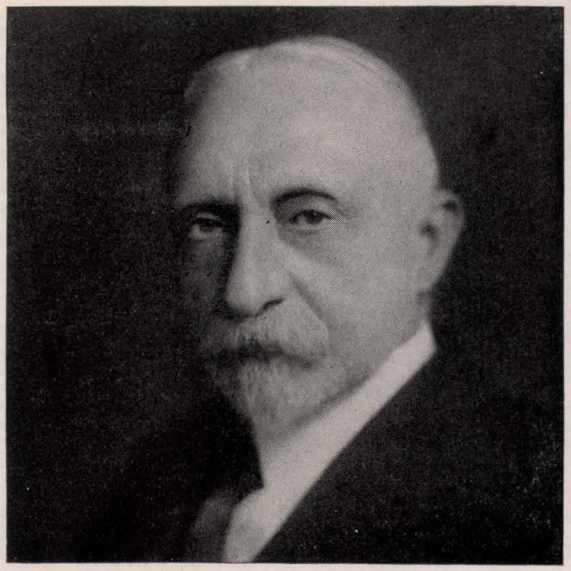
For the last twelve years of his life Bien was engaged in the practice of law and engineering in Washington. He was president (1925) of the American Association of Engineers and a charter member of the National Geographic Society.

BIGAMY, *see* POLYGAMY.

BIHARI, SÁNDOR, artist, b. Rézbánya, Bihar county, Hungary, 1856; d. Budapest, 1906. He embraced Christianity on his deathbed. The son of a poor housepainter, he became a leading figure among realistic portrayers of life in the 1880's. Following many early hardships in Budapest, Vienna, and Paris, he soon attained success in the French capital. There he painted *Keresztẗüz* (Cross-fire, 1885), which was purchased by Emperor Francis Joseph I. for the Museum of Fine Arts.

Bihari won several national and international prizes, medals, and other distinctions at Budapest, Munich, Berlin, Vienna, Rome, and elsewhere. His striking historic canvases made him a favorite of aristocratic and royal circles. Notable among these are *Zsigmond király fogadja Ulászló lengyel királyt St. László sírjánál* (King Sigmund Receives King Ladislaus of Poland at the Tomb of St. Ladislaus, 1898), *Programmbeszéd* (Declaration of Policy, 1891), which is owned by the Hungarian Crown.

His best known portraits include *Károly Eötvös* (in the Jewish Museum of Hungary), *Adolf Ágai,* and



Nathan Bijur

Self-Portrait, all revealing sensitive characterization.

His permanent residence was the city of Szolnok where he established (1900) an art colony that has produced some of Hungary's finest talent. Fifteen years earlier he and Bertalan Karlovszky founded an art school in Budapest.

BIJUR, NATHAN, jurist and communal leader, b. New York city, 1862; d. New York, 1930. Engaging in the practice of law after his graduation from Columbia University, where he received his Ph.B. (1881), LL.B. (1882) and Ph.D. (1883), he soon won recognition as a specialist in corporation law. In 1907 he was appointed to the state prison commission by Governor Charles E. Hughes. Two years later he represented the Eastern chambers of commerce and merchants' associations before the Interstate Commerce Commission in the important Spokane Rate Case.

The same year he was elected justice of the New York State Supreme Court. He was later re-elected for a second 14-year term, serving until his death.

Bijur was one of the founders of the National Conference of Jewish Charities, president of the New York Conference of Charities in 1905, vice-president of the United Hebrew Charities of New York, and a trustee of the Baron De Hirsch Fund. He was also affiliated with Tuskegee Institute, Atlanta University, the Civil Service Reform Association and the Legal Aid Society. Bijur was an authority on immigration, and an occasional contributor to the Jewish press.

BIKKUR HOLIM, *see* SICK, VISITING OF.

BIKKURIM (first fruits), 1. the regulations concerning the offering of the first-fruits of the soil to the priest, and the ceremonies connected with the act. There are two Biblical commandments involved: a) the bringing of the first-fruits to the Temple (*Ex.* 23:19; 34:26; *Deut.* 18:4; 26:1-2). b) the declaration (beginning "A wandering Aramean was my father"; *Deut.* 26:3-10) which must be recited by each Jew at that time. Rabbinic enactment further defined and amplified these provisions, limiting the first-fruits to



Bikkurim Festival dance at Haifa, Palestine

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"the seven species" for which Palestine was noteworthy (wheat, barley, grapes, figs, pomegranates, olives and dates; *Deut.* 8:8), and making the declaration obligatory between Shabuoth and Sukkoth.

2. the eleventh and last tractate of the order Zeraim in the Mishnah, Tosefta, and Palestinian Talmud. The Mishnah contains three chapters, the contents of which are as follows: Chap. 1. A classification of all landowners into three classes: a) those exempt from bringing the first-fruits, because the land is not entirely their own, or because they are not the rightful owners, or because the products are not of "the seven species"; b) those obligated to bring the first-fruits, but not to pronounce the declaration, such as proselytes, guardians of the property of orphans, delegates and slaves; c) those required to do both. Chap. 2. A comparison of the legal status of first-fruits, the heave-offering, and the tithe. Other legal resemblances and differences are introduced. Chap. 3. A highly interesting description of the entire ceremony, in which the practice of Agrippa I, the grandson of Herod, is cited. This is the oldest chapter of the three. Many printed editions add a fourth chapter, really derived from the Tosefta, which discusses the differences between the legal status of a man, a woman, and a hermaphrodite. It owes its inclusion to its resemblance to the latter part of chap. 2.

The Tosefta has two chapters, similar in content to the Mishnah. The Palestinian Talmud discusses the regulations in detail. There is no Gemara to Bikkurim in the Babylonian Talmud.

Lit.: Lipschütz, *Tifereth Israel* (1830); *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1877) 433-42; *Otzar Yisrael* (J. D. Eisenstein ed., 1907-9) vol. 3, pp. 78-79; a portion of the text and an English translation in Halper, *Post-Biblical Hebrew Literature,* vol. 1, pp. 5-6; vol. 2, p. 260.

BILBUL, *see* PHRASES, POPULAR.

BILDAD, *see* JOB.

BILDERSEE, ADELE, educator and author, b. New York city, 1883. She began teaching in the elementary schools of New York in 1902, soon after her graduation from Hunter College. After five years of this work, she was transferred to the Brooklyn branch of Hunter College, where she served as an instructor in the College's high school from 1907 to 1910. For an eleven year period following 1910 she held the position of instructor in Hunter College; she was made assistant professor in 1921; acting dean in 1926. In 1931 she was chosen permanent dean of the women's division of Brooklyn College, and professor of English in the following year. Besides holding these positions, she was director of the Hunter College summer sessions from 1919 to 1921, and principal of the religious school of Temple Beth-El in New York from 1919 to 1927.

Dean Bildersee has won recognition also as an author, her works including: *Jewish Post-Biblical History Through Great Personalities* (1918); *The Bible Story in the Bible Words* (6 vols., 1924 and 1930); *Imaginative Writing: A Course in College Composition* (1927) and *State Scholarship Students at Hunter College* (1932).

A member of various educational and civic societies, she is vice-president of the New York branch of the National Council of Administrative Women in Education and a member of the Advisory Board of the Women's Division of the Jewish Education Association. Additional degrees held by her are the A.M. (1912) and Ph.D. (1932), from Columbia University.

BILGAH, one of the twenty-four divisions of priests who ministered alternately in the Temple. According to a report in the Mishnah (*Suk.* 5:8), the division of Bilgah, in the last years of the Second Temple, was not permitted to officiate, the ring to which it would tie its animals being fastened back, and the recess in which it kept its slaughtering knives being sealed. Two reasons are given for this degradation. According to one account, it was because the division was once unpunctual in the performance of its duties; according to another, a woman named Miriam, of the house of Bilgah, had leaped upon the altar at a time



Bikkurim celebration at the Technical College, Haifa, an annual event in present day Palestine

of religious persecution (perhaps that of Antiochus Epiphanes, 168 B.C.E.), and had beaten it with her sandal, exclaiming, "Wolf, wolf! thou hast devoured the substance of Israel, but art of no help in time of need!" (*Tos. Suk.* 4; *Yer. Suk.* v, 55d; *Suk.* 56b). On the other hand, Josephus reports that a certain Meir, of the division of Bilgah, was one of the priests who were in the Temple when it was taken by Titus, and who cast themselves into the flames rather than surrender (*Jewish War,* book 6, chapter 5, section 1). Later the division seems to have settled in the village of Chafre, near Sepphoris, in Galilee.

BILHAH, according to the Biblical narrative (*Gen.* 29:29; 30:1-8) the handmaid of Rachel, who, at her mistress' bidding, became a concubine of Jacob and bore him two sons, Dan and Naphtali. It is also told that Reuben committed an offense with her (*Gen.* 35:22—fragmentary) for which he was later blamed (*Gen.* 49:4). Critical Biblical history recognizes in Bilhah the traditional ancestress of the tribes Dan and Naphtali, which were doubtless not considered as of pure Israelite descent but as containing an admixture of foreign (possibly Canaanite) blood—therefore her rank as a concubine. The same may be said of Zilpah. The Biblical tradition has been thought by some scholars to imply that the Bilhah tribes were related to the Rachel tribes and joined in the tribal union. It is possible that the narrative of Reuben's offense with Bilhah is a combination of some historical reminiscence of the tribe with an incestuous legend motif—possibly to explain why the "firstborn," Reuben, is, in later history, an unimportant tribe.

Lit.: Kittel, R., *Geschichte des Volkes Israel,* vol. 1; *The Cambridge Ancient History,* vol. 2, pp. 267, 290.

BILL OF DIVORCE, *see* DIVORCE.

BILLIG, LEVI, Arabist, b. London, 1897; d. Jerusalem, 1936, in the Palestine riots. He was educated at Jews' College and University College, London, where in addition to his degree in classics, he received his M.A. He later became Late Senior Scholar at Trinity College, Cambridge, and subsequently, a lecturer in Arabic literature at the Hebrew University of Jerusalem in 1926, following a year of teaching Oriental languages at Tripos Board. Billig also engaged in a study of the theory of the Imams (successors of Mohammed) as developed by the Shiites, the heterodox branch of the Mohammedans.

BILLIKOPF, JACOB, social worker, b. Vilna, Lithuania (then Russia), 1883. Brought to the United States in 1897, he attended Richmond College, Virginia, and the University of Chicago. In 1904 he was appointed superintendent of the Jewish Settlement in Cincinnati. He next held superintendent's positions with the United Jewish Charities in Milwaukee and Kansas City.

As president of the Conference of Charities for the State of Missouri, he was active in the organization of municipal baths, public night schools and free legal aid bureaus. He served also as vice-president of the Kansas City Board of Pardon and Paroles, secretary of the Municipal Recreation Committee, member of the Kansas City Board of Welfare, director of the Kansas City Jewish Educational Institution, and was resident lecturer on sociology and economics at the University of Missouri.

From 1917 to 1919, he was executive director of the American Jewish Relief Committee and a member of the American Jewish Joint Distribution Committee. After the World War, he investigated conditions in Russia and Eastern Europe for the United Jewish Campaign. In 1919, he was made executive director of the Federated Jewish Charities of Philadelphia, and in 1925, impartial chairman of an arbitration board in the men's clothing industry in New York city.

Other positions held by him have been: president of the National Conference of Jewish Social Workers, vice-president of the American Assembly for Old Age Security, treasurer of Howard University, impartial chairman of the Philadelphia Regional Labor Board, chairman of the Committee of One Hundred for Unemployment Relief and member of the advisory committee of the New School of Social Research.

Billikopf is a contributor to *The Nation* and *The Survey*. He established the Jacob Billikopf Foundation at the University of Richmond, which conferred upon him an honorary LL.D. in 1928. In 1932 he was elected director of the American Jewish Relief Committee's campaign. The following year he was elected president of the National Conference of Jewish Social Service. In 1936 and 1937 he was co-executive director of the National Coordinating Committee for Aid to German Refugees. Since then he has been on the board of the National Refugee Committee and a member of the board of directors of the American Jewish Joint Distribution Committee.

BILLS OF EXCHANGE, *see* EXCHANGE, BILLS OF.

BILU, *see* ZIONISM, FORERUNNERS OF.

BIMAH (in the synagogue), *see* ALMEMAR.

BIMKO, FISCHEL, Yiddish playwright and short-story writer, b. Kielce, Poland, 1890. He began to write short stories in 1909; his first story to be published, *Aveire* (Sin), appeared in 1912; his first play, *Oifn Breg Weichsel* (On the Shore of the Vistula), was produced in New York city in 1914.

Bimko came to New York in 1921, and contributed to most of the Yiddish periodicals. Though his writing is held to lack culture and literary refinement, he has great creative ability, a good sense of reality, and a diction drawn from authentic folk idiom. His most successful play was *Ganovim,* which was played more than 30,000 times in Yiddish theatres all over the world. Others of his plays were *Dembes* (1922); *Fetter me kenn aich,* a comedy (1923); *Der Zindiker* and *Unsere Yiden* (1932). His plays were collected and published in seven volumes (*Dramen,* Chicago and New York, 1936). Bimko's short stories have been published in the collections *Rekrutn* (Warsaw, 1916), *Fun Krieg un Frieden* (Warsaw, 1921), *Tunkele Gestalten, Helle Blicken* and *Goldene Zoiten* (all New York, 1926).

Lit.: Goldberg, *The Drama of Transition; Der Spiegel,* May 31, 1937 (Bimko number); Mokdoini, A., "Bimkos Dramen," *Zukunft* (1936) 569-72.

BIN GORION, MICAH JOSEPH (pseudonym), *see* BERDYCZEWSKI, MICAH JOSEPH.

BINDER, ABRAHAM WOLF, composer, b. New York city, 1895. The son of a cantor, he became acquainted with synagogue music while still a child, and at the age of seven, he was already composing musical settings to the synagogue liturgy. Binder's musical education was acquired, first under Angela Diller and Elizabeth Quaile at the Music School Settlement, and, later, under Daniel Gregory Mason and Cornelius Rybner at Columbia University, where he was awarded the Mosenthal Fellowship, in 1917. Soon after, he received the degree of Bachelor of Music from the New York College of Music.

Since 1918, Binder has been the musical director of the Young Men's Hebrew Association in New York city; in 1923, he became professor of liturgical music at the Jewish Institute of Religion; and a year later, choirmaster of the Free Synagogue at Carnegie Hall. A research tour of Palestine, undertaken in 1925, and again, in 1931, resulted in a valuable collection of Halutz, Yemenite, Arabic and liturgical melodies. He was appointed, in 1929, music editor of the third edition of the *Union Hymnal* published by the Central Conference of American Rabbis.

Binder occupies a unique position in the field of Jewish folk and synagogal music. His works, which include compositions in all forms, have been inspired by Jewish themes and are considered normative. Best known among them are: *Judas Maccabeus* (an oratorio for children, music and libretto by Binder, 1919); *Three Songs of New Palestine* (arranged, 1924); *New Palestinian Folk Songs* (collected and arranged, first volume, 1926; second volume, 1933); *The Bible in Song* (poems by Samuel Grossman, 1931); an overture, *Ha-Chalutzim* (first performance Palestine, 1931; New York premiere, 1932); a suite, *Holy Land Impressions* (performed by the Detroit Symphony Orchestra under Victor Kolar, 1933); and *Trio for Oboe* (a work for oboe, violoncello and piano, 1936, broadcast by the Palestine Broadcasting Company from Jerusalem.) Binder has conducted orchestras in the United States and Palestine, and is a member of the American Society of Composers, American Guild of Organists, and the Bohemians. In 1921 he married the pianist Anna Friedman.

BING, Danish Jewish family originally from Bingen, Germany. Solomon Bing, physician, b. about 1815, is the earliest known member of that family. The name is encountered more frequently in the 18th cent., as is proved by the registers recording the death of many of the family.

Heiman Jacob (1776-1844), a private tutor, emigrated in 1800 from Amsterdam to a small Danish town, then to Copenhagen, where in 1803, in conjunction with his brother-in-law, Levin Kalisch, he founded the first modern school for Jewish boys in that city. The institution educated about 400 boys

and became widely known. After seventeen years he gave up the school and started a book store, which his sons, Meyer Hermann (1807-83) and Jacob Hermann (1811-96) developed to a hitherto unknown success, gradually enlarging their activity by the addition of a book publishing company, a lithographic printing office and a china factory (Bing & Gröndahl). After 1885 only the porcelain factory, which in the meantime had become world-famous, remained. The older son, like his father, was a member of the council of the Jewish community and of the board of directors of the two free schools (from 1868 to his death he was president) as well as a member of the city council and president of the Industrial Union. The younger was on the council of the Jewish community from 1868 to 1886 and in his last years, its president.

Of the third generation in Copenhagen the following are noteworthy: Jacob Martin (1833-1903), councillor of state, president of the Board of Directors of the girls' school; Frederik Moritz (1839-1912), director of the state life insurance department and a member of the community council; Hermann Meyer (1845-96), member of parliament and publisher of the daily papers, *Politiken* and Aalborg *Amtsidends;* Laurits Martin (1850-1903), banker and member of the municipal council in Frederiksburg; Harald Jacob (1848-1924), manager of the china factory, for many years a member of the municipal council of Copenhagen, president and later an honorary member of the industrial union and president of the industrial art museum.

JOSEF FISCHER.

Lit.: Bricka, *Biografisches Leksikon,* vol. 2, p. 274; Dahl and Engelstoft, *Biografisches Handleksikon,* vol. 1, pp. 146-47; Bing, H., *Porzellansfabrikken Bing & Gröndahl 1853-1903* (1903).

BING, ALEXANDER M., realtor, b. New York city, 1878. At first a lawyer in 1905, he and his brother, Leo, launched out in the field of real estate development. They erected a number of buildings in the Riverside Drive and mid-town sections of Manhattan. During the World War, Bing served with the Shipping Board and later with the industrial service section of the United States Ordnance Department. From the experience gained in this work he wrote *War Time Strikes and Their Adjustment* (1921). He has contributed articles on housing and labor to various publications. In 1924 Bing helped organize the City Housing Corporation, a low-cost housing project.

BINGER, LOUIS GUSTAVE, French explorer and colonial administrator, b. Strasbourg, 1856. He was inspired by plans of France to extend and consolidate its possessions in northern and western Africa; his explorations rank him among the greatest of African explorers. In conjunction with French efforts to link the Sudan and Senegal with the Guinea coast in the 1880's, Binger left Bamaku, in Senegambia, in July, 1887, attempting to reach the Ivory Coast. The first European to cross the watershed of the Volta River, he journeyed through the Samory country, then south and east, making treaties with the native chiefs of Kong, Tieba and Bontoukou. In the spring of 1889, he reached Assinée, a French holding on the Ivory Coast. Through the success of the expedition, France annexed the Ivory Coast in 1891. Binger gave an account of this trip in *Du Niger au Golfe de Guinée* (1892), for which he received a prize from the French Academy.

In 1892 Binger undertook further exploration of the unknown territory between the Niger and the Ivory Coast, seeking at the same time to determine the boundaries between the Ivory Coast and the British Gold Coast possessions; this exploration entailed more than twelve hundred miles of travel. He was promoted to the rank of colonel and appointed governor of the Ivory Coast in 1893. The capital of this colony, Bingerville, was named after him. In 1896 Binger was appointed director of African affairs in the French Ministry for the Colonies; in 1897 he represented France in the Franco-British negotiations by which the boundaries of the west African colonies of the two powers were delineated.

Not only an explorer but a philologist and a student of geography and of Senegalese dialects, Binger wrote numerous authoritative works, including: *Les Langues senegalaises* (1886); *Routes commerciales de Soudan* (1886); *Recherches sur la priorité des découvertes maritimes en Afrique occidentale au 14 et 15 siècles* (1892); and *Le serment de l'explorateur* (1904). He published an important map of Western Sudan in 1890.

Lit.: Johnston, Sir Harry H., *A History of the Colonization of Africa* (1913) 203-5, 315-33; Baker, J. N. L., *A History of Geographical Discovery and Exploration,* pp. 313, 319, 355.

BINGHAMTON, manufacturing city in Broome county, New York. It has a Jewish population of 2,900, 3½ per cent of the total of 78,278 (1940). The first Jewish settlers were Sigmund Herschman Goldsmith, Barney Cohen, Max Shapiro, A. Rosenthal and Albert Wolfe. They arrived in Binghamton in 1874; a dozen years later Rosenthal and Cohen, together with H. Goliner and Joe Robinson, founded the first congregation, Sons of Israel. Rabbi Gishkow was the first rabbi; the original meeting place of the congregation was at the corner of Court and Washington streets. Arthur J. S. Rosenbaum is the present rabbi.

In 1894 the second congregation was established, the Jewish Hebrew Reform Society. The name of this organization was changed to Emanuel Religious Society in 1910. In 1939 it was reorganized as Congregation Beth El. Emanuel M. Honig is the rabbi. The Hebrew Brothers Congregation was organized in 1904 with V. Vigdov as its rabbi. Moses Margolis is the present (1940) rabbi.

Jewish communal life in Binghamton revolves around the Community Center, founded in 1926, which houses the sisterhood, Hadassah, Goodfellowship Club and youth groups. The United Hebrew Schools of Binghamton is also important.

BINSWANGER, ISIDOR, merchant and communal leader, b. Wallerstein, Bavaria, Germany, 1820; d. Richmond, Va., 1890. In 1841 he emigrated to the United States, settling in Baltimore, where he became a dry-goods merchant. In 1848 he founded a wholesale notion enterprise in Philadelphia, and in 1869 became president of the Richmond Granite Company, a position he occupied for over twenty years.

Binswanger was manager of the Hebrew Education Society, in Philadelphia, and in 1870 was elected

its president, after serving as chairman of its board of school directors from 1851 to that date. He was president of the board of trustees of Maimonides College, president of the Hebrew Relief Society, and president of the Jewish Foster Home and Orphan Asylum; in 1891 the Binswanger Alumnae Association was named in his memory. During the Russo-Jewish exodus of 1881 to 1882, Binswanger rendered valuable service on behalf of the refugees.

Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 250-52; Markens, I., *The Hebrews in America* (1888) 200.

BINYAN AB, *see* HERMENEUTICS OF THE TALMUD.

BIOGRAPHIES. Biography is the history of the lives of individual persons; autobiography, the life of a person written by himself, is included under biography.

Critical biography, the portrayal of the course of the inner development and the achievements of a life noteworthy for its distinction or for its destiny, represents a product of modern times, and is scarcely to be found among Jews before the 19th cent. However, there were Jewish portrayals or descriptions of lives in one or another form dating back as early as the beginnings of Jewish literature. Much biographical material is included in the Bible (the stories of the patriarchs, and in such books as *Kings* and *Ruth*), in the Apocrypha (the books of *Maccabees*), in the Hellenistic literature (Philo), and in the writings of Josephus (e.g., *Life* and *Against Apion*).

In the Talmudic literature the personal element, the individual life history, is relegated to the background. In the 8th to the 10th cent., however, brief biographies in the form of chronologies begin to appear: *Seder Olam,* the *Seder Tannaim Veamoraim* of Saadia Gaon, and the so-called *Epistle of Sherira.* In the subsequent centuries much biographical material was incorporated into the chronicles, such as *Sefer Hakabbalah* of Abraham ibn Daud, 12th cent.; *Shaare Tziyyon* of Isaac ben Jacob de Lattes, 14th cent.; *Seder Hadoroth* of Saadia ibn Danan and *Shebet Yehudah* of Jehudah Solomon and Joseph ibn Verga, 15th to 16th centuries. In addition, many autobiographical sketches from this period have been preserved in sources like the reports in the memoirs of Josel of Rosheim and the diary of David Reubeni.

From the 16th cent. onward an increasing number of both biographical and autobiographical works dealing with Jewish personalities appeared. The most important to the end of the 18th cent. are: *Shalsheleth Hakabbalah* of Gedaliah ben Joseph ibn Yahya, the *Emek Habacha* of Joseph Hakohen, the *Tzemah David* of David ben Solomon Gans, the *Kore Hadoroth* of David Conforte, and the *Seder Hadoroth* of Jehiel ben Solomon Heilprin, as well as the autobiographies *Hayye Yehudah* of Judah Aryeh Modena (1610-13), *Megillath Ebah* of Yom Tob Lippmann Heller (about 1630), the memoirs of Asher Levy (1670), the memoirs of Glückel of Hameln (d. 1724), the *Megillath Sefer* of Jacob Emden (d. 1776), and the memoirs of Beer of Bolechow.

The biographical lexicon makes its appearance in the latter half of the 18th cent. Hayim Joseph David Azulai's *Shem Hagedolim* (Leghorn, 1774-96) is the earliest example. This lexicon, which contains both biographical and bibliographical material, set the standard for similar lexicons that followed.

A number of non-Jews who worked in the field of bibliography in the 17th and 18th centuries combined with their listing of books considerable biographical information about their authors. Among them are Giulio Bartolocci's *Bibliotheca magna rabbinica,* 1675-93, and Johann Christoph Wolf's *Bibliotheca hebraica,* 1715-33, and Giovanni B. De Rossi's *Dizionario storico degli autori ebrei e delle loro opere* (2 vols., Parma, 1802; German translation by C. H. Hamburger, Leipzig, 1839); the latter is weighted with biographical material.

The period of the Jewish enlightenment and later that of the science of Judaism witnessed the beginnings of individual biographies. The first were the monographs on Moses Mendelssohn (Isaac Euchel's *Toledoth Rambaman,* Berlin, 1789) and on Wessely (*Zecher Tzaddik,* Amsterdam, 1809), the biographies published in the works of the early modern Hebrew writers, known collectively as Meassefim, and in the *Zeitschrift für die Wissenschaft des Judentums.*

One of the first fields in which the Jewish research in modern times interested itself was that of biography. This followed logically because these scholars, searching both Jewish literature and Jewish history, were intrigued into portraying the individual lives of the sages and heroes. For this reason many of the early works of these writers in the field of Jewish history and literature constitute a chain of biographies. The apologetic and polemical writings in the struggle against anti-Semitism also lead to the stressing of famous personnages.

In modern times biographical collections take the form of encyclopedias and lexicons. All general encyclopedias contain biographies of Jews. Special Jewish encyclopedias and lexicons are, naturally, the most comprehensive in their inclusion of biographical sketches of Jews in all fields. In addition, there is the group of biographical directories under the general title of Who's Who, which include biographies of men and women not only in accordance with their professional specialties, but also geographically. Among the most important of such general encyclopedias and directories are: *Appleton's Cyclopaedia of American Biography* (7 vols., 1887-1900); *Who's Who; Who's Who in America; Who's Who in New York,* as well as similar works for other countries and in such fields as art, medicine and music; *Allgemeine Deutsche Biographie;* Wurzbach's *Biographisches Lexikon.*

Another form of collected biography is family history, such as: Hock-Kaufmann, *Die Familie Gomperz;* Eisenstadt, I. T., *Daath Kedoshim;* necrologies, like those appearing in the volumes of the *Yearbook* of the Central Conference of American Rabbis; and collections of epitaphs, like Lieben's *Gal Ed,* for the Jewish cemetery at Prague.

The following are the chief works dealing with Jewish biographies which are of use to the student in the field:

1. General Jewish Biographical Compilations:

(a) In English:

Bader, Gershom, The Jewish Spiritual Heroes (3 vols., New York, 1940).



ספר

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מתחלת לכל המחברות אחר שנסתם התלמוד עד זמן הרב המחבר ז"ל עם ביאור מספיק ורמיזות נכונות מקומות והפוסקים ז"ל במקום המחזיק את המחבר. שהיה בדרן הקודש לזה כאחד תירוץ בסוף הספר. וקראתיו שם הספר **קורא הדורות** דבר הלמד מעניינו כי הוא קורא ומזכיר שמות רבני הדורות ראשי ישיבות ומחבריהם הדורות כל אחד בזמנו ז"ע. הביאו לבית הדפוס החכם השלם והכולל כמהר"ר **דוד אשכנזי** נתן ירושלים תוב"ב נר"ו.

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Magnus, Lady, Jewish Portraits (London, 1888).
Morais, H. S., Eminent Israelites of the Nineteenth Century (Philadelphia, 1880).
Roback, A. A., Jewish Influence in Modern Thought (Cambridge, 1929).
Schreiber, Emanuel, Reform Judaism and Its Pioneers (Spokane, 1892).
Weis, J. Max, Great Men in Israel (New York, 1928).
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Effroth, Eliezer, Dor Vedoreshav Yesapper Ledor Toledoth Gedole Amenu . . . Hahayim Ittanu . . . Hayom (Vilna, 1889).
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Frankfurter, N., and Auerbach, B., Galerie der ausgezeichneten Israeliten aller Jahrhunderte (Stuttgart, 1834-36).
Fünn, S. J., Keneseth Yisrael (rabbinical literature; 1886-90).
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See also MEMOIRS. BERNHARD WEINRYB.

BIOLOGY, JEWS IN. The science of biology deals with the origin, development and functions of all living organisms. It is concerned with the nature of living matter and how it reacts to its environment. In its wider usage, biology embraces the science of botany (life of plants) and zoology (life of animals) and their related branches of science, such as bacteriology (lowest forms of plants, called bacteria), protozoology (science of one-celled animals), etc. From the theoretical point of view, students of biology have been particularly interested in the problem of the origin of "life" and have attempted frequently in their laboratory experiments to produce artificially small life-like substances, which, in a certain oil medium, would act as if they were living organisms. But this problem of the origin of living matter and its artificial reproduction is as yet unsolved.

From the practical point of view, a knowledge of biology is indispensable to the scientific farmer. The progress of modern agriculture is based almost entirely on experimental research in laboratory and in the field conducted by bacteriologists and those trained in the chemistry of biology. Without a good scientific training in the properties of fertilizers and their effects on the soil, the scientific control of agriculture would be impossible. Similarly, a sound knowledge of the life-histories of bacteria is absolutely necessary to the medical man who specializes in tropical diseases. Armed with this knowledge, he can very often cope with the ravages caused by pathogenic (disease-producing) bacteria. Biology likewise embraces the life-histories of insects, birds and fishes. It is quite evident that there are many such living creatures that are injurious to crops and a knowledge of their habits enables us to counteract their destructive effects.

Jews have played an important role in helping to enrich our knowledge of biology. Their entrance into the scientific phases of the subject dates from the 18th cent. The cause of this late appearance was the existence of anti-Jewish legislation which prevented Jews from pursuing scientific research in the universities. The first Jew to make a substantial contribution was Marcus Eliezer Bloch (1723-99), of Carlsbad, Germany. Although he was a physician by profession, he took a special interest in ichthyology, the science of the life of fishes. He devoted himself to the study of fishes which live in the waters within and near Germany, and pointed out their importance to the economic life of the country in his *Die ökonomische Naturgeschichte der Fische Deutschlands, Besonders des Preussischen Staates* (1781), which was followed by his *Ökonomische Naturgeschichte der Fische Deutschlands* (1782-84). Bloch then made a study of fishes inhabiting foreign waters and described their life and habits in his *Naturgeschichte ausländischer Fische* (1785-95). He soon came to be recognized as the foremost German student of ichthyology and his works were hailed all over the country as an epoch-making scientific achievement. Bloch collected all his writings and published them in twelve volumes, under the title *Allgemeine Naturgeschichte der Fische* (Berlin, 1781-95). This masterpiece was the standard reference work on fish-life for many years, since it described in detail the fish in German waters better than any other existing work on the same subject. Bloch proved the hereditary character of intestinal worms in his essay entitled *Abhandlung von der Erzeugung der Eingeweidewürmer und den Mitteln wider dieselben* (1782). He had worked many years on a new system of classifying fishes, which was published after his death, under the title *Systema Ichthyologiae Iconibus CX. Illustratum* (Berlin, 1801).

In the history of botany, Ferdinand Julius Cohn (1828-1898) is immortalized by his numerous achievements and discoveries. He was appointed professor of botany at the University of Breslau in 1872, where he conducted all his researches. When he was only twenty-two years of age, he showed that the protoplasm of the plant-cell and the sarcode of animal organisms were the same substance, thus solving a problem that had been discussed for hundreds of years. Cohn put forward the principle that we can only know the life-histories of the lowest forms of plant-life by closely observing every stage of their development under the microscope. This view gave a great impetus to the microscopic study of all minute forms of life. His own description of the phases of growth of *Protococcus, Volvox* and *Spaeroplea* are accepted in teaching botany even to this day. By his study of the *Spaeroplea,* he helped to establish that a sexual process occurs in algae.

It has been frequently claimed that Cohn is the founder of the science of bacteriology. In support of this evidence, it has been shown that he already dealt with this subject in his papers on *Monas prodigiosa* and "Über blutähnliche Färbungen" (both 1850), which deal with problems of fermentation and coloration. These were followed by articles on infusoria and the organisms present in drinking-water (1853). From 1869 to 1870 he published several papers on insect epidemics and in the latter year founded the world-renowned *Beiträge zur Biologie,* in which appeared his first paper on diseases of plants. From this time on, the science of bacteriology made rapid progress, aided by his *Organismen der Pockenlymphe* (1872) and *Neue Untersuchungen über Bakterien* (1872-1875). Among Cohn's discoveries, we may mention the most important, such as the proteid crystals in the potato, the formation and germination of true spores, discovered in *bacillus subtilis,* the nature of zoogloea, the significance of the iron oxide stored in the walls of *Crenothrix* and the importance of the bright sulphur granules in sulphur bacteria.

Julius von Sachs (1832-1897) is another distinguished botanist of Jewish descent. He was professor of botany at the University of Würzburg, Germany, from 1867 until his death. Sachs is best known for his clear and interesting explanations of plant-life phenomena. He has been claimed as the founder of the physiology of plants. This is supported by Sachs' written statement that "my earliest treatises were compiled at a time when the physiology of plants was non-existent." It may be pointed out that these "earliest treatises" of Sachs were forerunners of clarity and accuracy, which were the outstanding quality of popular scientific works of the 19th cent. Among his notable works, wherein are found many of his discoveries, are *Experimentale Physiologie* (1866), *Lehrbuch* (1868), *Geschichte der Botanik* (1875), and his most important *Gesammelte Abhandlungen* (1892-1897). In this

latter work, Sachs was the first to point out "that the starch in chlorophyll is not merely a secondary deposit, but must be regarded as the product of the assimilating activity (produced by the action of light) of the granular, chlorophyll substance; that it is formed in the chlorophyll out of its original elements and is conducted to the growing buds and to the tissues which store up the reserve material" (p. 335). The foregoing interpretation has never been refuted, and has served as an aid in understanding the mechanism of starch formation in plants. Sachs was particularly interested in the problem of plant nutrition and after a series of researches he established the connection between carbon-assimilation and the existence of starch in the chloroplasts. He showed that by the application of the "iodine test" to leaves or various parts of leaves, the formation of starch could easily be demonstrated and starch-assimilation could be quantitatively estimated. This unique and practical method was adopted by botanical research laboratories.

The growth of plants and their movements caused by stimuli were problems with which Sachs was much concerned. In order to obtain accurate results, he constructed an auxanometer, the first instrument of its kind, which gave a graphic description of his observations and permitted easy recognition of the grand period of growth. His studies on the growth of the main side roots gave the first convincing proof of the factors which condition the regular extension of the root system in the ground. He thus established the distribution of growth in roots, as well as the correlation between main and side roots. The problem of automatic response of plants to water, technically called "hydrotropism," was not clearly understood by botanists. Sachs made a great many experiments and constructed an apparatus called a "hanging sieve" (*hängendes Sieb*) by means of which he proved that the hydrotropism was due to irritability.

Sachs was among the first to explain the relations between cell-disposition and growth. According to his view, the latter is the determining factor, the arrangement of cells depending upon growth. His remarkable keen understanding of biological processes enabled him to put forth an interpretation of the continuity of the embryonic substance long before the publication of Weismann's "germ-plasm." His explanation of the formation of plants had a profound influence on the philosophy of biology and the essentials of this doctrine were that "the multiplicity of plant forms arise, on the one hand, from the phylogenetic morphological differentiation, and on the other hand, from the reaction of the common vegetable substance in response to external stimuli." His views on plant formation were published after his death under the title *Principien vegetabilischer Gestaltung*. Sachs has made a name for himself in botanical history as the first to submit a physiological classification of plant-life.

Eduard Strasburger (1844-1912) was professor of botany at the University of Bonn, Germany. His influence in experimentation was such that there is scarcely any comprehensive modern botanical publication dealing with cytology, anatomy, embryology and plant physiology that does not contain some reference to Strasburger's contributions to the subject. Among his outstanding investigations was his tracing the effect of *Ustilago violacea* in causing the normally latent stamens in *Lychnis dioica* to develop within the female flower, a description of which appeared in the *Biologisches Centralblatt* in 1900. In this paper he also elaborated experiments to influence the numerical ratio of the sexes in dioecious plants. Strasburger was one of the first to describe clearly the processes involved in the mitosis of plant cells, spore formation in the higher non-flowering plants, such as ferns, and reproduction in plants. His great work, *Histologische Beiträge,* contains descriptions of the conducting system of all plant groups and deals very completely with gymnosperms. Here is put forth his idea of two distinct tissue systems, the cortical, or assimilating, and the conducting, or stelar. Strasburger's textbooks on botany have been leading sources of information and instruction in many universities.

Paul Ascherson (1834-1913) was another eminent German botanist of Jewish origin. He was professor of botany at the University of Berlin and took part in several expeditions to Africa and Egypt. His botanical discoveries during these explorations are described in Rohlfs' *Reise von Tripolis nach der Oase Kufra* (1881). Ascherson prepared the material on the botany of eastern Africa in the work describing the expeditions of von der Decken (1869-79). He wrote many books dealing with the flora of Europe and collaborated on several volumes covering the flora of Central Europe and Egypt.

Leopold Auerbach (1828-1897) was assistant professor of biology at the University of Breslau, Germany. His main contributions are in the field of cellular biology and histology. In the *Organologische Studien* (1874) Auerbach deals with his researches on the structure, chemical constitution, and life-history of the cell-nucleus, as well as of the early stages of development of the fertilized ovum. Auerbach has added much to our knowledge of the morphology and development of the cell. He is credited with having proved that during cell division, the nucleus is not dissolved, but becomes metamorphosed. He also discovered that during conjugation the nuclei of oval eggs rotate so that the axis of the spindle coincides with the longest diameter of the egg. Auerbach also made notable investigations concerning the lymphatics of the intestines and he discovered the cellular structure of the capillaries.

Robert Remak (1815-1865), German-Jewish scientist, has also elucidated certain problems concerning cellular development. He was a strong opponent of the theory of free cell-formation as propounded by Schwann and he proved from the study of the eggs of frogs that the egg is a cell which on cleavage forms new cells and that this segmentation starts from the nuclei. He made comparative studies of the embryonic development in the frog's egg and that of birds and showed that the formation of cells occurred in regular stages and that the process evidenced a continuous development. He opposed the view that cell formation arose from the accumulation of indefinite forms of living matter. Remak introduced the terms "holoblastic" and "meroblastic" to indicate certain stages of egg cell development. The former term is applied to egg cells which undergo total cleavage of the whole

cell, and the latter refers to an egg cell which undergoes only partial cleavage. In modern cellular biology these terms are very useful and acceptable.

Belgium has produced many scientists of Jewish origin and is well represented in biology by Léo Errera (1858-1905). He was professor of botany at the University of Brussels, where he carried out all his researches. He was among the first in Belgium to advocate that practical investigation should take precedence over theoretical studies, which at that time formed most of the courses. He also maintained that no student should accept as true what has not been verified by himself by experiment. Errera exerted great influence over his students by teaching them that it was more important to become acquainted with the methods employed in science than with the mere results. This principle enabled him to establish the laboratory for vegetable anatomy and physiology in 1884, which later became the famous Botanical Institute.

Errera's numerous investigations may be reduced to four main points: He discovered in certain fungal cells a substance then unknown, which gave all the reactions of glycogen, a substance related to starch and important in animal physiology. Errera proved that glycogen was stored in fungi and was able to attribute to it the same function that it has in animals, namely that of reserve carbohydrate. He also investigated the role of alkaloids in plants, and showed that alkaloids are decomposition products of nutrition, but that they may be utilized by plants as a defence against herbivorous animals. Errera was interested in the influence of molecular forces on the structure of living organisms and showed that cellular membranes behave in the same way as if they obeyed the laws which regulate the reaction of liquid films, such as are produced in blowing soap-bubbles. He simplified the methods of microchemical examination of certain substances and also introduced improvements in the technique of microscopy.

In the history of biology in Italy the name of Paolo Enriques (1878-1932) occupies an important place. He was professor of zoology and comparative anatomy at the University of Padua, and was recognized as the leader of Italian zoologists. His method of instruction and clarity of explanation are evidenced in all his scientific writings and particularly in his *Trattato di zoologia e di anatomia comparata,* which has been a standard textbook in many Italian universities. His critical insight and constructive interpretations are clearly seen in the volume *La teoria cellulare* (1911), in which he attempted a synthesis of modern biologic problems. Enriques made profound studies of the protozoa and discovered important points regarding the biologic cycle of *Infusoria,* the results of which are found in his *Riproduzione dei protozoi* (1922).

Enriques made a wide study of the mechanism of heredity, paying particular attention to Mendel's laws. In a monograph, he summarized the researches of the previous fifty years covering the entire field of heredity. After a close analysis of the laws of Mendel, he devised a fourth law as an aid in interpretation. Enriques' fourth law of independent variability is based on his study of variability in radiolarian species. He also put forth explanations of the phenomena associated with sex and sex-linked characters. In his "Teoria della ciclogenesi," communicated in 1928 to the Istituto Veneto, Enriques suggested a new basis for the difference between plants and animals. In his six *Contributi alla teoria dell'evoluzione,* Enriques endeavors to prove that heredity and evolution are not contradictory facts, but that the phenomena can be explained by means of his fourth law of heredity.

The United States can point with pride to the large number of Jews in America who have contributed magnificently to the advancement of biological science. Among the most distinguished American biologists, the name of Jacques Loeb (1859-1924) is held in high esteem. He was for many years head of the department of experimental biology at the Rockefeller Institute for Medical Research. Loeb did pioneer work on a wide variety of problems and particularly on the reactions of plants and animals to external influences. He showed that the heliotropism of animals, that is, how animals respond to light, is identical with the heliotropism of plants. After a series of brilliant experiments on the manner in which living organisms are attracted to, or repelled by external stimuli, Loeb put forth his theory of "tropisms." His method of investigating tropisms have laid a permanent foundation for all future research on animal behavior along physiological lines.

Loeb's most important contribution to biology is his experiments on artificial parthenogenesis and fertilization. In 1899 he discovered that the eggs of sea urchins and starfishes could be made to develop by artificial stimulation. He succeeded in producing larvae from the unfertilized ova of these animals by stimulating the egg cells with different concentrations of salt or sugar in sea water. Loeb showed that by pricking the ovum (egg cell) with a needle, it would develop into a tadpole, which in turn would become a frog, a remarkable illustration of artificial parthenogenesis. These experiments led him to formulate a physico-chemical interpretation of one of the most striking of biological processes. Loeb extended his explanation to embrace the entire field of living matter, and brought forth experimental evidence to support his thesis of the mechanical conception of life. According to him, living organisms were nothing more than chemical machines, which could be controlled by suitable chemical means.

Jacob J. Taubenhaus (1884-1937) has made many valuable contributions to the science of plant pathology. He was born in Safed, Palestine, where he had his early scientific training at the Mikveh Israel Agricultural School. On coming to the United States, he resumed his agricultural studies at the National Farm School, Doylestown, Pa., and at Cornell University. At the latter institution he made an intensive study of the diseases of plants and his researches on the diseases of hollyhocks soon made him an authority on the subject. From 1909 to 1916, he served as associate plant pathologist at Delaware College, Newark, Del. From this date until the time of his death Taubenhaus was chief of the division of plant pathology and physiology of the Texas Agricultural Experiment Station. He was also professor of plant pathology and

soil bacteriology at the Texas Agricultural and Mechanical College.

As chief plant pathologist of Texas, Taubenhaus devised means of counteracting the effects of crop blights and thus saved the state a great deal of expense. His original researches of the root rot affecting the cotton plant are of enormous value to the country. He also contributed greatly to the use of sulphur and various sprays in the control of plant disease. Taubenhaus served as consultant to several states in helping to solve their agricultural problems and aided Southern railroads in transporting perishable foods. Among his numerous studies are several books that have earned permanent scientific recognition, such as *Culture and Diseases of the Sweet Pea* (1917), *Diseases of Truck Crops* (1918), *Diseases of the Sweet Potato* (1923), and *Culture and Diseases of the Onion in America* (1924). Taubenhaus has contributed more than one hundred articles to the scientific press based on his researches into the diseases of plants.

Jacob Goodale Lipman (1874-1939) is another American Jewish scientist who has added substantially to our knowledge of scientific agriculture. He began his scientific studies at Baron de Hirsch Agricultural School in Woodbine, N.J., and at Rutgers University. In 1902, he organized and headed the department of soil chemistry and bacteriology at the College of Agriculture, N.J., which was the first department of its kind in the United States. In 1911 he was appointed Director of the New Jersey State Agricultural Experiment Station and four years later he became dean of the college of agriculture, Rutgers University, a position he held up to the time of his death. Lipman founded the journal *Soil Science* in 1915 of which he was editor-in-chief and which served as an authoritative medium for the publication of results of basic soil investigations.

Lipman was the official delegate of the United States Government to the International Institute of Agriculture at Rome in 1922, 1924 and again in 1926. His activities in connection with these international conferences on soil science resulted in his election as president of the First International Congress of Soil Science, which was held in 1927 at Washington. He also represented the United States in many other international conferences on agricultural science. His numerous contributions cover the fields of soil microbiology, commercial fertilizers, bacteriological effect of liming, chemistry of decay, and the physiology of nitrogen fixation. In recognition of his notable researches in agricultural chemistry, he was awarded the honorary degree of Doctor of Science by the University of Santiago, Chile, in 1930 and the Chandler Medal in Chemistry by Columbia University in 1934. Lipman is the author of *Bacteria in Relation to Country Life* (1908) and *Laboratory Guide of Soil Bacteriology* (1912). He has also contributed numerous articles to the foreign and American scientific press and chapters in works dealing with soil science.

Among other American Jewish scientists whose experiments have increased our knowledge of agricultural science are: Walter Naphtali Ezekiel (1901-), plant pathologist of the Texas Agricultural Experiment Station since 1928. He has done research on fruit rotting Sclerotinias, physiology of parasitism of rust fungi, and cotton diseases, especially Phymatotrichum root rot. Selman Abraham Waksman (1888-), professor of soil microbiology at Rutgers University, N.J., since 1930, has written many articles and is the author of several volumes on soil microbiology and microbic physiology. Waksman received the Nitrogen Research Award from the American Society of Agronomy in 1929. Joseph A. Rosen (1877-) obtained his degree of Master of Agriculture in 1908 from Michigan Agricultural College. He was European representative of the Joint Distribution Committee and introduced maize and American seeding methods into Soviet agricultural science. He discovered Rosen Rye, and was prize winner at the Chicago Grain Exhibit. Moses N. Levine (1886-) received his Ph.D. degree from the University of Minnesota in 1924 as an expert in plant pathology. He was in charge of irrigation and phytopathological truck crop investigation in 1914 of the U.S. Department of Agriculture and investigator of cereal diseases for the Bureau of Plant Industry in 1917, and pathologist of the U.S. Department of Agriculture since 1929. Dr. Levine is a collaborator of *Biological Abstracts* and editor since 1928 of *Phytopathology*. Albert Elijah Boman (1881-) is professor of agronomy at the University of Wyoming and in 1936 received the award from the National Council for his outstanding work in agriculture. Drue Nunez Allman (1893-), formerly professor of horticulture at the National Farm School, Doylestown, Pa., is a breeder of snapdragons and other flowers. Morris Halperin (1903-) is a well-known agricultural scientist. He was technical assistant in agronomy at the University of California and is assistant botanist at the Forest and Range Experiment Station of Berkeley, California.

In the field of experimental embryology Dr. Gregory Pincus (1903-) of Harvard University has had some remarkable results. He placed the eggs from a rabbit in a glass vessel and fertilized them with sperm taken from a male rabbit. When fertilization was completed he transplanted the fertilized ovum to a female rabbit where the embryo developed normally and became a baby rabbit. This was, indeed, a striking experiment giving rise to speculation whether the sperm was absolutely necessary for the phenomenon of fertilization. Pincus showed by experimentation that the sperm could be dispensed with. He prepared a strong salt solution and placed in it the ovum of a rabbit, bringing it to a temperature of 113 degrees F. After the ovum was thus treated, it was transplanted to a female rabbit and the normal form of development took place. This gave rise to a popular notion that humans might some day give birth to what was called "test tube babies." But this is not the purpose of the remarkable experiments conducted by Pincus and his associates, whose main object is to determine the factors which are responsible for the activation of the process called "fertilization." More recently (1940) Pincus, in collaboration with C. H. Waddington, of the University of Cambridge, showed that the chemical colchicine influenced the increase of the number of chromosomes in the egg cell of a rabbit. It was observed that the number of chromosomes was actually double the original number. This result was obtained when fertilized rabbit egg cells

were treated with colchicine, whose power of doubling the number of heredity-bearing chromosomes in plant cells is well-known. But this is the first time that increase of chromosome numbers has ever been accomplished in a mammalian egg cell. Future experimentation by Pincus on the artificial activation of mammalian ova may elucidate some problems of genetics and heredity. Pincus has been editor since 1935 of *Experimental Biology Monographs.*

One of the foremost authorities on genetics and heredity is the American Jewish scientist Hermann Joseph Muller (1890-). He received his Ph.D. degree from Columbia University in 1916 and soon after was appointed professor of zoology at the University of Texas. His entire studies have been in the field of genetics and he has conducted brilliant original research in the production of chromosomal changes by means of X-rays. In 1933, he was given temporary leave of absence from the University of Texas to become senior geneticist at the Institute of Genetics, Moscow (U.S.S.R.). In his laboratories, Muller produced new varieties of the fruit fly (*Drosophila*) by attacking its chromosomes with X-rays, causing changes in cell structure and giving rise to striking alterations in form, coloration and physiological functioning. By this method, Muller has produced mutations on a large and rapid scale which nature produces rather slowly. By selection of desired types among mutations, he and his co-workers were able to create new and more complicated forms of life which reproduce their own kind, such as varieties of the fruit fly differing from the normal fruit fly. One variation in the fruit fly, that is, bar-shaped eyes, was analyzed by Muller and his assistants and found to be caused by an increase in the number of genes (factors of inheritance). Muller produced similar cases by use of X-rays. He has demonstrated by his experiments the probable manner in which new genes are produced. His discoveries were published in the *Bulletin of the Academy of Sciences* (U.S.S.R.) on December 15, 1935, and January 25, 1936. It is significant that his experiments on the gene have been corroborated by similar experiments conducted about the same time at the California Institute of Technology by Calvin B. Bridges. Muller is the author of numerous papers dealing with the arrangement and method of recombination of hereditary units (genes); mutations in the evening primrose; artificial transmutation of the gene, and chromosome changes.

Dr. Herbert Friedmann (1900-) is an authority on ornithology. He is Curator of the Department of Birds, U.S. National Museum, Smithsonian Institution, Washington, D.C. He has led expeditions to Argentina, Texas and the Mexican border, and South, East and Central Africa. He is the author of *Cowbirds: A Study in the Biology of Social Parasitism* (1929). Dr. Nathan Fasten (1887-) is professor of zoology and physiology at Oregon State College. He has contributed numerous articles on biology, parasites of fishes and cytology of decapoda, and is the author of *Principles of Genetics and Eugenics* (1935). David Ely Fink (1880-) has been an entomologist with the U.S. Department of Agriculture since 1912. He has written much on the physiology and metabolism of insects and on the effect of arsenicals on the respiratory systems of insects. Myron Gordon (1899-) has been ichthyologist with the N.H. Fish and Game Department since 1937. He has conducted expeditions to Mexico (1930 and 1932) for the study of the life of fishes. Alvin Robert Cahn (1892-) was assistant professor of zoology at the University of Illinois (1925-33) and, since 1936, chief of the Biological Adjustment Unit, Tennessee Valley Authority. Alexander Weinstein (1893-) has experimented with the producing of mutations and rearrangements of genes by X-rays, and has written on comparative genetics. Abraham J. Goldforb (1881-), professor of biology at the College of the City of New York, has done important research work in zoology and embryology. Richard Benedikt Goldschmidt (1878-), formerly one of the foremost research-workers in the science of heredity in pre-Hitler Germany, is now professor of zoology at the University of California. He is the author of numerous articles as well as of *Mechanism and Physiology of Sex-Determination* (1923) and *Physiological Genetics* (1938). Libbie Henrietta Hyman (1888-), zoologist with the American Museum of Natural History, is the author of *The Invertebrates* (1940).

In other countries we find the following Jews who have contributed to the science of biology: Marcus Hartog (1850-1924) was professor of natural history and zoology at University College, Cork, Ireland. Salomon M. Herzenstein (1854-94) was custodian of the zoological museum of the Imperial Academy of Science, St. Petersburg, Russia. He was commissioned in 1880, 1884, and 1887 to proceed to the Murman coast of the Kola peninsula to study the mollusks and fishes. He wrote an account of his findings in the scientific journals and his "Materialy k Faunye Murmanskavo berega i Byelavo Morya," published in the *Trudy* of the St. Petersburg Obshestvo Yestesvoispitatelei, 1885, became a standard work. Dr. Redcliffe Nathan Salaman (1874-) was director of the Potato Virus Research Station, Cambridge, England, and has written on methods of counteracting virus disease of the potato. Moses Ezekiel (1891-) is professor of botany, Wilson College, Bombay, India. He was economic botanist to the Government of Gwalior (1918-22), and is the author of *Animal Histology* (1927). Harald Goldschmidt (1857-1923) was professor of biology at the Agricultural College, in Copenhagen, Denmark, and an authority on cattle breeding and raising. Otto Lous Mohr (1886-) was Norway's leading authority on genetics. He has been professor of medicine at the University of Oslo since 1919 and is the author of *Heredity and Disease* (New York, 1934). Enoch Bruce Levy (1892-) is a specialist on grassland research and is chief agrostologist of the Department of Agriculture of New Zealand. Aaron Aaronsohn (1875-1919) was agricultural expert for Jewish colonies in Palestine. In 1906, he discovered wild wheat (*triticum spelt*) growing in sixteen forms in Upper Galilee, and gathered specimens of the plant from the blossom to the mature ear. He showed that this plant was indigenous to the region. He founded the Jewish Agricultural Experiment Station at Athlit, near Haifa, Palestine, in 1910. He encouraged research in the improvement of Palestinian plants, the introduction of new species and the application

of scientific farming methods. Otto Warburg (1859-1938), formerly professor of botany at the University of Berlin, was professor at the Hebrew University, Palestine. Dr. Israel Reichert is chief of the division of diseases of plants at the Agricultural Experiment Station of the Zionist Organization in Palestine, and Dr. Fritz Simon Bodenheimer (1897-) was entomologist (1922-28) of the Zionist Experiment Station, Tel Aviv, and has been professor of entomology and animal ecology, since 1931, at the Hebrew University. He is an expert on locust control. David Lubin (1849-1919) founded the International Agricultural Institute in Rome (1904). MORRIS GOLDBERG.

Lit.: Green, J. R., *History of Botany* (1909); Wilson, E. B., *The Cell in Development and Heredity* (1925); Conklin, E. G., *Heredity and Environment* (1930); Jennings, H. S., *Genetics* (1935); Weir, W. W., *Soil Science* (1936); Hertwig, O., *Die Entwickelung der Biologie im neunzehnten Jahrhundert* (1900); Rádle, E., *Geschichte der biologischen Theorien der Neuzeit* (1905-13); Blanchard, M. M., edit., *Les sciences biologiques á la fin du XIXe Siècle* (1893).

BIRCHOTH HAMITZVOTH, BIRCHOTH HANEHENIN, *see* BENEDICTIONS.

BIRCHOTH NISSUIN, *see* MARRIAGE BENEDICTIONS; WEDDING AND WEDDING CUSTOMS.

BIRDS. About a hundred species of birds are named in the Bible and Talmud. Most of them are extremely difficult to identify, unless their description and use are given. Thus *shahaf* (*Deut.* 14:15), while translated as "sea-mew," may denote also a kind of hawk which the Arabs call *saaf*. The "eagle" which pounces lightning-like on its prey (*Hosea* 8:1; *Hab.* 1:8) may be a vulture. Sparrows apparently were as numerous in Biblical times as they are now, and were used for food (*Matt.* 10:29; *Luke* 12:6); they are called *tzippor,* but the same word designates any small bird.

Leviticus classifies the birds into clean and unclean (*Lev.* 11:13-19; *Deut.* 14:11-18), setting the birds of prey and some others apart as unfit for food. Twenty-nine species were classed as unclean by the Talmud (*Hul.* 63ab). The doves, extremely numerous in Palestine, were designated as sacrificial birds. Bird-hunting and trapping are mentioned in the Bible (*I Sam.* 26:20; *Amos* 3:5; *Hosea* 7:12; 9:8). Seven different kinds of snares were named, all of which are still in use. Mercy toward birds was commanded (*Deut.* 22:6); their use for augury was prohibited.

Although the "fatted fowl," mentioned among the provisions for the court of Solomon (*I Kings* 5:3), have been interpreted by some as ducks or also as capons, poultry was scarcely known in Palestine until the Persian period. Chicken-breeding was well known in the time of Jesus (*Matt.* 23:37; 26:75).

Birds were created on the fifth day (*Gen.* 1:20), from water and sand, according to the Talmud (*Hag.* 13b). Throughout the Bible they are frequently mentioned in much the same manner as in modern poetry and folk-lore. The eagle is the king of birds, while the rooster is the most obstinate (*Betz.* 25b). A curse without cause was said not to fall, as the swallow in her flight does not fall (*Prov.* 26:2). Jeremiah pointed out that the people who do not know the ways of God show less intelligence than the birds, who "observe the time of their coming" (*Jer.* 8:7). The prophet refers here to the migratory birds that pass over Palestine on their annual flights between Europe and Africa. Such are also the quail that the sea-wind brought to feed Israel (*Ex.* 16:13; *Num.* 11:31).

Jewish folk-lore ascribes supernatural powers to the birds, and in Cabalistic literature they are often associated with souls, especially the souls of the righteous.

See also: ANIMALS; FAUNA OF PALESTINE.

ANATOL SAFANOV.

Lit.: Lewysohn, *Die Zoologie des Talmuds,* pp. 15-16, 159-218; Tristram, H. B., *Fauna and Flora of Palestine.*

BIRKATH HAGOMEL, BIRKATH HAHAMMAH, BIRKATH HAHODESH, BIRKATH HAMAZON, *see* BENEDICTIONS.

BIRKATH HAMINIM, *see* MINIM; EIGHTEEN BENEDICTIONS.

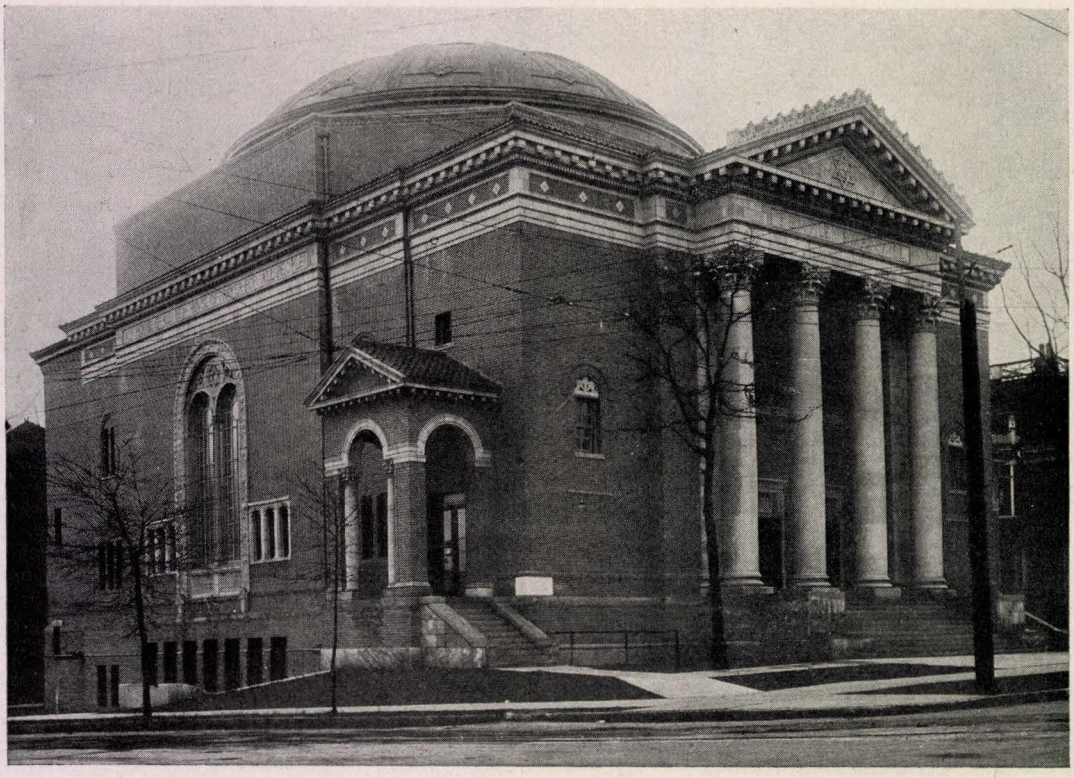
BIRKATH KOHANIM, *see* PRIESTLY BLESSING.

BIRKATH LEBANAH, *see* BENEDICTIONS.

BIRMINGHAM, Alabama, leading industrial city of the South and county seat of Jefferson County; it has a population of 264,151 (1940), of whom 5,300 are Jews. Although Jews were among the first settlers in the city, which was founded in 1871, it was not until 1882 that Jewish communal life began to develop. In that year sixteen men organized the city's first Jewish congregation, named it Emanu-El, and elected the following officers: Abe Wise, president; Harry Lazarus, vice-president; Ben M. Jacobs, secretary; Ike Hochstadter, treasurer; and E. Rubel, collector. The congregation held its initial public service in the Cumberland Presbyterian Church on Fifth Avenue. Joseph Stolz, then a student at the Hebrew Union College, officiated. Shortly afterward, a Sunday school was established under the direction of Hochstadter, and a class of boys and girls was prepared for confirmation.

The steady influx of Jews into Birmingham during the next three years so enlarged the membership of the congregation that it was able to purchase a cemetery in the northwest outskirts of the city. In 1884 the congregation bought a lot on Fifth Avenue and Seventeenth Street; an impressive ceremony conducted by Rabbi Isaac M. Wise of Cincinnati attended the laying of the cornerstone of Temple Emanu-El two years later. In 1886, Samuel Ullman, a former Confederate soldier, was elected president, and Rabbi Alexander Rosenspitz was chosen for the pulpit. His successors were Maurice Eisenberg (1886-90), Samuel Ullman (1890-94) and David Marx (1894-95). In 1940 the rabbi of Temple Emanu-El was Morris Newfield (elected 1895), who has served also on the advisory board of the juvenile court of Jefferson County and was one of the organizers of the Alabama Sociological Congress. Rabbi Myron Silverman was elected assistant rabbi in 1936.

The two other congregations in Birmingham, both of which follow the Orthodox ritual, are Knesseth Israel (founded 1899) and Beth-El (founded 1918); the latter congregation dedicated an impressive syna-



Temple Emanu-El, Birmingham, Alabama

gogue in 1927. Birmingham Jewry has a flourishing Y.M.H.A., a federation of Jewish charities, a ladies' benevolent society, and a Daughters of Israel society, the latter three comprising the charitable organizations. A B'nai B'rith lodge was founded in 1884, and a B'rith Abraham lodge in 1900. There is also a chapter of the National Council of Jewish Women, founded in 1898, and two social clubs, the Hillcrest Country Club, organized in 1883, and the Progress Club, organized in 1920.

The Jews of Birmingham have always played a prominent part in the commercial and civic life of the city. The banking house of Steiner Brothers, founded by Burghard Steiner shortly after his arrival in the United States from Germany in 1874, has often rendered valuable financial aid to the city government. Steiner was also president of the Birmingham, Powderly and Bessemer Railroad and a director of the Birmingham and Atlanta Railroad. Some of the older Jewish-owned firms are the Ullman Hardware Company; E. Oppenheimer and Company, founded in 1886; Joseph Beitman, cigar manufacturer; and the retail firm of Loveman, Joseph and Loeb, founded by M. V. Joseph in 1887. In 1937 the L. Pitzitz retail establishment was one of the largest of its kind in the South.

In civic affairs Samuel Ullman (d. 1923) was prominent as alderman (1895-97) and president of the Board of Education for sixteen years; M. V. Joseph (d. 1929) as a trustee of the Alabama State College for Women; Benjamin M. Mayer as editor of the Birmingham *Age-Herald;* and Emil Leeser as police commissioner (1897-99) and editor of the Birmingham *Courier* (German). Among the distinguished contemporary Jews of Birmingham are: A. Leo Oberdorfer, former professor of law at Birmingham Southern University and president of the Jefferson County Bar Association; Major M. M. Ullman, a son of Samuel Ullman, judge advocate with the American Expeditionary Army in France and city attorney for six years; Octavus Roy Cohen, author; Sidney Lazarus, playwright.

See also: ALABAMA. MORRIS NEWFIELD.

Lit.: *See under* ALABAMA.

BIRMINGHAM, England, principal city of Warwickshire. It has a population of 1,013,700 (1940), of whom 6,000 are Jews. The first settlement of Jews in Birmingham is believed to have taken place about 1700, although no archives before 1840 are extant. The Jews were probably attracted by the town's hardware and jewelry industries, which afforded opportunity for peddlers and merchants.

As early as 1730 a Jewish cemetery was located in a district called the Froggery, now the site of the New Street Station. Services were conducted in private homes until 1780, when the first synagogue was erected. It was here that Lord George Gordon, the agitator against the bill repealing the disabilities of the English Catholics, accepted Judaism and was circumcised in 1787.

The Jewish community expanded during the 18th cent., and in 1791 a new synagogue was erected on Hurst Street. The foundation-stone for a place of wor-

ship in Severn Street was laid in May, 1809; during the Priestly Riots against non-conformists this building was the object of an attack (March 22, 1813).

Isaiah Phillips, Birmingham's first known rabbi, led the community for fifty years, from 1785 to 1835. In later life he was assisted, and perhaps succeeded, by Rabbi A. M. Dellison, the Hebrew teacher who delivered an oration on the occasion of the dedication of the Severn Street synagogue. M. J. Raphall held the rabbinate from 1841 to 1849, combining the offices of headmaster and preacher; he was followed by A. P. Mendes (1851-1858), who was later rabbi in Newport, R. I. (1883-93), and G. J. Emanuel (1864-1911).

About the middle of the 19th cent. the community split into two congregations, but in 1855 the two factions were amalgamated into the Singers Hill congregation, which, in the fall of the following year, dedicated what was then the largest synagogue in England. This structure, in 1937, was rebuilt at a cost of £10,000. Rabbi Abraham Cohen (b. 1887) has served as minister of the congregation since 1913. In 1940, the membership was 800.

The Central Synagogue and Beth Hamedrash, located on Bristol Street, is the second largest congregation, consisting of 370 members. Zoosman Hodes is the rabbi. Other congregations are the New Synagogue, Hurst Street (membership 130), of which the Reverend H. Klein is the reader; the Liberal Jewish Synagogue (membership 160), whose minister is D. J. Seligson; and the synagogue of the Home for Aged Jews.

Jewish philanthropy has been organized in Birmingham for more than a century. In 1838 a society was established to grant pensions to the deserving aged and loans to tradesmen in need.

The Educational Aid and Clothing Society for the care of school children was founded in 1851, the Ladies' Visiting Society in 1857 and the Board of Guardians for the relief of the poor in 1870. In 1922 all the charities were federated into the United Benevolent Board, Birmingham being the first English community to carry out such a scheme of consolidation. Included in the Board's program of charitable activities are free medical and dental care, and free legal aid to those in need.

Organized religious education has existed almost as long as organized charity. Raphall held his first classes in the back room of the Severn Street synagogue in 1840; Sir Moses Montefiore attended the dedication of a school in 1843. This institution has continued up to the present as the New Hebrew Schools, and in 1940 had 250 students. Other educational institutions are the Talmud Torah (founded 1894) and the Birmingham Ezrath Torah (founded 1932).

ABRAHAM COHEN.

BIRNBAUM, EDUARD (Asher Ensel), cantor, b. Cracow, Poland, 1855; d. Königsberg, Germany, 1920. The son of educated and well-to-do parents, Birnbaum was given a traditional Talmudic education. Although his family intended him for the rabbinate, he preferred to specialize in music. He became a pupil of Sulzer and Deutsch, and, at the age of seventeen, he was appointed cantor in Magdeburg. In 1874 he was called to Beuthen, Upper Silesia, to fill the position



Eduard Birnbaum

of cantor, and, in 1879, was recommended by Weintraub to become his successor in Königsberg.

Birnbaum's friendship with the great cantors Naumbourg and Sulzer influenced his research, writings, and compositions. Forty-five years of his life were devoted to the tedious task of collecting the poorly written down materials and the remainders of yellowed music sheets which were scattered throughout the obscure corners of old communities in Central Europe. Manuscripts of priceless historical value were gathered from the descendants of old Hazanic (cantors') families, and his unique investigation brought Birnbaum renown as an authority on the history of synagogal music.

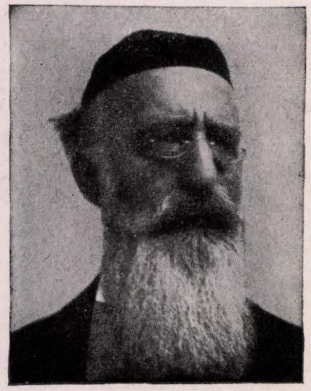
He is the author of the essays and treatises: "Briefe aus Königsberg" (*Jüdischer Kantor,* 1883); *Jüdische Musiker am Hofe zu Mantua* (Vienna, 1893); "Über den Ursprung der Tradition im Synagogengesang" (*Jüdisches Literaturblatt,* 1899); *Über die Verdienste der Gaonim um die jüdische Liturgie und den Synagogen-Gesang* (1900); "Zum Gedächtnis Salomon Sulzers" (*Israelitische Wochenschrift,* 1904); "Zur Geschichte der Kol-Nidre-Melodie" (*Hamburger Israelitisches Familienblatt,* 1909).

Among his numerous compositions, which are rich in melodic imagination, *Hashkibenu* and *El Male Rahamim* are the most popular.

Birnbaum's personal library has been acquired by the Hebrew Union College in Cincinnati. A publication of his collected writings is being edited by the cantor Samuel Guttmann, and Arno Nadel has been commissioned to publish a collection of his compositions.

Lit.: Idelsohn, A. Z., "Song and Singers of the Synagogue in the 18th Century," in *Hebrew Union College Jubilee Volume* (1925); idem, *Jewish Music in Its Historical Development* (1929).

BIRNBAUM, NATHAN (pseudonym, Mathias Aher), author and journalist, b. Vienna, 1864; d. Scheveningen, Holland, 1937. In 1883, while a student at the University of Vienna, he founded the first national Jewish students' society, "Kadimah". He had been a champion of Zionism in his youth, and his early journalistic activities were largely identified with this movement. From 1885 to 1887 and from 1890 to 1893 he was editor of the Zionist publication *Selbst-Emanzipation,* and in 1896 he wrote *Die nationale Wiedergeburt.* In the same year, after Herzl had appeared on the scene, he wrote a brochure, *Die jüdische Moderne.*



Nathan Birnbaum

In the two years that followed he served as editor of the *Zion* in Berlin, a monthly which attempted to reconcile Zionism with other movements; but despite his election to the secretariat of the first Zionist Actions Committee in 1897, he already showed signs of a change in attitude. He became more and more critical of Zionism, disapproving of the "diplomacy" in Herzl's political Zionism and favoring, rather, a stable organization which would not embark on sensational or adventurous policies. Birnbaum eventually came to the conclusion that it was a mistake to make Palestine the focal point of the Jewish question, and fought against that absolute rejection of the possibility of the development of Jewish culture in the Diaspora which was a part of the Zionist program of that time. He emphasized repeatedly that it was possible for the Jews to develop as a nation even in the Diaspora, and in 1903 launched his own monthly, *Der Weg,* to spread his views: in those countries where there was a large Jewish population, he held, the Jews should take direct action to secure national and cultural autonomy for themselves and for other minorities. Birnbaum also advanced his theories during the period of agitation in Austria in 1906 and 1907, in the *Neue Zeitung.* In 1907 he ran for the Reichsrat on his Jewish National Program, in a district in eastern Galicia, and polled a large vote although he was not elected.

Birnbaum expressed the belief that the Jews of Eastern Europe were the real exponents of the living Jewish culture. This led him to appreciate Yiddish as a literary and spoken language. It was due to his initiative that the first student organization devoted to the Yiddish language, Yiddishe Kultur, was established in 1905 in Vienna. In 1908 he arranged for the Yiddish Language Conference at Czernowitz, which was attended by the most renowned poets and writers among the Jews of Eastern Europe. The conference insisted that Yiddish should have equal status with Hebrew as the common language of the Jews. Birnbaum agreed on this point, and issued *Das Volk* and *Dr. Birnbaums Wochenschrift,* the latter in Yiddish, which exerted considerable influence in support of this view. He also visited the United States for the purpose of publicizing these convictions.

Birnbaum's reaction to the World War was to set high value upon Orthodox Judaism. He publicly professed his conversion from secular Judaism to Orthodoxy, and urged his coreligionists to live in accordance with the spirit of the Torah as well as within the letter of its precepts. His writings contain many constructive criticisms of the Orthodoxy of his day. Birnbaum was for a time general secretary of Agudas Jisroel, the World Organization of Orthodox Jewry. In 1933, because of the rise of Hitler in Germany, Birnbaum settled in Scheveningen, Holland.

Some of Birnbaum's more important works are: *Die nationale Wiedergeburt des jüdischen Volkes* (1893); *Ahad Haam* (1903); *Ausgewählte Schriften zur jüdischen Frage* (Czernowitz, 1910); *Gottes Volk* (Vienna, 1918); *Vom Freigeist zum Gläubigen* (1919); *Um die Ewigkeit* (Berlin, 1920). In *Im Dienste der Verheissung* (Frankfort, 1927) he urges a constructive colonization policy without political tendencies.

MAX LANDAU.

Lit.: Hermann, Leo, *Nathan Birnbaum, sein Werk und seine Wandlung* (1914); *Die Freistatt,* Birnbaum numbers, May and June, 1914; Reisen, Zalman, *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* 101-4; Birnbaum, Nathan, *Autobiography* (1924); *Israelitisches Wochenblatt,* April 27, 1934, p. 13.

BIRNBAUM, SALOMO, author and philologist, son of Nathan, b. Vienna, 1891. He studied architecture, Oriental languages and literature, and philosophy, but devoted himself in particular to the study of Yiddish language and literature, on which subjects he wrote several books. His works include a translation into Yiddish of Max Brod's *Tycho Brahes Weg zu Gott* (Berlin, 1921); a translation into German of the collected works of Shalom Jacob Abramowitsch (Mendele Mocher Seforim; 3 vols., Berlin, 1924-25); *Das Hebräische und Aramäische Element in der Jiddischen Sprache* (Leipzig, 1922); *The Life and Sayings of the Baal Shem* (New York, 1933); and *Outline of Hebrew Palaeography* (London, 1939). In 1922 Birnbaum was appointed instructor in Yiddish at the free lecture courses given by the University of Hamburg, and served in this position until 1933, when he settled in London, later becoming lecturer in Hebrew paleology at the London School of Oriental Studies.

BIRNBAUM, URIEL, artist and poet, son of Nathan and brother of Salomo, b. Vienna, 1894. He began to draw at the age of eleven, and composed his first fantastic tales (modelled upon those of Poe) when he was thirteen. He was practically an autodidact as artist, his training having consisted solely of a course at the school of drawing conducted by the Berlin Secession. During the World War, in 1917, he was wounded and underwent a long period of convalescence, during which time his style matured and gained in clarity; he gave expression to his experiences in his *In Gottes Krieg* (Vienna, 1921), a series of sonnets with twenty-two illustrations, for which he was awarded the Bauernfeld prize. He continued a series of successful exhibitions of his work until 1924.

Birnbaum's poetry, strict in its metrical form, is marked by philosophic stoicism and dramatic force. His drawings and paintings are marked by epic greatness; they are usually in the form of cycles that tell a story. He made numerous illustrations for children's books and magazines, including series for *Alice in Wonderland* and *Through the Looking Glass, A Variety of Singular Animals* (1926) and *The Elephant from the Land of the Moors* (1925, never exhibited).



Uriel Birnbaum's conception of "Moses Striking the Rock"



Lajos Biró

His other series include *Weltuntergang* (Vienna, 1921); *Das Buch Jona* (Vienna, 1921); *Der Kaiser und der Architekt* (Vienna, 1924); *Moses* (Vienna, 1928). He published also a monograph on Moses, giving his own religious views (Munich, 1928), and an essay on the Jews, *Volk zwischen Nationen* (Vienna, 1932). His most ambitious work, a history of the world in 2,000 historical portraits, is still in progress (1940).

Lit.: Hoditz, Arthur G. P., *Uriel Birnbaum, Dichter, Maler, Denker,* pamphlet (Vienna, 1936).

BIRÓ, LAJOS, novelist and playwright, b. Heves, Hungary, 1880. His writing first attracted attention when he edited the newspaper *Szabadsag* in Nagyvárad. Later he went to Budapest, where he was both prolific and successful as journalist and playwright. He edited the daily newspaper *Világ* (The World) and was vice-president of the Hungarian Journalists' Association. During the World War he served as an artillery officer and front correspondent of several important newspapers. He had been a member of the group of political liberals associated with the magazine *Huszadik Század* (Twentieth Century), and after the Revolution of October, 1918, Biró was made Secretary of State in the foreign office of the short-lived Karolyi government. Because of continuing political unrest and the increase of anti-Semitism, Biró left Hungary, going to Austria and then to the United States.

He began writing film scenarios, including the scripts of *The Way of All Flesh* and *The Last Command.* He turned into a screen production his war novel, *Hotel Imperial,* which had already achieved success in the Hungarian and German versions. As a scenario editor in London he produced the script for *The Private Life of Henry VIII* (1933), *Catherine the Great* (1934), *Knight Without Armour* (1937) and the original story, *Dark Journey* (1937). In 1940 he was with London Film Productions, Ltd.

Biró's numerous works include fifteen volumes of short stories, novels, essays and plays, among the latter the drama *Czarina,* written in collaboration with Menyhert Lengyel. *A Bazini Zsidok* (The Jews of Bazin) is a long novel dealing with the suffering of the Jews in the Middle Ages. Biró has also written stories and newspaper articles on Jewish subjects.

BIROBIDJAN, or the Jewish Autonomous Region, an administrative unit in the Far Eastern province of the Soviet Union. It lies in a pocket made by a bend in the Amur River, which separates the region from Manchukuo. Its boundary in the south and southwest runs along that broad stream for a distance of 340 miles, from a point just west of Khabarovsk to Pashkovo, from there northeast along the Khingan River, thence following an arbitrary line and finally the course of the Kosmun, the Urmi and the Tunguska rivers. The chief town, also called Birobidjan, is 5,113 miles from Moscow and 120 miles from Khabarovsk, the nearest sizable city.

The area of the region is 14,208 square miles (over 9,000,000 acres); it is thus considerably larger than Palestine. The Little Khingan Mountains, the highest peak of which reaches 3,500 feet, rise in the western section and the north. This hilly country is not suitable for agriculture, but is covered with virgin forest (*taiga*) which yields valuable varieties of timber and where some fur-bearing animals may be found. It is also very rich in mineral resources, such as coal and peat, mercury and tin, copper and iron. The deposits of the latter have been estimated at 600,000,000 tons. Gold, too, is available, and recently large deposits of magnesite were discovered there. Graphite, marble, asbestos and semi-precious stones are present as well. A geological map of the region was prepared in 1932-33 by members of an expedition sponsored by the Far Eastern Geological Trust.

Opportunities for farming are offered by the lowlands of the south and east. Much of the ground is marshy, but, when drained, the swamps as well as the more elevated flatlands form fields suitable for truck-farming as also for the cultivation of wheat, oats, rice, soya-beans, and potatoes. The meadowland allows for dairying, cattle-raising, and bee-keeping. There is an adequate water supply. In addition to several lakes, there are some 200 streams which crisscross the region in every direction. The largest of these, navigable for 500 miles, are Bira and Bidjan, tributaries of the Amur. They give the place its name. The region lies in the same latitude as the Ukraine and southern Canada, and the immigrant from the temperate zone is said to find the climate tolerable. The winters are severe, but the cold is dry and there are many clear, sunny days. There are apt to be droughts in the spring. The most trying season is the summer, particularly the rainy months of July and August, when floods are apt to occur.

The Birobidjan area was an untamed wilderness when, in the middle of the 19th cent., it was annexed by Russia as part of a vast land block on the left bank of the Amur. To consolidate its position and guard the frontier, the imperial government made a weak



The Jewish State Theatre of Birobidjan

attempt to import settlers into the newly acquired territory. Some Cossack families from the Transbaikal region were forcibly transplanted to Birobidjan. Later on, some Ukrainian and Russian peasants, driven by land hunger, found their way there, and a few Koreans and Chinese also filtered in. They eked out a meager existence by farming and hunting. Early in 1928 the region, which is about the size of Vermont and Connecticut taken together, supported a population of 34,000. Its ethnic composition was as follows: Russians (many of Cossack stock), Ukrainians, and White Russians—78.4%; Koreans—10%; Chinese —1.6%; aboriginal tribes—10%. The sparse settlements were chiefly on the shore of the Amur and along the Trans-Siberian Railway, which traverses the area from west to east, a distance of 210 miles.

For some years efforts had been made to solve the problem of unemployment among the Jews by settling them on the land. Agricultural colonies were being set up in the Ukraine, in White Russia and in northern Crimea. In fact, a plan for establishing a Jewish Republic on the shores of the Azov Sea was on foot. This project apparently proving impracticable, the Birobidjan region attracted the attention of the Komzet, the official committee on Jewish colonization, attached to the Council of Nationalities. In 1927 the committee sent a group of experts to investigate the possibilities of the region. They reported that outside of the hilly section there was approximately a million hectares (2,470,000 acres), which, if drained, would become available for farming, and concluded that Birobidjan could easily support in the near future an additional 50,000 families, of which 40,000 could engage in agriculture. The experts also stated that the development of industry and intensive agriculture would make possible a further increase of population, reaching what they considered a normal density of 40 persons per square kilometer. This would mean a population of nearly a million and a half within the present boundaries of the region.

The encouraging report met with a prompt response. By a decree dated March 28, 1928, the Praesidium of the Central Executive Committee of the Soviet Union set aside all the free land in the Birobidjan area for "contiguous Jewish settlements," and the region itself was given the status of a Jewish National District (*raion*), although there were then no Jews there. The decree stated explicitly that should Jewish colonization of the region proceed successfully, a Jewish autonomous State might be established there (paragraph 5).

The motives that prompted the Soviet authorities to take this step were mixed. Unquestionably there was a desire to rehabilitate that part of the Jewish population which could find no place for itself in the new economic order. By the end of the first decade of the Soviet regime these elements constituted a considerable portion of the entire Jewish contingent, and the Birobidjan project was an attempt to give them a new start in agriculture and the basic industries. In addition to the economic motive there was a political one. The idea that the scattered Jewish population should be consolidated into a national group with a territory of its own within the framework of the Soviet Union was not unpopular at this time in both Jewish and non-Jewish circles. One of the warmest advocates of the plan was the president of the Central Executive Committee of the Union, Mikhail Ka-

linin. The wish to enlist the good will and material help of foreign Jewish communities by appealing to nationalist sentiment may also have been present. And, above all, the development of a virgin territory bordering on a country controlled by Japan and in danger of economic and possibly military encroachment, was dictated by the interests of the Soviet Union as a whole. Zionists generally have regarded the project as an attempt by Soviet authorities to discourage pro-Zionist sentiment among Jews in the Soviet Union.

The Communist press, at home and abroad, hailed the decree as a turning-point in the history of the Jewish people. Immediately a vigorous campaign to promote the project was launched by the Komzet and the Ozet, a voluntary auxiliary society. Registration of prospective colonists was begun, and preparations were made for their transportation. Among recommendations made by the Komzet investigators was one urging that no settlers be brought in during 1928, but that the year should be devoted to preparations. Yet thirty-two days after the publication of the decree mentioned above, the first party of Jewish settlers alighted from a train at Tikhonkaya Station, which, under the name of Birobidjan, was to become the chief town of the region. Within the next two months 650 persons in all arrived and were forthwith set to tilling the soil. There were among them artisans and laborers, drivers and porters, but also former shopkeepers and others unaccustomed to manual work, and apparently few of the settlers had had any farming experience. The summer was a disastrous one: a flood inundated the shacks in which the colonists were housed, washed out the roads, damaged the hay and caused a shortage of food, while anthrax killed off the horses. It was an unhappy beginning.

During the next few years new pioneers kept arriving, but many, discouraged by the hardships, left after a short stay. Of the 19,000 who made the venture before October 1, 1933, only 7,000 remained. These figures are given in a pamphlet entitled *Birobidjanish,* published under Communist auspices in Vilna in 1935. It is stated in the November 30, 1934, issue of *Emes,* Moscow organ of the Jewish sections of the Russian Communist Party, that over 20,000 Jewish settlers reached Birobidjan before the autumn of 1934, but that only half of them remained there. The exodus was particularly marked in 1932 and 1933. The fault seems to have lain chiefly with those in charge of the project. The selection of settlers was inappropriate, and the arrangements made for them were inadequate.

On May 7th, 1934, Birobidjan was officially promoted by a special decree from the status of a District to that of a Jewish Autonomous Region (Oblast) within the Far Eastern Territory, which is part of the Russian Soviet Federated Socialist Republic. On May 20th, President Kalinin commented on the decree thus: "The principles of the Soviet national policy are such that each nationality is granted an autonomous political organization on its own territory. Hitherto the Jews have lacked such a political organization, and this placed them in a peculiar position in comparison with other peoples. The Jews are now receiving what all our other nationalities possess, namely, the possibility of developing their own culture, national in form, socialist in content." Kalinin's parting word to Professor Joseph Liberberg, who was appointed chairman of the committee for the organization of the region, was: "You will have done your work well, if within five to eight years you succeed in transforming the Jewish Autonomous Region into the Jewish Socialist Soviet Republic."

The promoters of the enterprise claimed that the new administration took matters firmly in hand, and that the flow of Jewish settlers increased, while the ebb was checked. The facts are somewhat at variance with this last claim. If the figures given out by the Komzet are to be credited, there were over 16,000 new arrivals in 1934-36. Yet on the second anniversary of the formation of the Region, the secretary of the local committee of the Communist party stated in *Pravda* (May 7th, 1936) that the total Jewish population of Birobidjan was 15,000, and three months later Liberberg estimated it at 18,000. Nearly a year later, *Emes,* in its issue of June 3rd, 1937, gave the same figure, saying that this was 23.8% of the entire population. Obviously there must have been a fairly large reflux during those years.

Mistakes and setbacks notwithstanding, the government was at pains to express its satisfaction with the achievements in Birobidjan. A resolution adopted by the Central Executive Committee on August 29, 1936, said, among other things: "Birobidjan has completely justified the status of the Jewish Autonomous Region which has been granted it. . . . For the first time in the history of the Jewish people, its ardent desire to create its homeland, to achieve its own national statehood, is being realized. . . . The Jewish Autonomous Region is fast becoming a center of national culture for all Jewish toilers. The eagerness to emigrate to Birobidjan is manifest not only among the Soviet Jews but among the Jews in foreign lands as well." The Jewish Autonomous Region figures in the constitution adopted by the Congress of Soviets on December 5th, 1936. Like other Regions, it has the right to send five delegates to the Council of Nationalities, one of the two chambers of the Supreme Council of the Union. Birobidjan is divided into four districts. These, on October 1, 1938, consisted of fifty rural communities, each with its own Soviet. In addition, there were four so-called workers' settlements, one of which, Obluchye, has since been raised to the status of a town. It is next in size to the city of Birobidjan, the seat of the regional administration.

It is difficult to ascertain the facts regarding the history of the Region for the past three or four years. At the end of 1936 or the beginning of 1937, there occurred a drastic shake-up in the personnel of the local government and the Party administration. The first issue of *Forpost,* official organ of Birobidjan, appearing in the middle of 1936, opened with a glowing account of the development of the Region during the first two years of its existence. It was signed by M. Khavkin, secretary of the regional committee of the Communist Party. An anonymous review of the first *three* years, which appeared in the same publication, branded both Khavkin and Liberberg as wreckers, declaring these former executives to have been the main obstacle to the growth of the Region. It pointed out further that the Trotzkyists had done their utmost to hinder the work, concluding that now the cause was



Jewish life in Birobidjan has a wide range, as pictured above. The structure at centre (top) is the Government Administration Building

safe in "the hands of the flaming patriots of the Jewish Autonomous Region" (*Forpost,* 1937, 2). There had been admission of failures in the past. Now these were accounted for on the ground that enemies of the people had found their way into the agencies in charge of the work. Recently more cogent reasons have been advanced to explain why Jews do not flock to Birobidjan. Aside from the hardships of pioneering, and mismanagement, there is the decisive fact that the unemployed Jews who were to populate the Region have found occupation nearer home, and that the few who failed to do so were not considered fit material.

Liberberg and a number of his associates are reported to have been arrested in the early part of 1937. Their fate is unknown. According to a New York *Times* dispatch from Moscow dated June 14th, 1938, seventeen inhabitants of Birobidjan, including seven with apparently Jewish names, were shot as spies and wreckers. A dispatch to the London daily *Telegraph,* dated Moscow, September 22, 1938, quoted the Moscow publication *Bezbozhnik* to the effect that "a Jewish counter-revolutionary and Zionist organization" had been "unmasked" by the secret service. One of the charges brought against the group was "wrecking work with intent to hinder the development of Birobidjan." A New York *Times* dispatch dated Moscow, October 2nd, 1938, reports that this organization was charged with "a separatist conspiracy" in Birobidjan and quotes the statement made in *Bezbozhnik* that "Jewish conspirators had operated schools for spies and wreckers in the interests of an unnamed power."

There are no reliable figures on the growth of the Jewish contingent in Birobidjan. On November 7th, 1937, *Emes* judged the Jewish population there to be about 29,000. Out of the assortment of guesses and estimates there is one figure to be plucked: according to the census of January 17th, 1939, the total population of the Region was 108,419. It is not known how many of these people were Jews, but it is plain that they constitute a minority. In April, 1939, *Naileben,* the English-Yiddish organ of *ICOR,* an American association which champions the Far Eastern project, assumed the number of Jews in Birobidjan to be 50,000. In December, however, it set the figure at only 40,000. How far the results obtained fell short of expectations may be judged from the fact that the head of the Komzet (an organization since abolished) said in a speech delivered on September 7, 1936, that by 1940 the Region would have a Jewish population of 150,000. Later this goal was set for 1942. In 1940, however, Birobidjan loomed as a refuge and hope for unemployed Jews in annexed Eastern Poland. It was reported that in the city of Bialystok alone 27,000 Jews indicated their willingness to settle in Birobidjan.

The resolution adopted by the Central Executive Committee in 1936 speaks of the eagerness on the part of foreign Jews to settle in the Region. Indeed, in the early years of the experiment a small number of non-Soviet Jews, lured by the prospect, made the long trek to this land of promise. In all, some 800 persons came from Lithuania, Poland, the Argentine, Palestine and other parts. Later on, certain Jewish organizations abroad petitioned the Soviet Government to open Birobidjan to East European Jews who were being relentlessly squeezed out of the countries of which they were citizens. In 1936 the chairman of the Ozet stated that a number of foreign Jews would be admitted to the Region, provided they met certain conditions and were of the proper political complexion. The same year the American Committee for the Settlement of Foreign Jews in Biro-bidjan (Ambidjan) secured permission for an initial quota of a thousand families from Poland to settle in the Jewish Region. Although this contract with the Moscow Government was not subsequently rescinded, none of these families was allowed to enter, and the Region has since remained barred to foreign Jews.

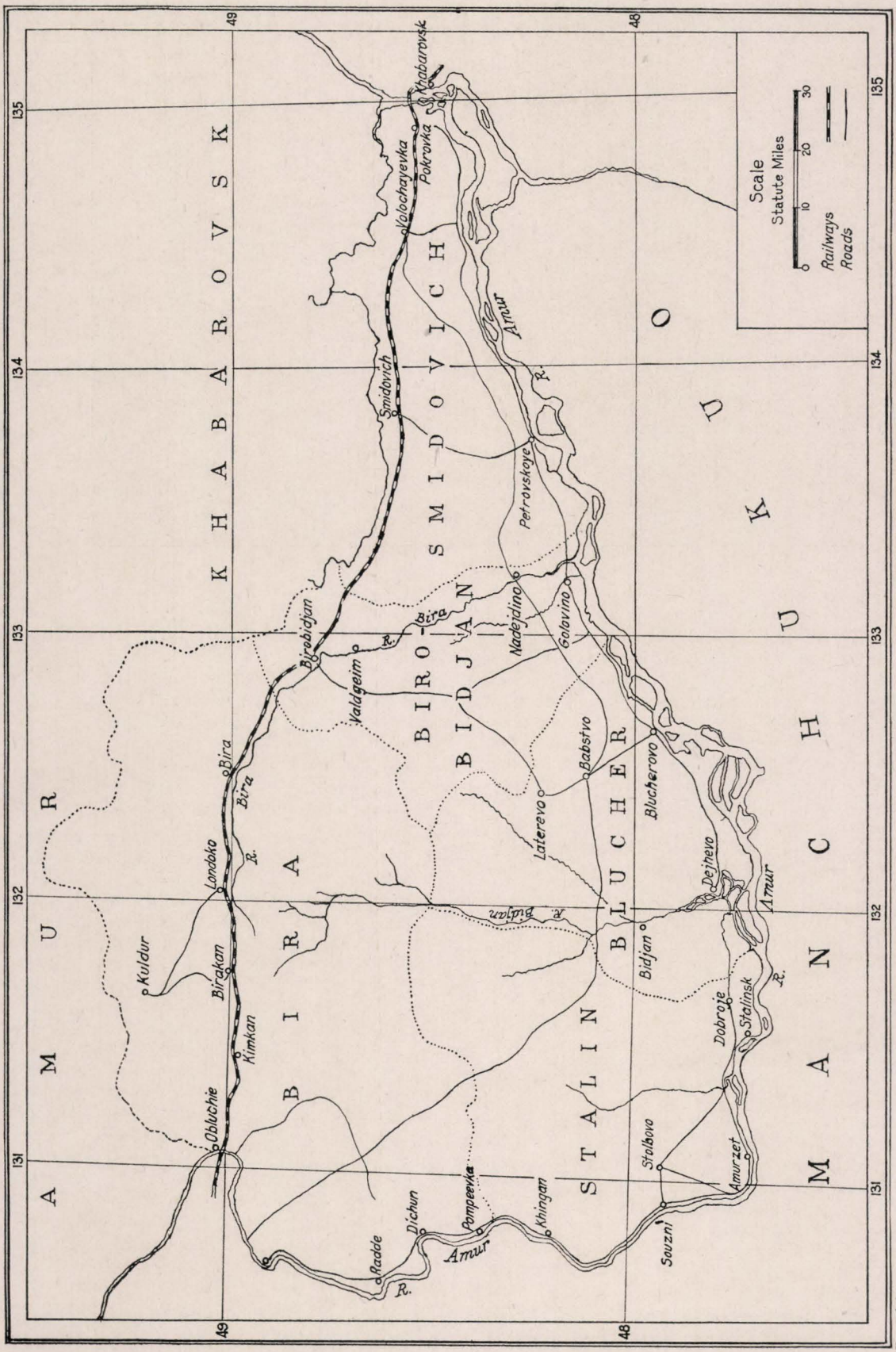
From the beginning it was emphasized that agriculture must be the economic foundation of the new Jewish commonwealth. The efforts in this direction do not seem to have been very successful. In 1936 Khavkin stated that 2,500 Jews, or 17% of the total population, lived on collective farms. A year later the Jewish rural population seems not to have increased; there were then fifteen such farms supporting 500 families. As late as 1938 *Emes* painted a black picture of the conditions with which settlers had to contend.

"Some collective farms are established in districts where there is a scarcity of land suitable for cultivation. Some are in out-of-the-way places where roads are wanting. . . . The cattle was imported in the winter, no sheds or fodder having been provided for it. . . . Most of the settlers are people who have never done any farming and there are no instructors to direct them" (issue of March 26th, 1938).

More recently there have been glowing reports about the flourishing state of the farms and ranches, and praise is bestowed on the pioneer virtues of the former town-dwellers, their achievements in clearing the land, building houses and roads, and wresting a living from the virgin earth. It is said that the farms are fully collectivized and largely mechanized, that the soil is better fertilized and is yielding larger crops, and that the number of horses and horned cattle is on the increase.

In October, 1939, there were eighteen Jewish collectives, out of a total number of forty-four. Among the more notable are the two oldest: Waldheim, which was built up in a forest clearing, and Birofeld, known for its dairies and apiaries; also Amurzet and the State farm, Stalinsk, both bordering on the Amur, which grow grain and soya-beans. All the farms enjoy partial tax exemption. Some of them have a mixed population. It should be noted that by all accounts the Jews throughout the Region live in amity with their Gentile neighbors. According to a dispatch from Moscow, dated March 16th, 1940, the Jewish farmers have volunteered to provide housing for the new settlers at their own expense.

No figures are available as to the number of Jews settled on the land. When the project was launched, Birobidjan was a hamlet with a few hundred inhabitants. It is now a thriving modern town, built up, to a considerable extent, by Jewish labor. It has paved streets and electric light, buses and taxis, shops, a hotel, a hospital, a theatre, a motion picture theatre seating 500, and several educational institutions, including a music school. Plans in 1940 projected a new apartment house, a stadium, and a theatre costing 5,000,000 rubles. Here are the Government bureaus and also a



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Map of the Jewish Autonomous Region of Birobidjan



Jewish aviators in Birobidjan

number of industrial plants, including a furniture and a clothing factory. In 1935 the population of the town was reliably estimated at nine to ten thousand. Three years later it was said to be 20,000 (*Emes,* March 27th, 1938). It has since grown to 40,000, according to Icor. The Jews, who probably form half of the population, are engaged in white-collar occupations, as well as in industry and in transportation. Jews are also employed outside of the city in machine-shops, saw-mills, lumber-yards, quarries (the green and rose marble of Birobidjan was used in the construction of the Moscow subway), brick works, lime kilns, and the like.

Unquestionably the Soviet Government is making determined efforts to settle and open up the Birobidjan area. It is apparently part of a drive to develop the Far Eastern possessions of the Union. Sizable sums have been spent on the Region. Both the State-owned enterprises and the producers' cooperatives have made much headway in recent years. In 1934, 20,000,000 rubles were invested in the former; in 1938, 69,000,000 rubles were devoted to the same purpose. The regional budgets for 1935 and 1939 were respectively 12,266,000 rubles and 46,500,000 rubles, and it is noteworthy that the appropriation for public health increased ten times between 1934 and 1939. It should be recognized, however, that the upbuilding of Birobidjan is to a considerable extent the work of the non-Jewish settlers, and that the Region can be held to be only the potential nucleus of a Jewish State. After twelve years it has certainly not become the center for Jewish culture that the authorities had envisaged. True, Yiddish is the official language of the Region. The newcomer finds the name of the railway station painted in Yiddish as well as in Russian, and the same is true of the signs on the public buildings. There is a Yiddish theatre, a Yiddish daily and a magazine, the above-mentioned *Forpost,* printed in Moscow, which contains contributions by noted Yiddish writers and provides a forum for local talent. On the other hand, there are indications that Russian is used in preference to Yiddish even in purely Jewish institutions. As late as 1937, *Emes* reported that Yiddish was slow in establishing itself as the official language of the Region (issue of April 28th, 1937). The Jewish culture fostered in Russia, and so in Birobidjan, expresses itself in the folk vernacular and is aggressively secular.

From the first certain public organizations outside of the Soviet Union warmly embraced the cause of the Jewish Region. Such were the branches of the Ozet in France and Belgium, Procor in Argentina, and particularly Icor in the United States, a league which was formed in 1925 to assist Jewish agricultural settlement in the Soviet Union. In 1928 it sent a group of experts to the region to investigate its possibilities. Up to April, 1939, it shipped to Birobidjan $350,000 worth of tractors, motors, typewriters, and the like. It has also distributed upward of half a million pamphlets about the Region, and has championed the cause in an English-Yiddish monthly which it has been issuing since 1935. AVRAHM YARMOLINSKY.

Lit.: Dimantstein, S., edit., *Yidn in FSSR, Zamlbuch* (1935); Zalbefert, D., compiler, *Birobidjanish* (1935); Krol, M., "Di ganze geshichte mit dem Biro-Bidjan," *Forverts,* Jan. 24-Feb. 21, 1937; Aronson, G., "K istorii odnovo eksperimenta," *Sotzialisticheski vestnik* (1938) No. 12; Marley, Dudley L. A., *Biro-Bidjan* (1934); Williams, W. R., edit., *Birsko-Bidjanski raion Dalne-Vostochnovo kraya: trudy ekspeditzii 1927 g.,* part 1 (1928); Talmy, Leon, *Oif roier erd: mit der "Icor" ekspeditzie in Biro-Bidjan* (1931); Sudarski, J., *Biro-Bidjan i Palestina* (1930); Almazov, S., *Ten Years of Biro-Bidjan: 1928-1938* (1938); Bergelson, D., *The Jewish Autonomous Region* (1939); *Forpost* (1936-40); *Naileben* (1935-40).

BIRTH. 1. In the Bible. The details about birth that are given in the Bible are purely incidental and not always complete. There is no evidence to show that the manner or the treatment of birth differed to any great extent among the Israelites and the other peoples of antiquity. The statement in *Ex.* 1:19 that the women of the Hebrews bore their children more quickly and easily than others cannot be accepted at face value, since it is contained in a statement intended as an excuse. Similarly, the fact that the wife of Phinehas gave birth in a crouching position (*I Sam.* 4:19) cannot be regarded as indicative that this was the normal method of delivery, since it is plainly a case of premature labor. There are frequent references to the pangs of childbirth, which are considered to be a punishment upon womankind for the sin of Eve (*Gen.* 3:16). Midwives were always at hand to assist in the delivery, and there seems to have been some sort of birth-stool, called *'abnayim* (*Ex.* 1:16).

After the child was born it was washed all over, rubbed with salt and wrapped with swaddling clothes. It received its name from its mother, often from the first words that she uttered after birth. There is no trace at all of the practice observed by some peoples, whereby it was necessary for the father to acknowledge the child before it was allowed to live; in view of the strong affection for children felt by the ancient Israelites, it is hardly probable that it ever existed. According to Biblical law (*Lev.* 12), a woman who had given birth was required to undergo a period of purification, forty days for a boy and eighty for a girl, after which she was to bring a burnt-offering and a sin-offering to the altar. Children were universally nursed by their mothers, sometimes for as long as two years; in rare instances, a wet-nurse was employed. The occasion of weaning was, apparently, an occasion for a special festival.

Some Biblical scholars have contended that the Bible contains instances of birth myths, such as were prevalent among the peoples of ancient times. The standard plot of such a birth myth runs as follows: a couple has for years been childless, as a result of which they are in great concern; a divine messenger or oracle announces the birth of a son; there are attempts on the part of enemies to prevent the fulfillment of the prophecy, or attempts on the life of the child after it is born; the child overcomes its early enemies, accomplishes great deeds, but afterwards succumbs to a tragic end. Resemblances to such myths have been noted in the stories of Ishmael, Isaac, Joseph, Moses, Samson and Samuel, as well as of John the Baptist and Jesus in the New Testament. Thus Isaac, who is born to Sarah in old age, barely escapes being sacrificed, while Joseph, who is born to Rachel after a long period of barrenness, is more than once in peril. However, it is more probable that the stories in the Bible are not derived from such myths, but are merely a reflection of the normal chances and occurrences of human existence.

2. In the Talmudic Literature. The Jews of the Talmudic period possessed a greater knowledge of medicine and medical care, a knowledge which they seem to have derived from the Greeks and the Romans. Thus there are discussions as to the development of the embryo, and as to the moment when the sex of the child may be determined; according to the general opinion, this was possible after forty-one days. The birth of twins is explained as being due to the splitting of a drop of semen. A child born at the end of seven months is regarded as likely to live, while one at eight is likely to die, an opinion which agrees with that of Hippocrates and Galen. In accordance with the ordinary medical teaching of the time, great importance was laid upon the possibility of the child's being marked or otherwise affected by the experiences of the mother during conception and pregnancy.

In addition to the attendance of midwives at birth, there were also occasionally physicians, and these even attempted operations. Thus, if it were impossible for the child to be born, it was sometimes cut into pieces in the womb, and then extracted a piece at a time. There are references to a child that is *yotze dofen* ("coming out at the side"), by which is probably meant a child delivered by Caesarean section after the death of the mother. Such a delivery was not regarded as a genuine birth, and the child had neither the prerogatives nor the duties of the first born. Not much is known of the details of such operations. Mention is made of a local anaesthetic (*sam*) to ease pain, but there are no references to its use in childbirth. If a child failed to cry after being born, air would be blown into its lungs or it would be rubbed with the afterbirth; if it failed to take the breast, a beaker of hot coals was held near its face to warm it. The care of the infant was similar to that in Bible times, except that in the Talmudic period, for the first time, the use of the cradle is mentioned.

Side by side with the greater medical care of woman and child, a great deal of superstitious customs were prevalent. Infant mortality must have been high in the crowded centers of the Talmudic period; the belief of the time explained it as being due to the presence of the demons, especially Lilith, the first wife of Adam, who lies in wait to destroy the descendants of Eve. While the sages objected to certain practices which they stigmatized as heathen, such as fastening a piece of iron on the bed, they permitted others, such as the presence of the scroll of the Torah, or various writings in the form of amulets, to ward off the demons. Various charms and medicines are mentioned which, it was claimed, had the power to protect the pregnant woman, to ease the pains of labor, or to guard the newborn child. It was believed that a special angel, named Lailah, who presided over childbirth, had the duty of bringing the soul before God, Who thereupon decided its destiny. The soul was unwilling to be born, and had to be forced into the embryo. Thereupon an angel would teach it about good and evil; but just before birth he would strike it and make it forget its knowledge, for which reason a child comes forth crying into the world.

3. In Medieval and Modern Times. During the Middle Ages the Jews not only expanded the use of charms and amulets in childbirth, particularly under the influence of the Cabala, but also adopted many of the practices of the nations among whom they lived. Many of the amulets invoke the names of three angels who are especially concerned with the birth of children, Sannui, Sansannui and Samangaluf (probably derived from the Byzantine angels, Sissoe, Sisinnios

and Gyllov). Chalk lines were drawn around the bed to keep away demons; all the knots in the house were loosened to make delivery easier; a knife was placed near the bed before and after birth in order to invoke the power of "cold iron." After the child was born it was tightly swaddled and left to lie on a cushion placed on top of a holy book; or else the child stayed in the same bed as its mother, and the book was placed under its pillow. Written or printed amulets (*Zettel*) were placed on the walls of the room. Bread and sugar were put into the first bath of the child, a bit of sympathetic magic to secure for it sustenance and happiness. The night before the circumcision of a boy was regarded as especially dangerous because it was the favorite time for demons to attempt to injure the child; accordingly, the people of the house stayed up all night in the room, or studied the Torah. In the case of girls, the same purpose was served by the Holle Kreish naming ceremony, in which a number of persons walked around the cradle, at the same time giving the child its name.

Such customs have persisted among the Jews of modern times in those countries, particularly in Eastern Europe, where similar birth customs are prevalent among non-Jews. In Western countries, they have largely disappeared, and are retained, if at all, from sentiment rather than from belief in their protective efficacy.

About the 15th cent. the custom arose of having the mother visit the synagogue upon the first possible occasion after the birth of her child. On this occasion a special prayer is said by the mother, and a prayer is recited for both her and the child. The father makes an offering to the congregation. This custom is observed in Orthodox, Conservative, and even some Reform congregations.

See also: AMULETS; CIRCUMCISION; MEDICINE; PREGNANCY.

SIMON COHEN.

Lit.: Gaster, M., in *Encyclopaedia of Religion and Ethics,* vol. 2, pp. 652-59; Grunwald, M., in *Jewish Encyclopedia,* vol. 4, pp. 28-31; Schechter, S., "The Child in Jewish Literature," *Studies in Judaism,* first series (1896) 343-80.

BIRTH CONTROL. Birth control refers to the limitation of the number of offspring by preventing conception. Though the practice of birth control has been prevalent and constant in almost all societies and during all periods of history, it was only in modern times that it became a social movement. This movement has created considerable difference of opinion among all religious groups: the conservative religious groups have denounced the use of contraceptives as immoral; a number of liberal religious groups have adopted sympathetic statements recognizing the ethical justifiability of limiting offspring under certain conditions.

In Judaism a similar difference of opinion exists. Both the proponents and the opponents of birth control draw support for their positions from the sources of Jewish tradition.

1. Against Birth Control. The strictly traditional point of view traces back to the Biblical command, "Be fruitful and multiply" (*Gen.* 1:28), which is interpreted as the first commandment given to man. It therefore sets up as a religious principle that "wasteful discharge of seed is forbidden" (*Nid.* 13a; *Kallah,* edit. Higger, p. 130). In the Bible story of Er and Onan (*Gen.* 38), and particularly in the interpretation of that story made by the Talmud and in the commentary of Rashi to the passage, the sons of Judah are held to have incurred the divine displeasure for their refusal to have children. Accordingly, the practice of birth control has since been called "the Onanite sin" (*Yeb.* 34b). Similarly, according to the rabbis, the destruction of the generation of Noah by the Flood was to a large extent in punishment for their practices which artificially prevented conception (*Midrash Gen.* 26:6; *Nid.* 13a).

Medieval codifiers repeat the arguments of the Talmudic rabbis (Maimonides, *Hilchoth Ishuth* 15; *Shulhan Aruch, Eben Haezer* 1), and present-day traditionalists in Jewry maintain their opposition to birth control on the same grounds.

It should be clearly noted, however, that the opponents of birth control do not deny that the Talmudic teachers permit certain specified methods for the prevention of conception where pregnancy is likely to endanger the life of the woman, or where the health of the child is involved, or in cases where children already born of a marriage are physically or mentally defective. Moreover, the opponents of birth control agree that it is permissible under Jewish law to practice birth control by the method of continence; but inasmuch as the duty "to be fruitful and multiply" remains in force, a couple may only practice such continence after they have already fulfilled the commandment.

The most definite interpretation of the strictly Orthodox Jewish point of view in regard to the question of birth control is that expressed by the rabbinical authorities of the 18th and 19th centuries, such as the authors of *Emek Hahalachah, Beth Ab, Imre Yosher, Tzur Yaakob, Melamed Lehoil, Lebushe Mordekai, Abne Netzer, Pene Teshubah, Shebooth Yaakob* and *Aruch Hashulhan.* These uniformly condemn those methods of contraception which employ mechanical means, but permit methods which are essentially continence. This has remained the viewpoint of the Orthodox rabbis of the 20th cent.

On the side of modern social and moral factors the Jewish opponents of birth control, in addition to invoking the authorities, advance the following opinions. They regard birth control as only a step to race suicide, as a permission to the selfish and the luxury-seeking among married couples for a life of ease, free from the burdens of childbearing and child-caring. They insist that, even in such cases where considerations of health may necessitate a limitation of offspring, it is dangerous for any individual to be allowed to take the law into his own hands, or to act without consulting a competent religious authority. They point out that Judaism has a definite ideal of marital relationship, and that if this is properly followed, it will result in conjugal happiness; to introduce into this harmony the universal sense of sin and shame which is implanted in the conscience of men and women who practice birth control, is to disrupt the very marriage bond itself. Furthermore, they maintain, woman reaches her high-

est and most exalted function in the role of motherhood, and when deprived of this is punished by nature with an unstable and neurotic psyche as well as by possible physical suffering.

The opponents of birth control deny the argument that it is necessary to limit the number of births for economic reasons. They hold that there is no danger of overpopulation, and they point to the fact that it is precisely among those parts of the population that are most favorably situated from the economic point of view that birth control is most frequently practiced. They contrast the self-reliance, generosity and responsibility engendered by the large family with the petted, self-opinionated and self-seeking members of a smaller family, and still more with the artificial life in small expensive apartments. Finally, they appeal to the idea of Divine Providence, and declare than men and women, instead of striving for selfish ease, should trust in the goodness of God.

2. In Favor of Birth Control. The advocates of birth control are careful to draw the line between the limitation of offspring and the absolute prevention of offspring. Like the opponents of birth control, they are insistent in stressing the importance of the family; but they maintain, on their part, that the happiness of the family is better served by a wise and thoughtful determination of the number of children to be born than in promiscuous breeding. They hold that the laws of morality evolve under the influence of social and economic factors, and therefore will vary according to time and place. Dogmatic opinion, based upon an immutable law, they maintain, can not arbitrarily settle a question such as this.

Jewish advocates of birth control set up an analogy between modern ideas on the subject and certain teachings in traditional sources. It is true that in the agricultural economy of Bible times many children were desirable; but the Talmudic teachers, who lived in an environment that was increasingly urban, were able to appreciate the problems of child rearing under more restricted conditions, and so were more lenient to the limitation of offspring. Thus the Talmudic teachers permitted contraceptives in certain cases where health was endangered, and Solomon Luria (1510-73) derives from this a general principle that contraception is permitted wherever there is a general danger to the health of woman or child. The Jewish advocate of birth control, therefore, sees no difference between protecting the children from the danger that might come to them for reasons of health and those which inhere in poverty, overcrowding, disease and deprivation.

The advocates of birth control insist on the necessity of preventing the birth of unwanted, congenitally defective or sickly children. They hold that it is cruelty to the mother to force her to bear so many children that it will undermine her health, and to the children to bring them into a world where they will not be properly cared for. They note that wherever there is a high birth rate there is also a high rate of infant mortality, which not only inflicts suffering but also increases the danger of infectious diseases. In contrast to those who believe that it is the divine will of God for man to procreate and that mankind should trust in Providence, they hold that man, being gifted with intelligence, is directed to use it wisely and to control his own creative powers just as he controls the other powers of nature. The arguments against artificial methods of limiting offspring are just as unreal and unvalid to the proponents of birth control as the medieval arguments against the use of human inventions because it was not "intended" by God that man should travel at great speeds, fly through the air, or even eat with forks.

In accordance with these views, some of the groups in Jewry have passed resolutions which, while stressing the sanctity of the marriage relation, have denied that the practice of birth control is incompatible with Judaism. Thus the Central Conference of American Rabbis, in 1929, incorporated into its social justice program the following words:

"We recognize the need of exercising great caution in dealing with the delicate problem of birth regulation in view of the widespread disregard of the old sanctions affecting the institution of marriage and of the family. We earnestly desire to guard against playing into the hands of those who would undermine the sanctity of these time-honored institutions through reckless notions and practices. We are especially mindful of the noble tradition obtaining among the Jewish people with respect to the holiness of domestic relations. But, at the same time, we are keenly aware of the many serious evils caused by a lack of birth regulation among those who, by reason of lack of health or of a reasonable measure of economic resources or of intelligence or all of these, are prevented from giving to their children that worthy heritage to which all children are entitled. We, therefore, urge the recognition of the importance of intelligent birth regulation as one of the methods of coping with social problems."

Similar action was taken by the Rabbinical Assembly of the Jewish Theological Seminary of America in 1935:

"As rabbis, we are deeply concerned with the preservation and extension of the human values inherent in the institution of the monogamous family. Careful study and observation have convinced us that birth control is a valuable method for overcoming some of the obstacles that prevent the proper functioning of the family under present conditions.

"Hence we urge the passage of the legislation by the Congress of the United States and the State Legislatures to permit the dissemination of contraceptive information by responsible medical agencies. We maintain that proper education in contraception and birth control will not destroy, but rather enhance, the spiritual values inherent in the family and will make for the advancement of human happiness and welfare."

A. J. Rongy.

Lit.: 1. Against birth control: Horowitz, J., in *Rosenheim Festschrift* (1931) 87-114; Lichtenstaedter, S., *Geburtenregelung und Judentum* (1933); Ladier, S. N., *Torath Hesed,* vol. 2, sections 42-44; Dickinson, R. L., *Control of Conception* (2nd ed., 1938). 2. In favor of birth control: Lauterbach, J. Z., "Talmudic-Rabbinic View on Birth Control," in *Central Conference of American Rabbis Yearbook,* vol. 37 (1927) 369-84; Israel, Edward L., in *Birth Control Review,* May, 1930; July-Aug., 1932. 3. Debate: Israel, Edward L., and Goldstein, Herbert S., in *American Hebrew,* May 22, 1931, p. 2.



Birthright: Bartolomé Esteban Murillo depicts the Biblical scene of Esau selling his birthright to Jacob

BIRTH STATISTICS, *see* HEALTH OF THE JEWS; STATISTICS.

BIRTHDAY. Neither the Bible nor the Talmudic writings contain any express mention of the celebration of birthday anniversaries. The only observance mentioned is that of a feast at the time of weaning (*Gen.* 21:8; *I Sam.* 1:23), which was probably fixed rather by the health of the child than by his chronological age. While it is true that the ancient Israelites kept records of the ages of their male citizens, as is shown by the fact that the legislation speaks of classes determined by stated years of life, there is no evidence that they kept an exact account of the day of birth or made any special celebration of its anniversary. The first definite account of any birthday celebration in Judea is that of the Herodian kings, who, as Josephus and the New Testament report, were accustomed to celebrate birthdays by public entertainments.

During the Middle Ages the Jews seem to have paid no especial attention to birthdays, although they had personal celebrations on many occasions in life, such as the redemption of the first-born, a feast of betrothal, or the conclusion of the study of a tractate of the Talmud. It was only with the rise of the institution of Bar Mitzvah that sufficient lustre was shed on the thirteenth birthday of a boy to make it an occasion for celebration. The Bar Mitzvah ceremony is as old as the 14th cent., and may be older; the first reference to large parties in celebration of it comes from the 15th cent. A curious rite in this connection, practised in some Eastern countries, was the cutting of a boy's hair on his thirteenth birthday.

In modern times, Jews have tended to observe birthdays wherever they have come into contact with the civilization of their non-Jewish neighbors. In particular, there have been numerous celebrations in modern times of the anniversaries of the birth of scholars or community leaders. The favored anniversaries are the fiftieth, sixtieth, seventieth, seventy-fifth, and (by way of commemoration) the hundredth. On such occasions special jubilee volumes are frequently issued, consisting of collections of essays or poems devoted to the honor of the celebrant. Similar celebrations are often made on the "birthdays" of noted institutions, such as schools, hospitals or organizations.

Lit.: *Otzar Yisrael,* vol. 5 (1911) 112; Roubin, S., in *Jewish Encyclopedia,* vol. 3, pp. 221-22.

BIRTHRIGHT (*bechorah*), the superior right to inheritance and leadership in the family vested in the first-born son. This privilege dates back to ancient, even pre-historic times, with the rise of the patriarchal family. The first-born son became the head of the family at the death of his father, and received a larger share of the inheritance (double that of his brothers, according to *Deut.* 21:17). When the monarchy was established, it was usually the first-born who was chosen as successor. A blessing from the father before he died seems also to have been the special privilege of the eldest son (*Gen.* 27:4; 48:13-20).

It is true that in the Bible there are numerous passages which show that this concept of birthright was often set aside. Both Isaac and Jacob were younger sons, and of the sons of Jacob, both Joseph and Judah were given a higher position than the first-born Reuben. Ephraim, the younger son, is preferred to Manasseh (*Gen.* 48:14); Moses was younger than Aaron, who was subordinate to him; David was the youngest of the family, and transmitted his throne to a younger son, Solomon. Some scholars, notably Jacobs and Frazer, have held that these instances point to an earlier system of ultimogeniture, based on pastoral life, where the elder sons go out to make their

own way, while the youngest son, remaining at home, succeeded to the paternal property. However, this may be too much to assume. Human nature being what it is, it may frequently have been the case that parents set aside the rule of the birthright in order to give a special portion to a favored son. The famous story of how Esau sold his birthright to Jacob (*Gen.* 25:29-34) shows unmistakably that the law of the birthright was regarded as in force, since otherwise the younger son, who was desirous of becoming the head of the family, need not have even sought to purchase the birthright from his older brother.

It is clear that by the time the Israelites had settled down in Palestine and their society was relatively stable the birthright became the regular rule. The double share given to the first-born is not definitely explained, but was probably intended to enable him to maintain the female members of the family, who ordinarily did not share in the inheritance. The Talmud definitely obligates the first-born son to give a dowry to his sister when she marries (*Keth.* 68a). He was also required to contribute twice as much as his brothers in settling the debts of the estate. However, the first-born might renounce or sell his birthright and thus avoid these obligations (*B.B.* 124a, 126b). The birthright extended only to the property owned by the father at the time of his death, but not to inheritances from other members of the family, nor to posthumous improvements or acquisitions, such as inheritance or collections of debts (*ibid.* 122b, 124a; *Bech.* 51b).

Since ancient Israelite society was not only patriarchal but also polygamous, it was necessary to lay down the ruling that the birthright might be given only to the first son born to the father by any of his wives. This is true even if the son were an illegitimate child. However, he must be actually the first-born, and not the eldest surviving son; he had to be born naturally, and not by a Caesarean operation; nor could he be the child of a slave or a non-Jewess. If the first-born son died before his father, but had left a son, the birthright descended to the latter (*B.B.* 117a). A father had no power to deprive his first-born son of his birthright, though he could practically abolish it by dividing his property among his children prior to his death.

While the birthright was in force during the time when the Jews had a government of their own, it gradually disappeared during the Middle Ages, since there were no courts to enforce the regulations of the Talmud, and moral suasion alone was not sufficient to compel fathers to disregard their own preferences. In modern times, with the institution of wills for the disposition of property, the birthright is almost completely disregarded; where the first-born son gets a larger share of the inheritance, it is not a matter of law, but of parental choice.

See also INHERITANCE. MORRIS LEHRER.

Lit.: Jacobs, *Studies in Biblical Archeology,* 46-63; Frazer, James, *Folklore in the Old Testament,* vol. 1, pp. 429-33, 481-85; Kirsch, *Der Erstgeborene nach mosaisch-talmudischem Recht* (1901); *Encyclopaedia Judaica,* vol. 6, cols. 710-11.

BISCHOFFSHEIM, family of noted Belgian and French bankers, public officials and communal leaders in the 19th cent. The name is derived from the town of Tauberbischofsheim (Bischofsheim ob der Tauber), in the German state of Baden, which was the birthplace of the founder of the family. The most important members of the Bischoffsheim family were:

RAPHAEL (NATHAN) BISCHOFFSHEIM, founder of the family, b. Tauberbischofsheim, Baden, Germany, 1773; d. Mayence, Germany, 1841. For many years he was president of the Jewish community of Mayence, and worked energetically for reforms in Judaism.

LOUIS RAPHAEL BISCHOFFSHEIM, son of Raphael, b. Mayence, 1800; d. Paris, 1873. He founded banking-houses in Holland and Belgium, and was Belgian consul general in Amsterdam for a time. In 1850 he moved to Paris, where he established several important banks and promoted railway construction, particularly in the south of France. He was widely known for his philanthropy and public benefactions, and established the Athénée, a theatre which at first was devoted to popular concerts and lectures.

JONATHAN RAPHAEL BISCHOFFSHEIM, banker, son of Raphael and brother of Louis Raphael Bischoffsheim, b. Mayence, 1808; d. Brussels, Belgium, 1883. He was one of the most important Belgian financiers in the 19th cent. In 1863 he was elected to the Senate, where he was considered an outstanding authority on matters of finance. He was also a member of the Jewish consistory. Among his public benefactions was the endowment of a chair of Arabic at the University of Brussels. The Boulevard Bischoffsheim is named after him.

RAPHAEL LOUIS BISCHOFFSHEIM, public benefactor and banker, son of Louis Raphael Bischoffsheim, b. Amsterdam, 1823; d. Paris, 1906. He was general inspector of the railways of Upper Italy. After his father's death in 1873 he took charge of the latter's banking interests. He was widely known for his philanthropy and for his support of astronomy and other sciences. The observatory of Mont Gros near Nice, which he founded with his own resources, is one of the largest and best equipped in the world. In recognition of this public benefaction he was granted French citizenship in 1880 by special decree. A year later he was elected to the Chamber of Deputies, where he served for some time as an independent. He was a chevalier of the Legion of Honor.

BISHOP OF THE JEWS (*Episcopus Judaeorum*), name frequently used by the Christian authorities of the Middle Ages for the leader of the Jewish community. Thus, after the second half of the 12th cent., the head of English Jewry, which was constituted as a publicly recognized corporation with autonomous government and jurisdiction in all legal disputes between its members, received this title. The term is borrowed from the terminology of the church, and was especially used in the episcopal cities along the Rhine. The first definite mention of it occurs in the "Privilege" which Emperor Henry IV granted to the Jews of Worms in 1090. According to an agreement with Emmerich, Bishop of Worms, made July 25, 1312, the Jewish community was to have twelve heads; one of these was to have the title of "Bishop of the Jews" for life, but the actual administration of this office was to rotate among the twelve. Michael Gernsheim, the last man to hold this title in Worms, died in 1792.

In Cologne the first bishop of the Jews is mentioned from 1135 to 1159, the last, at the time of the great dispute between the archbishop and the city, in 1417. According to the privilege bestowed by the archbishop in 1252, the bishop was always to remain in office for only a year; yet there is evidence to show that the office was held for a longer time. The documents speak also of a "chapter," which, as a sort of executive committee of the community, functioned with the bishop.

Bishops of the Jews are mentioned in Trèves about 1250, in Mayence at the time of Rudolph of Hapsburg (1273-91), then in 1295 and in the 14th cent., in Nuremberg in 1314, and in Speyer for the first time in 1333. It is probable that a Jewish council (Judenrat) represented the community, at the same time; at least such was the case at Cologne, Mayence, and Worms. In the second half of the 14th cent., Cracow and Posen Jews had "bishops."

The Bishop of the Jews was always the chief representative of the Jews in dealing with the Christian authorities; he was at the same time the head of the internal government and courts of the Jews. In Silesia, as late as 1315, the Bishop of the Jews united the offices of rabbi, ritual slaughterer, cantor, and teacher of religion; in Schweidnitz, in 1370, the only function which he still exercised was that of settling legal disputes between Jew and Jew. ADOLF KOBER.

Lit.: Aronius, Julius, *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273,* Nos. 171, 581; Brann, *Geschichte der Juden in Schlesien,* 32, 70-72; Carlebach, E., *Die rechtlichen und sozialen Verhältnisse der jüdischen Gemeinden, Speyer, Worms, und Mainz von ihren Anfängen bis zur Mitte des vierzehnten Jahrhunderts* (1901) 53 et seq.; Caro, Georg, *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und der Neuzeit,* vol. 2, p. 172 et seq.; Jacobs, Joseph, *The Jews of Angevin England* (1893) 45, 202-3, 372-73; Stokes, *Studies in Anglo-Jewish History* (1913) 18-43.

BISMARCK, PRINCE OTTO EDUARD LEOPOLD, German statesman, b. Schönhausen, Prussia, 1815; d. Friedrichsruh, 1898. In the course of a long life Bismarck changed his mind about a great many things, and Judaism was one of them. In his youth he was wholly the Brandenburg Junker, proudly asserting his conservative opinions. In 1847, during a debate on a law concerning the Jews, he said: "I am no enemy of the Jews; and if they were to be my enemies, I should forgive them. Under certain circumstances I even like them. I am willing to accord them every right, save only that of holding a position of authority in a Christian state." He would feel deeply distressed if Jews held government positions. Later, in a Reichstag speech, he praised the Jews for their "special capacity and intelligence in affairs of state." But at that time his entire acquaintance with Jews had been limited to those of the villages, and he knew nothing about the Jews who lived in the cities. His prejudice against the Jews as a class was founded on his conception of them as usurers.

In 1855, when Bismarck was in Frankfort as a member of the Bundestag, his opinion of the Jews changed. Here he encountered a different type of Jew, such as the old Baron Anselm-Mayer von Rothschild, with whom he was very friendly. His experiences in Frankfort made a statesman of him and helped him to emerge from his narrow Junker prejudices. From that time on there is not an action of his which can be construed as anti-Semitic. Thus he is accused of having encouraged the anti-Semitic agitation of Adolf Stöcker; actually, he was for stringent action against Stöcker, but could not obtain the sanction of William I.

Toward the end of his life Bismarck energetically combatted the legend that he was anti-Semitic, saying: "I was always desirous of improving the manners of this clever people, but never of doing it any injury." Bismarck's attitude towards the Jews may therefore be summarized as beginning with the traditional prejudice but changing to an appreciation based on his own unbiased observations. He was never personally guilty of anti-Semitism, although it is true that when he was in office he did little to check it. This may have been because he wanted to safeguard the interests of the crown. His intervention in behalf of the Balkan Jews, during the Berlin Congress (1878), was especially significant of his attitude. He bluntly intimated to Gortschakoff that Russia, by her harsh treatment, was to blame for the character of her Jews. In 1868 he had already interceded for the Roumanian Jews, asking Roumania to give them equal rights.

Bismarck often expressed himself in friendly terms regarding the Jews. Thus on September 25, 1870, as we know from the diary of Moritz Busch, he said: "They have no real home of their own; one might say that they belong to all Europe, that they are cosmopolites. They are nomads. Zion is their fatherland; but otherwise they belong to the entire world and preserve their solidarity throughout the entire world. It is only the petty Jew who is sentimental about his native land. There are many of them who are good, upright people. . . . They have virtues of their own; they are renowned for their respect for their parents, their marital fidelity, and their charity."

Moritz Busch is again our authority for Bismarck's comment on mixed marriages, which was spoken half in jest. Bismarck was of the opinion that the Jews must be made harmless by having them intermarry with others. He continued: "On the other hand, it is preferable that a Christian stallion of German extraction be mated with a Jewish mare. Money must be brought back into circulation, and the result would not be a bad race. I do not know what advice I should give my sons if the time ever came." Another saying of his, uttered twenty years later, held a similar thought: "The Jews contribute a certain *mousseux* (sparkle) to the assortment of the various German stocks, and this should not be underestimated." One may also particularly note that it was during Bismarck's term as chancellor that Jews received full legal emancipation, and that no matter how high the waves of anti-Semitism raged, Bismarck never allowed their civil rights to be curtailed in the least degree.

Bismarck's personal relations with Jews were numerous. His friendship with Rothschild has already been mentioned. Even more interesting were his relations with Ferdinand Lassalle, who, although a Jew, was in many ways spiritually akin to Bismarck. Both found themselves in opposition to middle class liberalism; both were men of action. For many years Bismarck was associated with Ludwig Bamberger, who exercised a notable influence on the financial policy of



Prince Otto Eduard Leopold Bismarck (center figure of three standing in foreground at right) at the Berlin Congress (1878). Benjamin Disraeli is shown standing at end of the table (left)

the German government and the development of the Reichsbank. Their paths eventually diverged, not because Bamberger was a Jew, but because of his attitude toward the law against the Socialists (1878). Bamberger, who knew Bismarck very well, always maintained that the latter was not hostile to the Jews. The chancellor's relations with Eduard Lasker, one of the leaders of the liberal party, were of another sort. Bismarck fought him vigorously, but as a politician and never as a Jew. It is not possible to go into the details of his numerous connections with other men of Jewish origin, such as Eduard von Simson. However, mention may be made of Bismarck's reply to Moritz Behrend in 1881, when anti-Semitism was especially rampant: "I am decidedly opposed to this attack on the Jews, whether it is based on religion or race. With the same right we might one day desire to attack Germans of French or Polish origin and say that they are not Germans. I will never permit the Jews to be reduced in their constitutional rights in any way whatsoever."

A word may be said in this connection about Disraeli, the great English statesman. He was another Jew who won the approval of Bismarck. Thus at the time of the Berlin Congress, the latter said, in jovial recognition, "The Jew won the race!"

In the last years of his life, Bismarck's friendship with Gerson Bleichroeder was very well known. Bismarck appreciated him highly, and made full use of his abilities. This friendship caused Bismarck to be accused of having made the Jews and their associates the ruling class in Germany, and he was vigorously assailed, most of all in a series of articles, the "Ära-Aufsätze," in the *Kreuzzeitung* during the year 1875. Eventually he was compelled to declare: "The Jews have never been so mean in their political opposition to me as my Christian opponents." WILLY COHN.

Lit.: Jöhlinger, *Bismarck und die Juden* (1921); Lenz, *Geschichte Bismarcks;* Ludwig, Emil, *Bismarck* (1927); Kohut, Adolph, in *Allgemeine Zeitung des Judentums* (1915); Marcks, Erich, *Bismarck, eine Biographie;* Robertson, *Bismarck* (1918).

BISTRITSKY, NATHAN, Hebrew writer and dramatist, b. Zvangorodka, Ukraine, Russia, 1896. After receiving his education in the Heder (elementary Hebrew school) and at a Gymnasium, he settled in Palestine in 1920. On several occasions since then, he traveled abroad for the Jewish National Fund.

Bistritsky wrote critical articles for *Haam, Hashiloah, Hapoel Hatzair* and other Hebrew periodicals. His works include: *Yamim Veleloth* (Days and Nights; Jerusalem, 1926), a romance; *Yehudah Ish-Kirioth* (Judas Iscariot; Jerusalem, 1929); *Belayil Zeh* (In This Night; Jerusalem, 1935), a play dealing with the destruction of Jerusalem; *Shabbethai Zebi* (Jerusalem, 1936), a play. The last two, historical plays which are mystical in nature, were staged by Habimah and Ohel, respectively.

BISTRITZ, MEIR KOHN, author and poet, b. Vág-Bistritz, Hungary, 1820; d. Vienna, 1892. He translated into metric German Mordecai Kalman's ethico-didactic poem *Tabnith Habayith* (The Pattern of the House; Vienna, 1858). On the occasion of the dedication of the new temple at Budapest he composed, in Hebrew and German, the poem *Kol Rinah* (The Voice of Rejoicing; Vienna, 1859). In 1863 he issued a new edition of the anonymous Talmudic lexicon *Aruch Hakatzer,* and in the following year he edited *Tziyun Lezichron Olam* (Monument for Eternal Remembrance), containing addresses, songs and essays in Hebrew and German in honor of the seventieth birthday of Isaac Noah Mannheimer.

Bistritz was a Talmudic scholar who opposed all forms of radicalism. He wrote a treatise on the difficult passages in the *Midrash Tanhuma* (*Beth Talmud,* vol. 4, pp. 140, 177, 206). His last work, *Biur Tit Hayaven* (The Removal of the Miry Clay; Pressburg, 1888), is an attack on the extreme views on Talmudic subjects held by Osias Schorr, editor of the *Hehalutz,* who declared that rabbinic exegesis is based on Greek derivations. This book, which does not refrain even from violent personal abuse, is of value for its Talmudic lexicography and explanations of difficult passages. It concludes with witty epigrams against another critic, A. S. Weissmann, who attacked the originality and antiquity of the Bible.

BITHAN, *see* COLONIES, AGRICULTURAL.

BITHIAH, according to *I Chron.* 4:18, a daughter of Pharaoh. According to the Midrash, the princess

who rescued Moses from the bulrushes of the Nile and later brought him up was named Bithiah (*Midrash Lev.* 1; *Targum* to *I Chron.* 4:18). It is worthy of note in this connection that according to the modern conception the name "Moses" corresponds to the Egyptian *mesu* (see Brown-Driver-Briggs, *Hebrew and English Lexicon of the Old Testament,* 602b), which signifies "child," and perhaps at the same time designates a certain relationship of adoption. Moses was therefore called her son (*Ex.* 2:10).

According to the rabbis, Bithiah abjured idolatry, and because she had called Moses her son, God rewarded her in that she was called His daughter (Bithiah=Bath Jah, "daughter of the Lord"; *Meg.* 13a). She was a first-born child, and hence was supposed to die together with all the first-born of the land of Egypt, but because of the merit of Moses her life was spared (*Pesikta de Rab Kahana* 7, 58b). Bithiah was reckoned among those who were admitted to Paradise during their life time (*Derech Eretz Zuta* 1; cf. *Lekach Tob* to *Ex.* 2:9).

Lit.: Ginzberg, Louis, *The Legends of the Jews,* vol. 2 (1910) 265-72; vol. 6 (1928) notes 46-64.

BITOLJ (MONASTIR), town in Yugoslavia, near the Greek border; in 1940 it had a population of 33,000, of whom about 3,500 were Jews. There are no indications of any Jewish community prior to 1492, although traditions persist that Jews who spoke Greek, and who had their own synagogue and famous rabbis, were settled in Bitolj prior to that time. Refugees from the Spanish expulsion of 1492 arrived in the town about that time, and by the middle of the 16th cent. the community was able to support a Talmudic school, headed by Rabbi Joseph ibn Leb. By 1910 the community numbered 7,000, but after that time it diminished due to wars and emigration. It has been estimated that 4,000 Jews from Bitolj have migrated to the United States, while 2,000 others have settled in Temuco, Chile.

The Jews of Bitolj are all Sephardim. They are generally very poor; many of the men are carriers, while the women make linen and sell flax and hemp. The dress of the community is unusual; the men wear fezzes and wear "anterias," long robes with sleeves. There were eight synagogues before the World War, but only four survived the conflict, one of them being the Kahal Kadosh Aragon. There were formerly Jewish communities in the neighboring towns of Resan, Ochrid and Struga, but Jews no longer live there.

BITTER HERBS, *see* SEDER.

BITZARON, *see* COLONIES, AGRICULTURAL.

BIURISTS (from the Hebrew *bi'ur,* "explanation," in the specific sense of a simple exposition of the Bible text), the first group of Jewish Bible exegetes in the modern period of Jewish history. The impetus to their movement came from Moses Mendelssohn and his disciples, toward the end of the 18th cent. Believing that with the advent of the Jews into modern civilization a new system of Bible instruction would be required, they hit upon the method of issuing Mendelssohn's German translation with a commentary which would represent the Jewish interpretation, but without the fanciful and even exaggerated interpretations of the contemporary rabbis. The first portion of this work, the Pentateuch, was issued in 1783, under the title of *Nethiboth Hashalom,* meaning "Paths of Peace," a title chosen to indicate its purpose of reconciling the conflicts between all groups of Jews, from reactionaries to radicals. Those who participated in this work were Mendelssohn (introduction, *Exodus,* and part of *Numbers* and *Deuteronomy*), Salomon Dubno (*Genesis*), Hartwig Wessely (*Leviticus*) and Herz Homberg and Aaron Jaroslav (parts of *Numbers* and *Deuteronomy*). Later on other books were similarly supplied with commentaries by the disciples of Mendelssohn, and in 1806 Moses Landau published a Biurist Bible. The movement was fiercely attacked by the Orthodox, but the books themselves reached large groups in Germany up to the end of the first decade of the 19th cent., by which time most of the Jews had adopted German as their vernacular. The Biurist movement paved the way for the critical study of the Bible among the modern Jews, which began shortly after the works of the Biurists had outlived their usefulness.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 72-74, 546-48.

BLACK DEATH, a virulent epidemic which raged over the countries of Europe from 1347 to 1350, and is believed to have caused the death of about twenty-five million people; the most recent medical investigations on the subject regard it as a concurrency of bubonic and primary pneumonic plague.

The onset of the Black Death had tragic and fateful results for the Jews, especially those of Germany, and profoundly affected their history. The non-Jewish population, which had suffered dreadfully from the pestilence, and held the view that it was a visitation from heaven and punishment for some guilt or other, looked about for a guilty party. They were only too willing to give full credence to the absurd tale, which spread like the plague itself, that the Jews had poisoned the wells and thus brought about the Black Death. This fable inflamed the existing antipathy against the Jews; it was the more readily believed because the number of Jewish victims of the pestilence was relatively smaller than those among non-Jews. Students of sanitation have long ago explained that the discrepancy in the proportion of Jews and non-Jews who died was due to the greater moderation and sobriety of the Jews, as well as the superior rules of hygiene that they followed. Moreover the Jews, like the non-Jews, had to drink from the very wells and fountains they were accused of poisoning, and they were by no means spared altogether by the great pestilence. But the fanatical populace, desperate from suffering, wanted not reason, but a scapegoat; and the Jews were their victim.

The malicious slander of poisoning the wells had been previously raised against the Jews in France (1321), where certain lepers were said to have committed the crime at their instigation. In 1348, as the Black Death pursued its desolating course from southwestern to central Europe, the false accusation was revived. It resounded in Northern Spain and Southern France as early as 1348, when the pestilence claimed its first victims; there, however, the charge had no serious consequences for the Jews. But when the

pestilence spread to Savoy and Switzerland, the charge became bolder, and Jews were seized and put to the torture, and the "confessions" wrung from them on the rack were used to spread the false charge.

The first person from whom such a confession was extorted was a physician, who "confessed" that a Spanish Jew, in agreement with the rabbi of Chambéry and a third Jew, had sent out to the Jews of all lands a poison compounded of the most curious ingredients, which they were to use for the poisoning of wells. This and similar "confessions" obtained in the same way proved sufficient; in Savoy and soon thereafter in Switzerland, as well as in Aargau, Bern, Basel, and Zurich, large numbers of Jews were hanged or burned at the stake; those who by some means had escaped violent death were driven out of their homes. Only Schaffhausen in Switzerland protected its Jews.

Pope Clement VI issued a bull in which he energetically opposed the accusation; but it was in vain, for the belief in the guilt of the Jews had already become so fixed that all the authority of church and state could not dislodge it; nor did the fact that the plague was being checked by the efforts of great physicians still the clamor.

From Switzerland the canard that the Jews were responsible for the Black Death found its way into Germany, and during 1348 and 1349 there was hardly a single Jewish community from Alsace to the borders of Poland and Austria which escaped unscathed. The first Jewish communities to suffer were those in the southwest: Augsburg, Esslingen, Landsburg on Lech, Memmingen and Stuttgart. Then the pestilence, accompanied by the false accusation, traveled down the Rhine. In January, 1349, the Jewish communities of Freiburg, Speyer and Ulm were annihilated; in February the communities of Benfeld, Colmar, Mulhouse, Oberehnheim, Schlettstadt and Strasbourg met the same fate. Several members of the city council of Strasbourg tried to save the Jews, declaring that they were innocent. An assembly of the representatives of the Alsatian cities, the nobility, and the clergy convened in Benfeld in January, and, although opposed by the votes of three of the Strasbourg delegates, passed a decree expelling the Jews from the cities of Alsace and the Rhine district. The Jews of Strasbourg were shortly afterwards burned to death in a wood-shed in the cemetery, their possessions were distributed among the citizens, and a resolution was passed forbidding Jews to enter the city for a hundred years.

In March, disaster befell the Jewish community of Worms, one of the oldest and largest on the Rhine. Here the great majority of Jews anticipated their executioners by setting their houses on fire and perishing in the flames. In August, the Jewish community of Mayence, with its 12,000 persons, was similarly destroyed after a futile attempt at defence. On the same day the community of Cologne, despite the attempts on the part of the magistracy to prevent it, was assailed by mobs who did not stop until they had completed their work of incendiarism and murder. The Jews of Frankfort followed the example of their Worms brethren, and perished in their flaming homes.

Simultaneously, the accusation and the attacks spread over the central, northern and eastern parts of Germany. The Jewish communities of Arnstadt, Brieg, Dresden, Eisenach, Frankenhausen, Gotha, Görlitz, Greifswald, Guhrau, Ilmenau, Lübeck, Rostock, Stralsund and Wismar suffered terribly. The last Jewish community to face destruction during the dreadful year 1349 was that of Nuremberg, in December. In all this period of mob frenzy, Emperor Karl IV played a despicable role. When he found that his orders to leave the Jews alone went unheeded, he busied himself collecting his share of the loot. Thus he claimed all the debts that had been owed to the murdered Jews, and he fined the city of Frankfort 20,000 silver marks for the damages to "his" property.

From Germany the Black Death spread to Austria, accompanied by the accusation, but in this country, in contrast to the action of Karl IV, the Jews were energetically protected and defended by Duke Albrecht II, and only a few Jewish communities, such as that of Krems, suffered from attack. In Poland, the persecutions were confined to the southwestern border region of the kingdom. Indeed, many Jews fleeing from the fury of the mob found refuge in Lithuania and also in Poland, particularly under King Casimir.

Next to the sufferings of the Jews in Europe during the Crusades, the horrors they experienced during the period of the Black Death were the worst they had to endure during the Middle Ages. About 300 communities in Germany were completely annihilated. The fanaticism of persecution displayed was extreme; according to Georg Caro, it can be explained only by assuming that to the desire to find an enemy to account for the loss of life caused by the plague there was added the desire to get rid of the Jewish moneylenders, and with them, of their debts. In the latter aim the mobs failed, for the king, clergy and nobles promptly stepped in to claim the payment of the sums that had been owed to the Jews.

It is worth noting that Boccaccio, who has left a powerful description of the ravages of the plague, did not succumb to the general blind madness of injustice against the Jews. GEORG HERLITZ.

Lit.: The standard Jewish histories for the period, especially those dealing with the Jews of Germany; Littmann, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1928) 576 et seq.; Nohl, *The Black Death* (1926) 181-206; Hecker, *The Black Death,* 26-32. For documentary material, see Marcus, Jacob R., *The Jew in the Medieval World* (1938) 43-48; Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898).

BLACK JEWS, *see* COCHIN; FALASHAS; INDIA; NEGRO JEWS.

BLACK SABBATH (Schwarz Shabbes), *see* AB, NINTH OF; SABBATHS, SPECIAL.

BLANC, PIOTR, court banker to King Stanislaus II of Poland (1764-98); d. Warsaw, 1797. Together with several other bankers, he assisted in organizing the Polish tobacco monopoly and state lottery, and was raised to the nobility in 1790. In 1792, according to the diary of Bulgakov, the Russian envoy, Blanc and a group of his friends offered the sum of five million rubles to amortize the king's debts in connection with amelioration of the condition of Polish Jewry.

BLANK, LEON, Yiddish actor, b. Kishinev, Russia (now Roumania), 1868; d. New York city, 1934. As a child he sang in a synagogue choir, and over the

objections of his Orthodox parents ran away with a traveling theatrical company. When the company was taken to the United States in 1886 by Zigmund Mogulesko, Blank stowed away on board ship in order to remain with them. This company, which can be said to have founded the Yiddish theatre in the United States, included also Jacob Adler and David Kessler.

Blank first starred in *The Crown Prince Alexander,* but was ignominiously routed from the stage by a hostile audience. Beginning in 1897, when he appeared in *David's Violin,* he rose to success. Among other plays in which he starred were: *God, Man and the Devil, The Drunkard, The Watchman, My Little Girl* and *A Night in the Woods.* In the year 1933, which marked his fiftieth year on the stage, he played to capacity houses at the Rolland Theatre in Brooklyn, N. Y., and on the road.

Alan Dale, dramatic critic, upon seeing Blank on the stage for the first time, hailed him as an unqualified genius and compared his technique to that of David Warfield. Frequent bids from the English stage did not tempt him to desert the Yiddish theatre.

BLANK, MAURICHEV, banker, b. Petechi, Roumania, 1848; d. Vienna, 1929. He completed his education with studies in economics and finance at the Universities of Vienna and Leipzig, becoming the first native of Roumania to receive a diploma in these subjects. He then entered the banking house of Jacob Marmarosh and displayed such ability that in 1874 he was invited to become a partner in the concern, which thereupon took the name of "Marmarosh, Blank & Co." Blank played a large part in the development of the bank into an institution second only to the Roumanian National Bank. He secured additional foreign capital, and succeeded in obtaining connections with a number of Eastern European banking institutions. The bank took a large part in the industrial and commercial expansion of Roumania. It aided in the development of the sugar, cement, clothing, and paper industries, financed the introduction of the first steel trains in Roumania, and enabled the government to carry out its great tunnel project at Barboshi. During the World War the bank contributed 55,000,000 lei to the government loan of 400,000,000 lei.

Blank was noted for his benefactions, particularly for the support of cultural institutions, the building of theatres, and the establishing of publishing-houses. At the time of the seventy-fifth anniversary of the founding of the bank, Blank received eulogies from the leading Roumanian citizens for his unselfish services in behalf of the country.

His son Aristide (b. Bucharest, 1884), succeeded his father both as head of the bank and as a leader in philanthropic endeavor.

BLANK, SAMUEL LOEB, Hebrew novelist and short-story writer, b. Dunayevitz, Ukraine, Russia, 1892. He emigrated to the United States in 1922, settling in Philadelphia, where he became a teacher of Hebrew language and of religion.

Blank made his literary debut in 1917, and for several years thereafter confined his writing to short stories. Later he contributed both short stories and novels to such Hebrew weeklies and monthlies as *Hadoar, Hatekufah* and *Hashiloah,* most of them treating of the life of the Jews in Bessarabia. Three of his novels, *Tzon* (Flock; Berlin, 1929), *Nahalah* (Estate) and *Moshabah* (Settlement; Tel-Aviv, 1936), depict in idyllic manner and in minute detail the peaceful life of the Jewish farmers and their relations to their neighbors and servants. His masterpieces of tragedy include the novel *Bath Hamayim* (A Daughter of the Water); *Hahereb* (The Sword); and *Maaseh Hamishah Peletim* (A Tale of Five Refugees; Tel-Aviv, 1936). The latter two are an account of the experiences of Jewish refugees from Russia sojourning in Roumania. Other works of his include *Soneim* (Enemies); *Arabah* (Steppe; New York, 1926); *Adamah* (Earth; Tel-Aviv, 1931); and *Lifne Shaare Gan Haeden* (Before the Gates of Paradise), a novel describing the experiences and sorrows of immigrants before being permitted to enter the United States. Blank's works are characterized by clarity and terseness, and by his sparing employment of dialogue in favor of narrative and description.

BLANK, SHELDON HAAS, rabbi and professor of Bible, b. Mt. Carmel, Ill., 1896. He received the A.B. (1918) and A.M. (1920) degrees at the University of Cincinnati, and in 1923 he was ordained at the Hebrew Union College. He was awarded the Ph.D. degree in 1925 by the University of Jena, Germany, and from 1925 to 1926 he did further research work in Palestine and at Cambridge University, England. In 1926 he was appointed instructor, and later associate professor of Hebrew language and Bible at the Hebrew Union College.

Blank was a contributor to the Bible department of this encyclopedia from 1928 to 1931. He wrote a number of articles for the *Hebrew Union College Annual,* of the board of editors of which he is secretary, including "The Septuagint Renderings of Old Testament Terms for Law" (1930), "A Hebrew Bible Ms. in the Hebrew Union College Library" (1931-32), and "Studies in Post-Exilic Universalism" (1936). His articles in the *Hebrew Union College Monthly* include excerpts from his travel letters, entitled "Palmyra and Petra" (February 1, 1934), and an article on the Jews of Nazi Germany shortly after a period of research and study there in 1933 (October, 1933).

In 1937, Blank was elected president of the Midwest Branch of the American Oriental Society.

BLASCHKE, WILHELM, mathematician, b. Graz, Austria, 1885. He studied at various universities, including those of Vienna, Bonn, and Göttingen, and in 1908 he received the Ph.D. degree from the University of Vienna. In 1910 he was appointed assistant professor of mathematics at the Technische Hochschule in Prague, and in 1915 he joined the faculty of the University of Leipzig. He became associate professor of mathematics at the University of Königsberg in 1917, served until 1919 at the University of Tübingen, and from 1919 on at the University of Hamburg. At the latter institution he served as rector from 1927 to 1928. Blaschke visited the United States in 1931 and 1932, serving as guest professor of mathematics at Johns Hopkins University, Baltimore, in the former year, and at the University of Chicago in the latter.

In addition to numerous articles in mathematical journals, Blaschke wrote the following works: *Kreis*



Joel Blau

und Kugel (1916); *Vorlesungen über Differentialgeometrie und geometrische Grundlagen von Einsteins Relativitätstheorie* (3 vols., Berlin, 1921-29), a monumental work which ranks him among the greatest of the contemporary mathematicians; *Integralgeometrie* (Paris, 1935); and *Geometrie der Gewebe* (Berlin, 1938). He edited Felix Klein's *Vorlesungen über höhere Geometrie* (3rd ed., Berlin, 1926).

BLASER, ISAAC, Talmudic scholar and educator, b. Vilna, 1840; d. Jerusalem, 1906. From 1864 to 1878 he was rabbi in St. Petersburg (now Leningrad), from which city he derived the name, Reb Itzele Peterburger, by which he is more usually known. He later undertook the direction of a Yeshiva in Slobodka, a suburb of Kovno. Having studied under Israel Salanter Lipkin, he became a fervent exponent of the latter's ethical and ascetic doctrine, which he emphasized in his Yeshiva. Other well-known rabbis disparaged this emphasis, and the result was a bitter dispute, which eventually compelled Blaser to move to Kelmy, where he wrote *Or Yisrael* (Light of Israel), an exposition of the moralist (Musar) doctrine of his teacher. In 1902 he went to Palestine, where he died. He wrote also *Peri Yitzhak* (Fruit of Isaac; 2 parts, the first of which was published in Vilna, 1881; the second posthumously, 1912), a collection of responsa, and various Talmudic studies.

BLASPHEMY. Blasphemy, in Jewish law, is limited to actual words of cursing or reviling God, and does not extend to reviling religious institutions or customs, as is the case in other religions. It is forbidden expressly in the Bible in *Ex.* 22:27, "Thou shalt not revile God"; *Lev.* 24:10-23 gives more explicit directions, and adds that the blasphemer is to be put to death by stoning. *I Kings* 21:10 (the Naboth story) gives an instance of the procedure in a case of blasphemy.

According to the Mishnah, a blasphemer could be punished only if he actually pronounced the four-lettered Name of God (YHVH), which ordinarily was never pronounced; if he used the substitute Adonai or any other term denoting God, he was not punished as a blasphemer (*Sanh.* 7:5). The Talmud, however, in the corresponding passage (56a) extended the death penalty to all cases where one blasphemed any name of God, but this extension seems to have been merely theoretical, and was never invoked. When the Jews lost the power to inflict capital punishment after the loss of their independence, blasphemy was punished by excommunication.

There was a special procedure in blasphemy cases, designed to spare the witnesses from the opprobrium of having uttered a blasphemy, even in their testimony. When the testimony was first given, the phrase was repeated with a substitute for the four-lettered Name. At the end of the trial, however, the public were excluded, and the principal witnesses gave the exact words of the blasphemy, at which the judges arose and rent their garments. The other witnesses did not have to repeat the exact testimony, but could say, "I heard the same." Later authorities declare it obligatory upon everyone who hears a blasphemy to rend his garments at once (*Shulhan Aruch, Yoreh Deah* 340:37).

BLAU, JOEL, rabbi and essayist, b. Abaujszántón, Hungary, 1878; d. London, 1927. A descendant of a line of rabbis, he made unusual progress in his traditional Jewish education, receiving the Morenu (equivalent to D.D.) degree at the age of eighteen. Coming to the United States in 1905, after a brief sojourn in England, he was rabbi in Charleston, S.C., for a short period. He then attended the University of Cincinnati and the Hebrew Union College, graduating from both institutions in 1908.

Blau held the position of rabbi in Temple Emanuel, Brooklyn, and B'nai Jeshurun, New York, and later in Rochester, N. Y. and in Trenton, N. J. From 1920 to 1925 he was rabbi of Temple Peni El in New York, and during the same period he was instructor for Midrashic Literature and Homiletics at the Jewish Institute of Religion. In 1925 he was elected Senior Minister of the West London Synagogue of British Jews, where he served till the end of his life.

Blau won a wide reputation as a stylist and a fervent preacher, as well as by his writings. His "Cry of the Modern Pharisee" (*Atlantic Monthly,* 1921) aroused widespread comment and discussion. He also published a volume of sermons, *The Wonder of Life* (New York, 1925).

BLAU, JULIUS, attorney, rabbi and communal leader, b. Pleschen, Posen, 1861; d. Frankfort, Germany, 1939. For forty-two years he was active in the work of the Jewish community of Frankfort, most of the time as its president. He was associated with many important German Jewish organizations, such as the Hilfsverein der Deutschen Juden and the Preussischer Landesverband jüdischer Gemeinden, and served on the organizational committee and council of the Reichsvertretung der deutschen Juden. An expert in problems of emigration, resettlement and vocational guidance, Blau was extremely active, especially in the period beginning with January, 1933, in the work of such international Jewish organizations as the Hias, Hicem, B'nai B'rith, Jewish Agency for Palestine, and Palestine Foundation Fund (Keren

Hayesod); he served on the board of the Jewish Colonization Association and later on that of the Palestine Jewish Colonization Association.

BLAU, LAJOS (LUDWIG), scholar and Talmudist, b. Putnok, Gömör county, Hungary, 1861; d. Budapest, 1936. He joined the faculty of the Hungarian Rabbinical Seminary in 1887, becoming provost in 1913, as successor to Bacher on the latter's death. Throughout his life he devoted himself ardently to the spiritual and cultural welfare of his people. In 1926 his pupils at home and abroad celebrated the fortieth anniversary of Blau's career as teacher, mentor, author and friend. An impressive jubilee volume was compiled to commemorate the occasion.

Blau became an editor of the scholarly periodical, *Magyar Zsido Szemle* (Hungarian Jewish Review), in 1891. Two decades later he founded and edited, in collaboration with Mihaly Guttmann and Simon Hevesi, the Hebrew literary periodical *Hatzofeh*. He was also one of the editors of the *Bible for Youth* (in Hungarian, 1928).

Blau contributed over 1,000 scholarly articles, essays and dissertations to French, English, Hungarian, German and Italian journals and compilations, including the *Jewish Encyclopedia*. His versatility and authoritative proficiency were displayed in the fields of Bible, Talmud, linguistics, folklore, law, pedagogy and the history of literature.

His major works include: *Izra el kiválasztása* (1890); *Masoretische Untersuchungen* (1891; published as "Masoretic Studies," *Jewish Quarterly Review*, vols. 8 and 9); *Az ózsidó büvészet* and *Das altjüdische Zauberwesen* (1898); *Az óhéber köngv* (1902); *Leo Modena levelei és irásai* (1905-6); *A zsidó házasságfelbontás és válólevél története* (1911-12); *Etika a Talmudban* (1920), in collaboration with Simon Hevesi and Miksa Weisz. Some of the foregoing have been translated into German.

BLAUSTEIN, DAVID, educator and social worker, b. Lida, near Vilna, Lithuania, 1866; d. Cold Springs, N. Y., 1912. After receiving a traditional Jewish education in his native town, he went to study in Germany at the age of eighteen. In 1886, however, being still a Russian subject, he was ordered to leave, and so came to the United States, where he settled in Boston, started a Hebrew and German school and became active in educational and communal work. In 1889 he began a course of studies at Harvard, taking an A.B. degree in 1893, and continuing for two years more. During the same period, from 1892 on, he was rabbi of Congregation Sons of Israel and David at Providence, R. I. From 1897 to 1898 he was also lecturer in Semitic languages at Brown University, after which he resigned both positions to become superintendent of the Educational Alliance of New York city.

For the next nine years Blaustein played an important part in moulding the policy and activities of the organization. His knowledge of the ways and thought of the immigrant enabled him to dispel the distrust of the Alliance that had arisen among the very people whom it was to aid, and thus he could make it an institution that would properly serve its intended purpose of Americanization. In 1900 he accompanied



Lajos Blau

Commissioner of Immigration Wachthorn to Roumania, as a delegate of the United States government, to study the Jewish question in that country. In 1907 overwork, resulting in a nervous breakdown, compelled him to sever his connection with the Alliance. After spending a year in commercial activity, he was director of the Chicago Hebrew Alliance from 1908 to 1910. The remainder of his life was spent in making a special investigation of the Jewish population in small towns, during which time he also gave a series of lectures on immigration at the School of Philanthropy of Columbia University.

Lit.: Blaustein, Miriam U., *David Blaustein Memorial Volume* (1913); Philipson, D., in *Dictionary of American Biography*, vol. 2, pp. 360-61.

BLAUSTEIN, LOUIS, oil magnate, b. Russia, 1869; d. Atlantic City, N. J., 1937. He came to the United States in 1888, and conducted business enterprises in Philadelphia and Pottstown, Pa., and in Baltimore. He was affiliated with the Standard Oil Co. of New Jersey from 1892 to 1910; in the latter year he founded the American Oil Company in Baltimore.

This company soon expanded because of Blaustein's inventiveness in methods of distribution, particularly as kerosene yielded to gasoline as the principal petroleum product. Blaustein experimented with the blending of gasoline, and was a pioneer in placing emphasis on the gasoline trade name and on the automobile filling station (Lord Baltimore Filling Stations, 1922). In 1935 he built the world's largest petroleum refinery in Texas City, Tex. He was president of the Pan-American Refining Company and of affiliated distribution companies until shortly before his death.

He left a $500,000 bequest establishing in Baltimore the Blaustein Foundation for charitable, educational and scientific purposes.

BLAUSTEIN, OZER, writer, b. Daugavpils, Latvia, 1840; d. Warsaw, 1898. At first a teacher and principal of a school, he became a popular writer. He translated into Russian the prayer-books for weekdays and holidays, as well as the Passover Haggadah. His Russian grammar (2 parts, Vilna), together with a Russian-Yiddish dictionary, received a recommendation from the Ministry for Public Instruction. A textbook for the study of Hebrew and a Yiddish cookbook were also published in Vilna; but his Russian-Hebrew-Yiddish lexicon was left in manuscript. Primarily, however, Blaustein devoted himself to writing

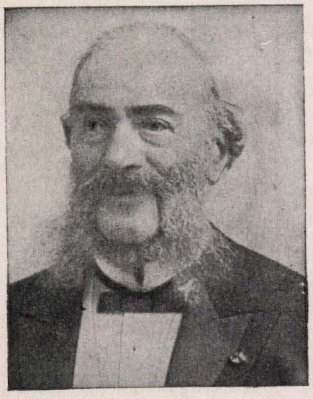
short and full length romances of the dime-novel genre; about a hundred of these came from his pen.

BLECH, LEO, conductor and composer, b. Aix-la-Chapelle (Aachen), Germany, 1871. After conducting at the Aachen Stadttheater between 1893 and 1898, Blech received his first important assignment at the Landestheater in Prague. In 1906, he succeeded Karl Muck as kapellmeister of the Berlin Royal Opera, rising to the position of general music director in 1913. He held this post until 1923, establishing himself as one of the most distinguished of the younger German conductors, particularly in the Wagner and Mozart repertoire. In 1923, Blech visited the United States with the Wagner Players, but his visit was early terminated because of ill-health. In 1924, Blech became first conductor of the Berlin Volksoper. In 1926, he returned to the Berlin State Opera, and remained there until 1937, when the Nazi government compelled him to resign. Blech has composed works for orchestra, chorus, and several operas, one of which, *Versiegelt,* was produced successfully at the Metropolitan Opera House, New York, in 1912.

BLEICHROEDER, GERSON VON, banker, b. Berlin, 1822; d. Berlin, 1893. His father was the founder of the Berlin banking house of Samuel Bleichroeder, which, thanks to its relations with the house of Rothschild (it became the Berlin agency of the Rothschilds in 1820), steadily grew in importance after the 1820's. The house reached the height of its power under Gerson Bleichroeder, who was the adviser of Bismarck and the court banker of Wilhelm I. It first financed railway loans, then the government and the Austrian-Prussian war of 1866. At the end of the Franco-Prussian war of 1870-71, it was Bleichroeder who, in a meeting at the headquarters of the German military staff, determined the amount of the indemnity to be paid by the French.

Bleichroeder was a close friend of Bismarck throughout his life, managing the private fortune of the latter, and frequently advising the minister on financial and political questions. In 1867 he was appointed privy councillor of commerce, and in 1872, on Bismarck's personal recommendation, he was raised to the hereditary nobility. For many years he was consul general of Great Britain at Berlin.

In the 1870's Bleichroeder's close relations with Bismarck were made the excuse for an anti-Semitic agitation, led by Diest-Daber, a former Landrat, and taking the form of articles published in the *Reichsglocke* and *Kreuzzeitung*. Bismarck later characterized this attack as one of the meanest and most spiteful that he had ever encountered. In 1878, at the Berlin Congress, Bleichroeder, through his close relations with Bismarck, was able to perform notable service in the interests of the oppressed Jews of the Balkan states. He gave huge sums to charity, among these one million marks (about $250,000) for building a hospital.



Gerson von Bleichroeder

After Bleichroeder's death, the members of his family in course of time abandoned Judaism. The firm was continued at first by his sons Hans and Adolf (d. 1902) and a cousin, Julius Leopold Schwabach (d. 1898); they were succeeded by other members of the family, including James, a third son (d. 1937). The bank had an extensive international activity prior to the World War, and played a part after the War in financing German industry. After the rise of the Nazis to power in 1933, the family were compelled to relinquish control of the concern.

Lit.: Jöhlinger, *Bismarck und die Juden* (1921); Kohler, Max J., and Wolf, Simon, in *Publications of the American Jewish Historical Society,* vol. 24 (1916) 47-55.

BLES, DAVID, painter, b. The Hague, Holland, 1821; d. The Hague, 1899. His humorous genre pictures reveal considerable intellectual ingenuity and clever characterization. The best known are *Amateur Concert* (1860), *Empty Place at the Hearth* (1870), *Friends of the Family* (1877) and *Dutch Booth in 1765* (1879). When he was a very old man Bles painted the portrait of the young Queen Wilhelmina of Holland. The Italian government exhibited one of his portraits in the Uffizi galleries; he was the first modern Dutch painter to receive this honor. In recognition of his work, he was made chevalier of the Legion of Honor.

Lit.: Kohut, Adolph, *Berühmte Israelitische Männer und Frauen,* vol. 1, p. 298; *Cyclopedia of Painters and Paintings* (1886) vol. 1, p. 165.

BLESSING. Blessings were customary in ancient Israel on various occasions, such as meeting or greeting people (*Gen.* 47:7; *I Sam.* 13:10; *II Kings* 4:29; *Ps.* 118:26; 129:8; *Ruth* 2:4), taking one's departure (*Gen.* 47:10; *Ex.* 4:18; *I Sam.* 20:42; *II Sam.* 15:9; 19:40; *I Kings* 8:66), at the birth of children (*Gen.* 5:29; *Ruth* 4:14), or at marriages (*Gen.* 24:60; *Ps.* 45; *Ruth* 4:11-12). Of special significance was the blessing bestowed by a dying father upon his children (*Gen.* 27 and 49), as well as that bestowed upon the people by a dying teacher or leader (*Deut.* 33); the admonitions of a departing teacher and leader were closely connected with such a blessing (*Josh.* 23-24; *I Sam.* 12; cf. especially the entire structure of the book of *Deuteronomy* as the farewell address of Moses).

In the earliest period of Israel's history it was believed that a blessing, like a curse, possessed a magic power. A secret, mysterious force or power was attributed to the spoken word, or at least to certain words and formulas. The spoken word was not regarded as a mere articulate sound conveying a meaning, but as a wonder-working, reality-producing agent, as is indicated by the divine Creative Word manifesting God's power in the world. Furthermore, a blessing or a curse once uttered was beyond the speaker's power to revoke or reverse. When blind old Isaac bestows on



Blessing by the Rabbi. From "Bilder aus dem Altjüdischen Familienleben" by Moritz Oppenheim

Jacob the blessing he thought he was giving Esau, he can not undo what he has done (*Gen.* 27: 33-38). Balaam is unable to curse Israel, for he can not undo the blessing wherewith God blessed them (*Num.* 22:12; 23:8). Potent, too, were the blessings and curses of Moses, thought to rest, literally, on two sacred mountains (*Deut.* 11:29; 27:12-26).

It is possible that the belief in the power of blessing originally had some connection with ancestor worship. The souls of the departed were regarded as supermundane powers which could exercise either a baneful or a beneficent influence over human beings in this world. Accordingly, special power of conferring blessings was ascribed to dying parents who were considered to be already on the border between the human and divine, and whose blessing, under divine illumination, was deemed a prophetic oracle.

Later, such power was ascribed to living parents (*Sirach* 3:9, "The blessing of a father establisheth his seed"), the father having the mystic privilege of determining the weal and woe of his children (*Gen.* 9:25-27), as well as to all who stood in intimate relationship with the deity, whether prophet or priest. In the early period, this power could be invoked by the king, who exercised priestly functions. Thus David, after he had brought the Ark of the Covenant back to Jerusalem, blessed the people (*II Sam.* 6:18), as did Solomon after the dedication of the Temple (*I Kings* 8:55). The custom of the priestly blessing (*Num.* 6:22-27) has continued to the present day.

In the same way, blessings were pronounced by men who, by virtue of their connection with the deity, or because they were regarded as teachers, or as men versed in the Holy Scriptures or deserving of reverence, were believed to possess such powers. The belief in the efficacy of a blessing conferred by others than

these was, however, not excluded. "Let not the blessing of a simple man appear small in your eyes" (*Meg.* 15a).

In proportion as the belief in the magic power of the blessing waned, the belief in its moral association and efficacy became firmly established. A righteous life, the observance of God's laws, ensure divine blessings (*Deut.* 11:26-28; *Jer.* 17:7-9; *Ps.* 24:3-6). This moral motive finally became the sole characteristic of practically all blessings.

Not only can an individual or a nation be blessed, but an institution, like the Sabbath, can be the recipient of the divine blessing (*Gen.* 2:3) which makes it a constant source of spiritual well-being to those who recognize its true nature and purpose.

A blessing can be conferred upon a thing. "He will bless thy bread, and thy water" (*Ex.* 23:25); "to bless all the work of thy hand" (*Deut.* 28:12).

To bless God means to praise and glorify Him (*Ps.* 103, 104, 145), to ascribe to Him dominion, honor and glory. "David blessed the Lord before all the congregation; and David said: Blessed be Thou, O Lord, the God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty" (*I Chron.* 29:10-14). It is an act of thanksgiving to God for His mercies.

Blessing was conferred by laying the hands, especially the right hand, upon the head of him that was to be blessed (*Gen.* 48:13-20).

To "bless" is sometimes used in the Bible and rabbinic literature euphemistically for its antithesis to "curse" (*I Kings* 21:10, 13; *Ps.* 10:3; *Job* 1:5, 11; 2:9; *Sanh.* 56a).

In later Judaism the blessing bestowed upon a newly married couple, upon a woman who has given birth to a child and upon the child, upon a Bar Mitzvah, upon the sick, upon those who support the institutions of religion, has only the significance of a solemn expression of the good wishes of the community in the name of God, upon Whom the granting of the prayer expressed in the blessing depends. Formulas of blessings were employed in the Middle Ages, and still are among the Orthodox Jews, on various and numerous occasions. *See* GREETING AND WISH FORMULAS; DEAD, RESPECT FOR; JACOB, BLESSING OF; MOSES, BLESSING OF. *See also* BENEDICTIONS; PARENTAL BLESSING; PRIESTLY BLESSING. JOSEPH MARCUS.

Lit.: Hempel, "Die Israelitischen Anschauungen von Segen und Fluch," *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* vol. 79 (1925) 20-110.

BLESSING OF JACOB, *see* JACOB, BLESSING OF.

BLESSING OF MOSES, *see* MOSES, BLESSING OF.

BLIND, MATHILDE, authoress and poetess, regarded as one of the most eminent of the lyric poets of England, b. Mannheim, Germany, 1841; d. London, 1896. Her original family name was Cohen, but she adopted the name of Blind when her mother married her stepfather, Karl Blind (1826-1906), a liberal political writer who was co-leader of the Baden revolt of 1848 to 1849. When Blind was exiled from Baden in 1849 as a result of his activities on behalf of the emancipation of political minorities, young Mathilde and her mother accompanied the exile, and settled in London. Her later political thought and writings were greatly influenced by her admiration for and instruction by her stepfather.

Beginning with the eighth year of her life, she was educated in London, later in Zurich, Switzerland, and devoted herself solely to the writing of books and to championing the cause of higher education for women. So eagerly did she struggle for the full social, civic and political equality of women in England and against a one-sided system of morality for the sexes that she was nicknamed "Donna Quixote."

Mathilde Blind's first literary attempt was a volume of poems published in 1867 under the pseudonym of Claude Lake and dedicated to the Italian patriot and emancipator Giuseppe Mazzini, with whom she came to be on friendly terms in London. The first literary work which she published under her own name was a critical essay on the poetical works of Percy Bysshe Shelley, followed by an account of Shelley's life and works (1872) as an introduction to a selection of his poetry published in the Tauchnitz edition. Later she edited, with an introduction, a selection of the letters of Lord Byron (London, 1905). She also wrote frequent literary criticisms and other contributions for the *Athenaeum* and other literary reviews, the best of which were the essay "Personal Recollections of Mazzini" (in *Fortnightly Review*) and an English translation of Goethe's "Maxims and Reflections" (in *Fraser's Magazine*). Her first novel, *Tarantella,* was published in 1885. She frequently traveled on the European continent, and made a long tour through Italy and Egypt. In the early 1880's she lived for a time in Manchester, England. Her residence for a short time toward the end of her life in Stratford on Avon, home of William Shakespeare, resulted in the writing of some of her finest sonnets.

Her long poems, characterized by powerful, clear and picturesque English, include *The Prophecy of St. Francis* (1881); *Heather on Fire* (1886); and *The Ascent of Man* (London, 1889), a poetical treatment, in near-epic form, of the theory of evolution. For the "Eminent Women Series" she wrote the biographies *George Eliot* (Boston, 1883 and 1885; a new edition, together with a supplement by Frank Waldo and G. A. Turkington, was published at Boston, in 1904 and 1910) and *Madame Roland* (Boston, 1886). Others of her works include: *Dramas in Miniature* (1892); *Songs and Sonnets* (1893); *Birds of Passage* (London, 1895). She translated into English *The Memoirs of Marie Bashkirtseff* (1890), and in 1873 she translated into English David Friedrich Strauss' *Der Alte und der Neue Glaube* under the title *The Old Faith and the New: A Confession* (New York). Four years after her death, in 1900, Arthur Symons edited a complete edition of her poems, with a biographical introduction by Richard Garnett.

Upon her death in November, 1896, she left her entire estate to Newnham College, Cambridge, England.

ABRAHAM I. SHINEDLING.

Lit.: Gould, Frederick James, *Chats with Pioneers of Modern Thought* (1898) 50-56; *A Library of the World's Best Literature,* edit. Charles Dudley Warner, vol. 5 (1897) 2075-88 (containing biographical material and selections from her writings); *British Authors of the Nineteenth Century,* edit. Stanley J. Kunitz and Howard Haycraft (1936) 59-60.

BLINDNESS. There are a number of special references in both Bible and Talmud to the blind (in the Bible *'ivver;* in the Talmud *suma* or the euphemism *saggi nehor,* "rich in light"). Blindness disqualifies a priest for the Temple service and an animal for sacrifice. One shall not put a stumbling-block before the blind (*Lev.* 19:14), and a special curse was pronounced on the one who misleads them on the way (*Deut.* 27:18). The latter dictum was symbolically interpreted in rabbinic ethics to mean that one should not deceive the ignorant.

The rabbis say (*Ned.* 64b) that the poor, the leper, the blind and the childless are as if dead, and this principle, though originally merely an opinion in ethics, was to some extent followed in legal matters. Thus the blind man is not bound to perform the commandments, but can do so if he likes; but he can not perform them for another. He does not have to say the first benediction before the Shema, which deals with the creation of the luminaries. Though he can not be a judge, he can appear as witness. Nevertheless many learned men are mentioned in the Talmud, who, although blind, rendered decisions; there were even blind Geonim. One of the first Cabalists was Isaac the Blind, at the beginning of the 13th cent. It should be noted that these laws concerning the blind were by no means uniformly administered.



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Marc Blitzstein

For institutions for the blind, *see* SOCIAL SERVICE.

Lit.: Strack, H. L., and Billerbeck, Paul, *Kommentar zum Neuen Testament aus Talmud und Midrasch,* vol. 1, p. 524.

BLIOCH, IVAN STANISLAVOVICH, *see* BLOCH, IVAN STANISLAVOVICH.

BLITZ, JEKUTHIEL BEN ISAAC, translator of the Bible into Judeo-German, who lived at Amsterdam in the first half of the 17th cent. He was corrector of the press in the Hebrew print-shop conducted by Uri Phoebus ben Aaron Halevi. His translation, which was made at the request of the print-shop, was the first Judeo-German translation of the entire Hebrew Bible. It was published in Amsterdam, 1676-79, together with introductions in Hebrew and German by Blitz, a statement in Judeo-German by the printer, a letter-patent from King John Sobieski of Poland, and recommendations from noted Jews of Poland. Blitz endeavored to combine fidelity of rendition with clarity of style, but was not entirely successful. The work was revised in 1682 by Rabbi Markus Fränkel.

Lit.: Staerck and Leitzmann, *Jüdisch-deutsche Bibelübersetzungen* (1923) 161-71; Grünbaum, M., *Jüdisch-deutsche Chrestomathie* (1882) 18, 102 et seq.

BLITZSTEIN, MARC, composer, b. Philadelphia, 1905. He began the study of music at the age of five, and made his debut as a solo pianist with the Philadelphia Orchestra at the age of fifteen. Blitzstein studied composition under Scalero at the Curtis School of Music in Philadelphia, Boulanger in Paris, and Schönberg in Berlin, and piano with Alexander Siloti.

His original works began to appear when he was barely twenty, among the first being *Gods* (1926), a composition for mezzo-soprano. *Jig Saw* (1927), a ballet suite, followed, and in 1928 Blitzstein wrote the opera farce *Triple Sec,* which was produced by the Theatre Guild two years later. Since then he has composed a number of works, both instrumental and for the stage and screen.

The Cradle Will Rock, a light opera successfully staged by the Mercury Theatre in 1937, aroused much attention on Broadway because of its radical theme and lack of scenery. The same year Blitzstein wrote the incidental music for the Mercury Theatre's production of *Julius Caesar.* Columbia Broadcasting System commissioned him to compose the radio play, with orchestra, *I've Got the Tune,* also in 1937.

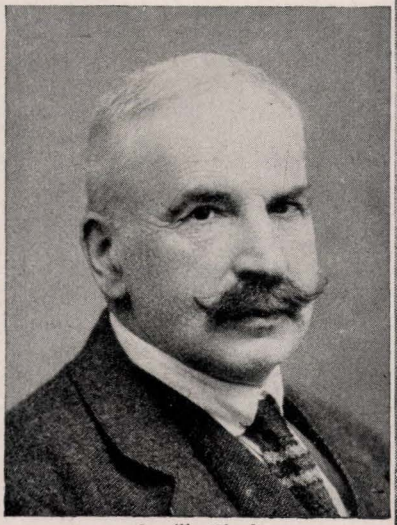
The compositions of Blitzstein, an extremely gifted and versatile musician, present an enigma. His very ability to combine complicated radical thought with the tendencies rampant in the American music halls is puzzling in a composer so frank and direct, yet novel and striking.

Others of Blitzstein's works include a piano concerto (1931); variations for orchestra (1934); *Romantic Piece,* an orchestral composition (1930); chamber music; *The Condemned,* a choral opera (1933); *Parabola and Circula* and *The Harpies,* operas (1931); *Cain,* a ballet; *No For an Answer,* a musical comedy.

BLOCH, Jewish family name, common in such countries as Russia, Poland, Germany and the United States. It is often but erroneously explained as an abbreviation of the Hebrew words *ben levi hacham,* "son of the Hacham Levi." More probably it is derived



Abraham Bloch, French rabbi, who during the World War (1914) administered the crucifix to a dying Catholic soldier



Camille Bloch

from the Slavic *vlach,* "foreigner," and originated about the time when the Jews from Central Europe were migrating to Poland.

BLOCH, ABRAHAM, French rabbi, b. about 1860; d. Col d' Anozel, near Saint-Dié, 1914. After serving at Remiremont, and at Constantine and Algiers in the territory of Algeria, he returned to Europe to become chief rabbi of Lyon in 1905. Although above fighting age at the outbreak of the World War, he volunteered his services and was made chaplain of the Fourteenth French Army Corps. Within the first month of hostilities Bloch was killed by a German shell while extending the crucifix to a dying Catholic soldier at the front.

In 1934, on the twentieth anniversary of Bloch's death, the Union Patriotique des Français Israélites unveiled a battlefield monument in his honor in the presence of leaders of different religious groups, government figures, and a representative group of soldiers and officers, all of whom paid Bloch homage.

The inscription on the monument's pedestal reads: "Here, on August 29, 1914, Chief Rabbi Abraham Bloch, chaplain of the French armies, was killed after he had administered the crucifix to a dying Catholic soldier." There is a public square in Algiers named Place Abraham Bloch and another in Constantine.

BLOCH, BRUNO, dermatologist, b. Endlingen, Aargau canton, Switzerland, 1878. After receiving his M.D. degree from the University of Basel, he did experimental research in medical clinics at Basel, Vienna, Berlin, Paris and Bern. In 1909 he was appointed instructor in dermatology and syphilology at the University of Basel, being promoted to assistant professor some years later; since 1916 he has been professor at the University of Zurich. Bloch is well known for his experimental work in the biology and biochemistry of skin diseases. Among his outstanding contributions to medical literature are: *Die allgemein-pathologische Bedeutung der Dermatomykosen* (Halle, 1913); "Das Pigment," in *Handbuch der Haut- und Geschlechtskrankheiten,* vol. I (Berlin, 1927); "Allgemeine und experimentelle Biologie der durch Hyphomeceten erzeugten Dermatomykosen," *ibid.,* vol. II (1928).

BLOCH, CAMILLE, historian and educational authority, b. Thillot-Vosges, France, 1865. He graduated from the École des Chartres, the special school of medieval history and paleography. A lecturer and author of note, he held the positions of archivist in the departments of Aude (1891-96) and Loiret (1896-1904); in 1904 he was appointed inspector general of libraries and archives. In 1924 he was chargé-de-cours of the faculty of letters at the Sorbonne, where he was still active in 1939. He was made a commander of the Legion of Honor in 1934.

His chief works deal with the French Revolution, the economic aspects of 18th cent. history, and the local history of certain French departments. Among his treatments of more modern problems are *Biblio-*



Chajim Bloch as he looked at the time he wrote "The Golem"

graphie méthodique de l'histoire économique pendant la guerre (1925) and *Les causes de la guerre mondiale* (1933; *The Causes of the World War,* English trans., 1935).

BLOCH, CHAIM ISAAC, rabbi and writer, b. Plungian, Russia (now Lithuania), 1867. He studied under Rabbi Simhah Sisel Ziv at the Yeshiva of Grubin, Russia (1880-83), and at Volozhin, Poland (1883-91). Four years later he founded the Yeshiva at Plungian, serving as its head until 1899, when he was called to the pulpit in the nearby town of Polangen. From 1904 to 1912 Bloch was chief rabbi of Bausk in Courland (now Latvia); he then became district rabbi by government appointment. During the World War, he served as a chaplain in the Russian Army. In 1916 he organized schools for exiled Jewish children in the Crimea. Returning to Bausk in 1921, he resumed literary activities begun in 1887 as the editor of the column "Wisdom of Israel" in the Warsaw *Hatzefirah,* a weekly Hebrew periodical; he also resumed his contributions to the Slutzk *Yagdil Torah* and *Migdal Torah,* Hebrew publications.

Shortly after his emigration to the United States in 1923, Bloch was elected rabbi of Congregation Agudath Shalom in Jersey City, N. J. He immediately became active in organizational activities, founding Talmud Torahs and societies intended to promote observance of the Sabbath and the five-day working week. Since 1930 he has been also honorary president of Kupath Harambam of Jerusalem.

His writings in the United States include contributions to the *Hapardes* (Chicago); commentaries on the *Halachoth* and numerous books, including: *Hiddushe Haritba on Moed Katon, Dibre Hibah, Hamoah Vehaleb* (New York, 1935); *Dibre Hibah on Hiddushe Haritba on Megillah* (New York, 1937); and *Stare Decisis on Hebrew Law,* a treatise discussing the principle that a lower court follows the opinion of a higher one.

BLOCH, CHAJIM, author, b. Nagy-Boscko, Hungary, 1881. He lived in Delatyn, Galicia, from his early youth to 1914, when he was among the Jews evacuated to Vienna at the outbreak of the World War. He served in the army for nine months in 1915, and then, being invalided and assigned to garrison duty, began his literary career. His writings deal principally with the life and legends of the Jews of Eastern Europe. He won great success with *Der Prager Golem* (1919; *The Golem,* trans. Harry Schneiderman, 1924). His other writings include: *Die Gemeinde der Chassidim; Israel der Gotteskämpfer,* the life of Elijah Baalshem of Chelm; *Hersch von Ostropole; Kabbalistische Sagen; Das jüdische Amerika; Das jüdische Volk in seiner Anekdote.*

With the rise of the Nazi party to power in Germany in 1933, Bloch turned to writing books against anti-Semitism and Streicher's revival of the blood accusation, notably *Blut und Eros im jüdischen Schrifttum und Leben* (Vienna, 1935), a complete exposure of anti-Semitic libels. As a result of this he was the object of Nazi hatred, and when Hitler marched into Austria in March, 1938, he was seized, beaten, and thrown into a concentration camp. His *Otzar Hayim,* an encyclopedia of rabbinical material from responsa literature, which was just about to be issued, was confiscated and destroyed. After his release from the concentration camp, Bloch left Austria, coming to the United States in June, 1939.

Lit.: Schneiderman, H., "An Interpreter of the East to the West," *Jewish Tribune,* Nov. 2, 1923, p. 12; Panzer, M., "Chayim Bloch Comes Back," *American Hebrew,* June 16, 1939, p. 9.

BLOCH, CHARLES EDWARD, publisher, b. Cincinnati, 1861. In 1878 he began his career, working as printer's devil in his father's publishing firm, Bloch and Company, Cincinnati. After gaining experience in the business he was appointed superintendent, although he was still in his early twenties.

In 1885 Bloch was sent to Chicago to manage the *Chicago Israelite,* an edition of the *American Israelite* of Cincinnati. Six years later, in partnership with Emanuel W. Newman, he founded the *Reform Advocate,* which was employed as an organ to express the views of Emil G. Hirsch, the first editor.

At the suggestion of his father, Bloch left Chicago in 1901 to establish the family publishing house in New York, known as the Bloch Publishing Company. The firm has produced hundreds of books of Jewish interest, most of them in English.

In 1907 Bloch participated, with Stephen S. Wise, in the founding of the Free Synagogue. He was the first secretary of the congregation, and later president and trustee. He also helped establish the Jewish Institute of Religion.

BLOCH, CLAUDE C., admiral, United States Navy, b. Woodbury, Ky., 1878. He was appointed to the Naval Academy in 1895. Serving on the *U.S.S. Iowa* in the Spanish-American War, he participated in the battle of Santiago, and was decorated for assisting in the rescue of Spaniards from burning ships. In 1900 he served as a member of the China Relief Expedition during the Boxer Rebellion.

When the United States entered the World War,

Bloch was placed in command of the naval transport at Plattsburg, conveying troops and supplies through the war zone and returning troops to the United States following the armistice. In December, 1918, he was appointed assistant chief of the Bureau of Ordnance of the Navy Department, and in the following spring he was assigned additional duty as a member of the board for the development of navy yard plans. He was in command of the mine force of the Pacific fleet during 1921.

Bloch was given the rank of rear admiral in 1923. In 1927 he was put in command of the battleship *U.S.S. California.* After serving as commandant of the Navy Yard, Washington, D. C., and in other positions he was named commander of the battle force, in January, 1937, with the rank of admiral. From 1938 to 1940 Bloch was commander-in-chief of the United States Fleet.

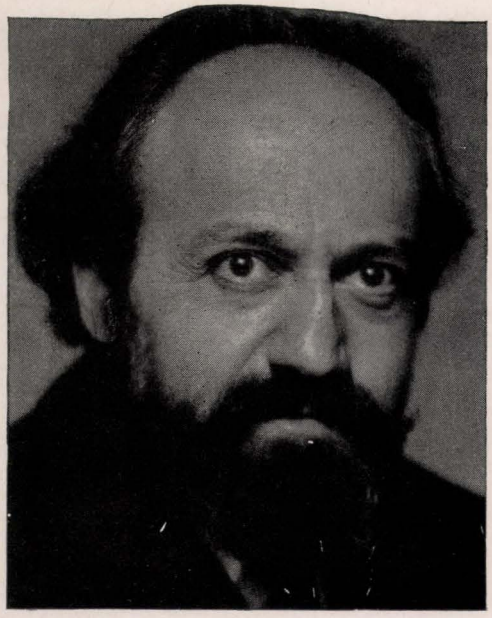
The admiral's decorations include the Navy Cross, Victory Medal, Philippine Campaign Medal, China Relief Expedition Medal, Cuban Pacification Medal and Spanish Campaign Medal.



Claude C. Bloch

BLOCH, ELISA (née Marcus), sculptress, b. Breslau, Germany, 1848; d. Paris, 1904. She made her debut in 1878 with an exhibit of a medallion portrait of her husband Leon Bloch, which met with the acclaim of the critics, including the sculptor Chapu. She created monuments and portrait busts of many celebrities, notably those of Jules Oppert and Zadoc Kahn. Important among her works are *The Golden Age* (1885), *The Tribune Virginius Swearing to Avenge his Daughter Virginia* (1889), and *Moses,* which was reproduced in bronze and exhibited at the centenary of French Art in 1900. Her work was also on exhibition at Paris (1903-4).

BLOCH, ERNEST, composer, b. Geneva, 1880. Although his family was not musical (his father was a Swiss clock merchant), Bloch made a solemn vow when still a child that he would some day become a composer. In his fourteenth year, he began to study composition with Dalcroze and violin with Rey. Within two years he turned to composition, producing an *Oriental Symphony.*



Ernest Bloch

In his seventeenth year, Bloch went to Brussels for a more intensive period of music study, becoming a pupil of Eugene Ysaye in violin, and of F. Rasse in composition. Following this, he went to Germany, where his teacher was Ivan Knorr. "I insisted on Knorr's going over the ground with me, and within a few months I conquered it myself. . . . After that I went to Munich and studied with Thuille. I completed my *First Symphony* in Munich (1901-1902) and then went to Paris."

Inability to procure a hearing for his symphony, either in France or in Germany, brought Bloch back to his native Geneva, where he now entered business, becoming successively bookkeeper, clerk and traveling salesman for his father's shop. Business, however, did not occupy all his time. Several hours a week he lectured on metaphysics at the University of Geneva. In 1909, he became conductor of orchestral concerts in Lausanne and Neuchâtel. And, during the late night hours, he devoted himself to musical composition.

In 1909, Bloch composed his opera *Macbeth,* which he sent to the management of the Paris Opéra Comique. To his amazement, the opera was accepted for performance. This took place on November 30, 1910, and aroused the enthusiasm of several discerning critics. One of these, Romain Rolland, was so impressed by Bloch's talent that he made the trip from Paris to Geneva expressly to meet the composer. During this meeting, Rolland saw the manuscript of the *First Symphony* and expressed his faith in the genius of the young composer. In 1915, Bloch's symphony was given its world première in Geneva under the baton of the composer. At this concert, Rolland was in the audience. "Your symphony," Rolland wrote to Bloch, "is one of the most important works of the modern school."

It was during this period that Bloch's style as a composer underwent a definite evolution, inspiring him

to express in music that which is essentially Hebraic in character and spirit. Previously, he had composed —besides *Macbeth* and the *First Symphony*—*Poèmes d'automne* (for voice and orchestra) and *Hiver-Printemps* (two symphonic sketches). In these early works, particularly in the *First Symphony,* certain qualities of the later Bloch are already discernible: barbaric passion, fully developed melodic lines, and the free use of rhythm. There are strains even in these early works that can be identified as Hebraic. Oriental intervals are used, though sparingly, and the harmonic colors are vivid. Besides, there are snatches of elegiac sadness in the symphony, almost a religious fervor in the *Poèmes d'automne,* and moments of mysticism which foreshadow the more mature artist.

The mature composer definitely emerges with the Hebraic period. It was not until about ten years after the composition of the *First Symphony* that Bloch proclaimed himself to be a Jewish composer. He enunciated his esthetic creed as follows: "Racial consciousness is absolutely necessary in music even though nationalism is not. I am a Jew. I aspire to write Jewish music not for the sake of self-advertisement, but because it is the only way in which I can produce music of vitality—if I can do such a thing at all." Somewhat later he amplified this theme: "It is not my purpose or desire to attempt a 'reconstruction' of Jewish music, or to base my work on melodies more or less authentic. I am not an archaeologist. I hold that it is of first importance to write good, genuine music—*my own music.* It is the Jewish soul that interests me, the complex, glowing, agitated soul that I feel vibrating throughout the Bible . . . the freshness and naïvete of the Patriarchs, the violence of the prophetic Books; the Jew's savage love of justice; the despair of Ecclesiastes; the sorrow and immensity of the Book of Job; the sensuality of the Song of Songs. All this is in us, all this is in me, and it is the better part of me. It is all this that I endeavor to hear in myself, and to translate in my music; the sacred emotion of the race that slumbers far down in our soul."

During this Hebraic period, Bloch composed the following works: *Two Psalms* (137 and 114), for soprano and orchestra; *Trois Poèmes Juifs,* for orchestra; *Psalm 22; Schelomo,* for violoncello and orchestra; and the *Israel Symphony.* This music, at its best, has a profound depth, an enormous vision, an inspiring eloquence and a contagious enthusiasm. Its tremendous vitality is irresistible; and we seem, in this music, to catch a new glimpse of the soul of beauty. However, it is one's feeling that both the *Israel Symphony* and *Schelomo* (always with the exception of sporadic superb passages) are too self-conscious. Certain elements of Hebrew music—the Oriental color, the ritual trumpets, the augmented-second intervals in the melody—have been superimposed on the music and are not integral and inevitable parts of it. Both of these works fail to convince as Hebrew documents. They are at their best when the Hebrew message is less strongly emphasized. It is almost as though, freed from the constraining necessity of composing music essentially Hebrew in technique, Bloch could give his inspiration free rein, and it could soar and expand.

Ernest Bloch came to the United States in 1916 as the conductor of the Maud Allan troupe. The sudden bankruptcy of this venture left Bloch stranded. A few important musicians came to his help, and through their efforts a series of concerts took place which established Bloch in America as a composer of first importance. These performances included a guest appearance as conductor of the Boston Symphony Orchestra, at the invitation of Karl Muck, an entire program of Bloch music directed by Artur Bodanzky at the concerts of the Society of Friends of Music, another Bloch program directed by the composer with the Philadelphia Symphony Orchestra, and an interpretation of Bloch's *Quartet in B-minor* by the Flonzaley Quartet. In 1919, Bloch won the Elizabeth Sprague Coolidge prize of $1,000 for his *Suite for Viola and Orchestra.*

In 1920, Bloch was appointed director of the Cleveland Institute of Music, a position he held for five years. In this period, he composed several remarkable works, including the *Baal-Shem Suite,* for violin and piano (1923), the *Quartet Pieces* (1924), the *Concerto Grosso,* for chamber orchestra (1924-1925), and the work that is sometimes considered Bloch's *magnum opus,* the *Piano Quintet* (1925).

In 1925, Bloch went to San Francisco, where he filled a teaching position. There, in 1927, he composed the symphony *America,* which won the first prize of $3,000 offered by *Musical America* for an outstanding American symphonic work, the unanimous choice of the judges. This work was performed simultaneously by the foremost symphony orchestras in the country.

An endowment by a San Francisco patron enabled Bloch to abandon teaching, in 1931, and to devote himself to creative work. He left America and settled in Ticino, near Rovereto, Switzerland, where he composed a work which had engaged his attention for several years, *Sacred Service.* In composing this work, Bloch intended it to be something infinitely more than a ritual service; he had in mind a song of faith for all humanity. "Though intensely Jewish in roots, the message seems to me above all a gift of Israel to the whole of mankind," the composer has said. "It symbolizes for me, far more than a Jewish service, but, in its great simplicity and variety, it embodies a philosophy acceptable to all men." When the *Sacred Service* was completed, Bloch returned to the United States and directed the first performance of this work at a concert of the Schola Cantorum in New York on April 11, 1934.

Besides the works noted above, Bloch also composed, in recent years, *Helvetia,* which he has called a "symphonic fresco" (1929); *A Voice In the Wilderness,* for cello and orchestra (1936); *Evocations,* a symphonic suite (1937); and a concerto for violin and orchestra (1937).

In many of these works, Bloch may seem to have digressed from his Hebraic path, for in compositions like *America, Helvetia, Evocations,* the violin concerto, even the *Piano Quintet,* there is obviously no attempt to depict the Hebrew soul. And yet, even in these works, Bloch remains always a Hebrew composer. It is the opinion of some critics, including this writer, that his most successful religious work is, in fact, the *Piano Quintet.* Though it is not programmatic, this work remains a profound religious document, touched

with Hasidic mysticism, dramatic with Hebraic suffering, made sublime by Hebraic resignation. Thus, even when he makes no attempt to write of the Jew in his music, Bloch continues to write music that is Jewish in character and spirit. It has been the penetrating commentary of one writer that the Indians in the *America* symphony dance with Hasidic feet. Though Bloch may, on occasion, abandon Hebrew music, it is obvious that Hebrew music will not abandon him.

Of his Hebraic works, the most ambitious and the most successfully realized (despite certain lapses) is the *Sacred Service*. It is divided into five parts and is built on a Hebrew text drawn exclusively from the Sabbath services. It is conceived and developed with the utmost simplicity. Traditional Hebrew motives are used from time to time, but more often the melodies are of Bloch's own construction; they convey with admirable felicitousness the spirit of the poetry they hope to express. A small orchestra, a mixed chorus, an organ and a baritone (the cantor) are required for the performance of this work.

It is not without significance to point out that, when Bloch composed this music, he was in fear of death. This may account for many of the passages in this work of unearthly beauty which "imposes upon the spirit of the listener an angelic serenity that uplifts and ennobles him." DAVID EWEN.

Lit.: Rosenfeld, Paul, "Ernest Bloch," *New Republic* (1934); Ewen, David, *Twentieth Century Composers* (1937); Pannain, Guido, *Modern Composers* (1933); Tibaldi-Chiesa, Mary, *Ernest Bloch* (1933).

BLOCH, ERNST, philosopher, b. Ludwigshafen, Germany, 1885. His work *Der Geist der Utopie* (published in 1918; revised and enlarged in 1923) contains a radical criticism of modern culture. In this work he develops the metaphysics of music in a new form, and contributes an article on the historical significance of Judaism. In addition, Bloch wrote *Thomas Münzer als Theologe der Revolution* (1922); *Durch die Wüste,* embodying his philosophical views; and philosophical essays (1923). In 1935 he published *Erbschaft dieser Zeit,* a study of modern social conditions dealing particularly with forces affecting the middle classes.

BLOCH, ISAAC, rabbi, b. Sultz, Alsace, 1848; d. Paris, 1925. In 1875 he was appointed rabbi in Remiremont. Three years later he took office as chief rabbi in Oran, Algeria, and in 1882 received the same appointment in Algiers. He occupied himself with the history of the Algerian Jews and published a collection of epitaphs. In 1890 the congregation of Nancy elected him chief rabbi. Here he published a French translation of the *Geschichte der jüdischen Literatur* of Gustav Karpeles, in collaboration with Chief Rabbi Émile Lévy. Of his original works, the following are noteworthy: *Les fils de Samson* (a novel, 1887); *Inscriptions tumulaires des anciens cimetières israélites d'Alger* (1888); *Une expulsion des juifs d'Alsace au XVI^e siècle* (1895); and articles in various learned periodicals. He was a knight of the Legion of Honor.

BLOCH, IVAN (pseudonym, Eugen Dühren), sexologist and author, b. Delmenhorst, Oldenburg, Germany, 1872; d. Berlin, 1922. After studying medicine at Bonn, Heidelberg and Berlin, he practised in Berlin. He made valuable contributions to the history of syphilis, of sexual aberrations and of prostitution. His early treatise *Über das Versehen der Schwangerer,* published under the nom de plume of Von Welsenburg, is the first work to discuss the susceptibility of pregnant women. He was the first to employ the hormones of the sex glands to cure impotence.

In his *Ursprung der Syphilis* he attributes the spread of that disease in Europe to the Spanish sailors who had contracted it in America. His *Sexualleben unserer Zeit,* treating the subject of sexual life in a comprehensive, popular, yet scientific way, went through numerous editions. His other works include *Geschichte der indischen und byzantinischen Medizin* (1902); *Geschichte der Hautkrankheiten* (1908); *Der Marquis de Sade* (1906); and *Die Prostitution* (1911).

BLOCH (BLIOCH), IVAN STANISLAVOVICH (better known as **Jean de Bloch**), financier, economist and pacifist, b. Warsaw (some sources say Radom), Poland, 1836; d. Warsaw, 1901. The son of an impecunious dyer, he is said to have been a self-taught man, though according to his own statement he attended a secondary school and the University of Berlin. After working for a while in a solicitor's office and then in a bank, he went to St. Petersburg (now Leningrad), where he launched out on an amazingly successful business career. At the same time he became converted to Calvinism. His undertakings were in the fields of banking and insurance, and he was especially active in financing railroad construction both in the Polish provinces and in the interior, eventually amassing a large fortune. His advice was sought by the government—indeed, he was on the consulting committee of the ministry of finance —and he was instrumental in inaugurating such reforms as the pension system for railroad workers. A leading figure on the stock exchanges of St. Petersburg and Warsaw, he was also a keen student of economics. Assisted by a staff of statisticians, he published voluminous studies on Russian railways and public finance.

After the Russo-Turkish war of 1877 to 1878 he became deeply interested in the problems of war and a prominent exponent of pacifism. Years of research on his part resulted in the publication of a work in seven volumes entitled *The Warfare of the Future from the Technical, Political and Economic Points of View.* It was issued in Russian (1898), as well as in French, German, and Polish, and an abridged edition was published in English translation both in London and in Boston (1899; 1902). This financial wizard and expert economist foresaw the increasingly high cost of the weapons of modern warfare, and argued that war was not only expensive but futile as a means of settling international differences. His ideas are said to have been among the influences that led Nicholas II to summon the Hague Conference. Certainly Bloch bulked large in the peace movement. Just before his death he founded the International Museum of War and Peace at Lucerne.

Although a convert, Bloch retained a strong bond of sympathy with his own people. He is reported to have said on his death-bed: "I have been a Jew all my life, and I'm dying a Jew." The pogroms of the early

1880's made him acutely conscious of the Jewish question. He submitted a number of reports on the subject to government committees, and undertook an exhaustive comparative study of moral and economic conditions within and without the Pale of Settlement. The outcome was a monumental work published in 1901 in five volumes. Distinguished for its scope and scholarliness, it lent great weight to the thesis that the Jewish group was not parasitic and that its shortcomings were due to the indefensible disabilities from which it suffered. All but twenty-five copies of this publication perished in a fire, but an extensive summary of it as well as a shorter outline were made available. Bloch also tried to use his personal influence with the Russian authorities on behalf of the Jews, and in his last years interested himself in the work of the Jewish Colonization Association and even in Zionism.

AVRAHM YARMOLINSKY.

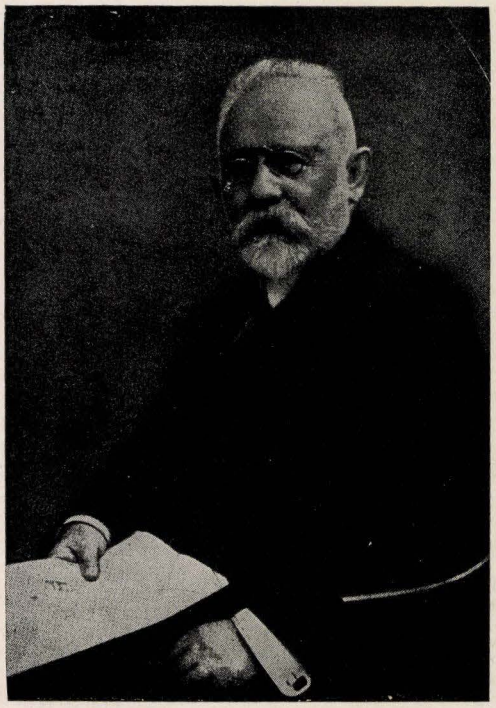
Lit.: *Les ouvrages statistico-économiques de Jean de Bloch: 1875-1900* (1900); Sokolow, N., "The Late Mr. Jean de Bloch," *Jewish Chronicle,* Jan. 24, 1902, p. 11; Perris, G. H., *Jean de Bloch and the Museum of War and Peace* (1902); Von Suttner, Bertha, and Passay, Frederic, *Johann von Bloch und sein Werk* (1902); *The Fortnightly Review,* vol. 77 (1902) 228-36.

BLOCH, JEAN-RICHARD, novelist, b. Paris, 1884. He was educated at the Sorbonne, and went into the provinces to teach; in 1913 and 1914 he taught history and literature at the French Institute in Florence. During the same period, beginning in 1910, he turned to writing, founding at Poitiers a radical literary journal, *L'effort* (later *L'effort libre*), to which many of the foremost writers of Europe contributed. During the World War he rose to the rank of lieutenant, and was made a chevalier of the Legion of Honor. Wounded three times early in the War, he retired from active service and resumed his writing.

His first volume, *Lévy,* containing three short stories, appeared in 1912. The title story deals with the life of a Jewish provincial family. A similar theme appears in his *—Et cie* (1917; *—& Company,* trans. Scott-Moncrieff, 1929), a study of a Jewish family of manufacturers who come from Alsace to establish themselves in a small town in France. Far dissimilar is *La Nuite Kurde* (1925; trans. as *A Night in Kurdistan,* 1931), a passionate depiction of a love fantasy intermingled with racial feeling. His other novels include *L'aigle et Ganymède* (2 vols., 1932; English translation, 1933) and *Sous le genou des amazones* (1934).



Jean-Richard Bloch



Joseph Samuel Bloch

Bloch is equally famous for his essays, which range through every aspect of modern life; he writes on Tolstoi, Goethe, Nietzsche, Wilson, on modern musicians and sport, on the Jews, communism and Orientalism. They have been issued in the groups *Carnaval est mort* (1919), *Destin du siècle* (1931), *Offrande à la politique* (1933) and *Naissance d'une culture* (1936). His political viewpoint is extremely radical, favoring some type of communism. He is associated with the liberal French journal *Europe,* and his current articles are frequently translated for the *Living Age.* In addition, he has written plays, travel works, theatrical criticism, and *Espagne, Espagne* (Paris, 1936).

Throughout his work Bloch acknowledges his Judaism, regarding Jewish social morality as the chief contribution of the Jews, who are "a source of energy and survival" in the modern world.

Lit.: Rieger, "Jean Richard Bloch," *Living Age* (1933) 146-47; Maynial, "Jean-Richard Bloch," *Chroniques des lettres françaises,* vol. 3 (1925) 494-500.

BLOCH, JOSEPH SAMUEL, rabbi and publicist, b. Dukla, Galicia, 1850; d. Vienna, 1923. He studied at the Yeshivas, particularly that of Rabbi Joseph Saul Nathanson of Lemberg, who, when Bloch was fifteen, spoke of him in his responsa as one of his most gifted students. He then studied at colleges and universities, receiving the Ph.D. degree from the University of Zurich. He served as rabbi in Rendsburg, Holstein,

then in Kobylin, Posen, in Brüx, Bohemia, and in Florisdorf, near Vienna.

In 1882 an event occurred which was to lead Bloch to abandon his rabbinic career for that of public life. During the Tisza-Eszlár blood accusation, August Rohling, a professor at the University of Prague, had declared himself able to prove under oath that the Jews had committed this crime. Bloch immediately attacked Rohling in a series of articles, charging him with ignorance and deliberate falsification, and challenging him to translate a page of the Talmud taken at random. So strong was the onslaught that Rohling was compelled to institute a libel suit, but abandoned it because he could not maintain his position. Bloch's assembly of material for this trial, which took up in detail all the slanders made against the Jews and Jewish teachings, was published in *Akten und Gutachten im Prozesse Rohling-Bloch* (Vienna, 1892) and in *Israel und die Völker* (1922; *Israel and the Nations,* 1927), which has become a classic in the refutation of anti-Semitic canards.

In 1883 Bloch was elected to the Reichsrat, where he served first until 1885. In 1884 he founded the *Österreichische Wochenschrift,* which was financed by Baron Scher, a Christian; in this periodical he continued his fight against anti-Semitism. In 1885 he founded the Union österreichischer Juden, intended to unite all the Jews of Austria to improve religious instruction, to create a common spirit, and to combat anti-Semitism. He again served in the Austrian Reichsrat from 1891 to 1897, and there fought strenuously against official and unofficial discrimination against the Jews. In 1893 he instituted a suit for libel against three publishers of a blood accusation, as a result of which they received a heavy punishment; in 1899 he again spoke and wrote on the occasion of the Polna blood accusation. Bloch was not a political Zionist, although he regarded himself as a Jewish nationalist. He spent a part of his later years in Palestine.

The long list of his works includes: *Ursprung und Entstehung des Buches Koheleth* (1892); *Studien zur Geschichte und Sammlung der alt-hebräischen Literatur* (1875); *Die Juden in Spanien* (1876); *Jean Bodin* (1882); *Erinnerungen aus meinem Leben* (1922; *My Reminiscences,* 1923). SIMON MOWSHOWITZ.

BLOCH, JOSHUA, rabbi and librarian, b. Dorbian, Lithuania, 1890. He came to the United States in 1907, obtained his secondary education in New York city, and studied further at the Hebrew Union College, University of Cincinnati, Dropsie College, Columbia University, Jewish Theological Seminary, Union Theological Seminary, and New York University (Ph.D., 1918). He lectured on Semitic languages and literature at New York University, and from 1922 to 1923 was a faculty member of the Jewish Institute of Religion, New York. Since that time, Bloch has been chief of the Jewish division, New York Public Library.

He has contributed to many scholarly publications, including the *Encyclopaedia Britannica, Harvard Theological Review, Jewish Quarterly Review, Journal of the American Oriental Society, Journal of the Society of Oriental Research,* and *American Journal of Semitic Languages.* He is the editor of the department of literature of this encyclopedia, and editor of the *Journal of Jewish Bibliography* which he founded in 1938.

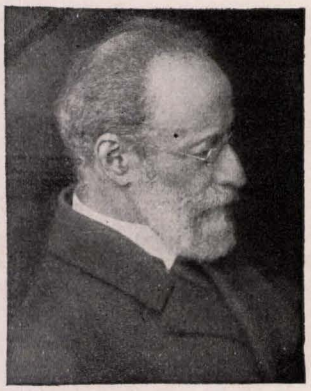
Bloch is author of numerous works on Jewish and Syriac literature, and is a frequent contributor to Hebrew periodical publications. The New York Public Library has published a number of his studies on the history of Hebrew printing.

In 1935 Bloch played an important part in refuting a recurrence of the ritual murder accusation in New York city. Two pamphleteers, Raymond J. Healey and Ernest F. Elmhurst, charged that the Talmud commands Jews to kill Gentiles for ritual purposes. In the trial that followed, Bloch's authoritative testimony effectively discredited the accusation.

He served as rabbi, successively, in Rockville Center, N. Y., and Lake Charles, La., and since 1922 has been a chaplain in the New York State Department of Mental Hygiene. For six years he served as trustee of Union Free School District No. 5, Nassau County, and for five years as trustee of Central High School District No. 2, the largest of its kind, comprising eight communities, in New York State. From 1934 to 1937 he served as president of that High School District.

BLOCH, MARCUS ELIEZER, physician and eminent ichthyologist, b. Ansbach, Bavaria, Germany, 1723; d. Carlsbad, 1799. As a youth of nineteen, already versed in Hebrew and rabbinical literature, but with little secular knowledge, he went to Hamburg determined to broaden his education. He learned Latin there; then he moved to Berlin, where he devoted himself to the study of medicine and the natural sciences. The income he gained as physician he spent on his own museum of natural science, which developed an especially admirable aquarium, incorporated after his death into that of the Berlin Zoological Museum. A collection of his medical essays, *Medizinische Bemerkungen nebst einer Abhandlung vom Pyrmonter Sauerbrunnen,* was published in Berlin in 1774. His essay on intestinal worms and means of combatting them, offered in a competition, was awarded a prize by the Copenhagen Royal Academy of Sciences. His main achievement was his monumental work on fishes, *Allgemeine Naturgeschichte der Fische* (Berlin, 1782-95, 12 vols.); kings, princes, bishops and cardinals from all over Europe subscribed for it. A treatise of Bloch, in which he gave a partial plan for a scientific classification of fishes, was published posthumously by I. G. Schneider (1801).

BLOCH, MAURICE, New York State Assemblyman, and attorney, b. New York city, 1891; d. New York city, 1929. He received his education at the College of the City of New York and at the New York University Law School, supporting himself in part by working as a hat-check boy at the Metropolitan Opera House. After admission to the Bar he practiced in New York city. In 1915 he was clerk of the Minority Constitutional Convention. From 1915 to 1928 he was a Democratic member of the New York State Assembly, and a member of the Assembly Judiciary Committee and Minority Democratic Leader from 1924 to 1928. In the course of his fourteen years of service as a legislator in the State Capitol at Albany, Bloch



Philipp Bloch

championed many welfare bills, some of which were enacted into law.

In 1920 Bloch was appointed head of a committee which investigated the Socialist members of the Assembly. He was designated by the then Governor Alfred E. Smith to represent the State at various state and national functions, and in 1926 managed the successful United States Senatorial campaign for Robert F. Wagner. He was designated by the presiding justice of the Appellate Division to examine the accounts of the Committee on Incompetents, and served as a special deputy attorney general during the administration of Attorney General Carl Sherman.

Bloch was president of District Grand Lodge Number 1 of the B'nai B'rith, and a trustee of the Park Avenue Synagogue, in New York city. He was especially interested in the work of the Hillel Foundation. On the occasion of his death the New York State Legislature published a memorial pamphlet.

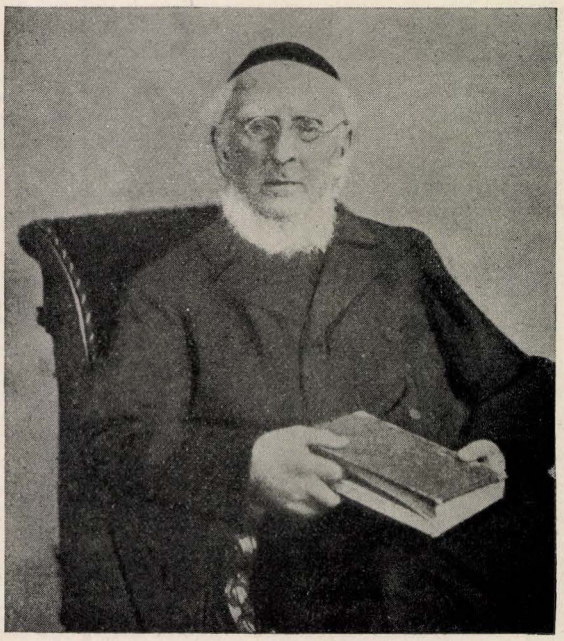
BLOCH, SIR MAURICE, industrialist and leading member of the Glasgow (Scotland) Jewish community, where he has taken part in every Jewish cultural and political movement for a number of years. Bloch is president of the Glasgow Jewish Representative Council, and honorary president of the Glasgow Jewish Board of Guardians; he served as honorary treasurer of the latter organization for nineteen years. He was for thirteen years honorary president of the Glasgow Jewish Institute. Bloch has played an important role also in the political and communal administration of the general community at Glasgow. In 1921 he was appointed a justice of the peace for the County of the City of Glasgow. He is honorary vice-president of the Glasgow Conservative Association and of the Glasgow Unionist Association, and a member of the Glasgow Society for Social Services. In 1940 he was income tax commissioner of Glasgow. In 1937 he was knighted for political and social services in Scotland.

BLOCH, MORITZ, *see* BALLAGI, MOR.

BLOCH, MOSES LÖB, rector of the Budapest rabbinical seminary, b. Ronsperg, Bohemia, 1815; d. Budapest, 1909. He was rabbi in Wotitz (1841-52), in Hermanmiestec, Bohemia (1853-56), and in Leipnik, Moravia (1856-77). In 1877 he was called to Budapest as professor and rector of the rabbinical seminary. He wrote *Shaare Torath Hatakkanoth (Die Institutionen des Judentums),* which traces the evolution of Jewish institutions to the end of the Talmudic period. He published a new edition of the responsa of Rabbi Meir of Rothenburg (Budapest, 1885) as well as the latter's extant manuscripts (Berlin, 1891). Bloch's scientific works deal principally with questions of Mosaic and Talmudic law.

BLOCH, PHILIPP, rabbi and historian, b. Tworog, Germany, 1841; d. Berlin, 1923. For nearly fifty years he was rabbi of the Israelitische Brüdergemeinde of Posen. In addition, he devoted himself to Jewish studies, primarily in the fields of the history of Jewish philosophy and Cabala. He wrote the sections on these topics for Winter and Wünsche's history of Jewish literature, two highly informative studies of the Merkabah idea in Jewish mysticism, a monograph on the Cabala and its main masters (in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* 1905), and translated considerable portions of the *Or Adonoi* of Crescas and the *Emunoth Vedeoth* of Saadia. He wrote a number of shorter studies dealing with the Haggadah. His later historical works deal with the privileges granted to the Polish Jews and with the Mamrem (a sort of check) as used among them. Bloch belonged to the liberal wing of German Jewry; he was connected with the most important institutions of German Jewish learning, and for many years was president of the Vereinigung Liberaler Rabbiner in Deutschland.

BLOCH, REGINA MIRIAM, authoress and poetess, b. Sonderhausen, Germany, 1889; d. London, 1938. She was educated in Berlin and London. During the World War she was active in the work of aiding prisoners of war and interned Jews in Germany; in 1914 she was joint secretary of the Committee for the Relief of Interned British Jews in Germany. Shortly



Moses Bloch

after the end of the World War she settled in London, where in 1919 she issued a public appeal urging the formation in England of a Jewish Arts and Crafts Society for the fostering of Jewish artistic endeavors and for the support of little-known artists. She frequently lectured on Jewish mysticism, and due to her strong belief in mental healing was active in the establishment at London of a Jewish branch of the Theosophical Society.

Regina Miriam Bloch contributed essays, stories and poems to a number of periodicals, and wrote articles and prose fiction for both Jewish and non-Jewish newspapers and publications in the United States, England and the British colonies. In 1920 she wrote a poem on behalf of the Palestine Restoration, and in the following year collaborated in the publication of the *Anthology of Chinese and Japanese Verse* (Tokyo). From 1906 on, she contributed poems to a number of volumes of poetry. Her other works include: *A Sentimental Journey Through Literature* (published in serial form, 1910); *The Vision of the King* (London, 1911); *The Diwan of Inayat Khan; The Confession of Inayat Khan* (London, 1915); *The Swine Gods* (London, 1917); *The Book of Strange Loves* (London, 1918).

BLOCH, SIMON, publicist and author, b. Reichshofen, Lower Alsace, 1810; d. 1879. From 1836 to 1837 he published the weekly *La Régénération* in French and German, which had as its aim "the elevation of Jewish religion and ethics" and sought to give the Jews of Alsace a knowledge of modern European ideas. Subsequently he moved to Paris, where in 1844 he founded the important periodical *Univers israélite.* He wrote also *La foi d'Israel* (1850); *Méditations bibliques; Le Judaïsme et le socialisme* (1850); *M. Renan et le judaïsme* (1863).

BLOCH, SOLOMON DANIEL, publisher and public official, b. Camden, Ala., 1855; d. Mobile, Ala., 1924. He was first an alderman in Camden, and then county commissioner for Wilcox county, in which Camden is situated. He was elected mayor of Camden in 1882, and was re-elected in 1884. His first venture in the publishing field was the founding of the *Wilcox Progress,* of which he was editor and publisher from 1887 to 1897.

In 1890 he was elected to the Alabama state senate. While there, in 1892, he introduced the bill establishing what is now the Alabama College for Women, at Montevallo; after the institution was opened in 1896, he became a trustee. In 1906 he was elected to the Alabama house of representatives. In his later years he was publisher and editor of the *Wilcox Progressive Era,* the *Banner* and the *Camden News.*

BLOCH, SUZANNE, performer on ancient instruments, b. Geneva, 1907. She is the daughter of the composer Ernest Bloch. She studied piano and composition with her father, with Beryl Rubinstein, and with Roger Sessions and Nadia Boulanger, and in her nineteenth year won first prize with a suite for flute and piano in a competition held in Paris for women composers.

Her interest in old music dates to her student years, when she became acquainted with the polyphonic compositions of the 15th and 16th centuries. During one of her researches, she discovered a nineteen-stringed lute, made in 1600, since restored by Arnold Dolmetsch. She mastered this instrument, and has since become one of the few lute players alive. She is one of the few musicians able to read lute tabulature. She made her debut as lutist at Carnegie Hall in 1935 as a guest of the New York Philharmonic Symphony Orchestra. That summer she collaborated with Diana Boulton in presenting for the first time at the Haslemere Festival, in England, works for two lutes, from manuscripts found in the British Museum. During 1935 to 1936 she appeared extensively in concerts throughout the United States, performing also at universities, and several times over the radio. She is also a skilful performer on other old instruments, such as the virginal and the recorder.

BLOCK, ADOLPH, sculptor, b. New York city, 1906. The son of Henry Block, an engraver and landscape painter, he began the study of art at the Beaux-Arts Institute of Design at the age of fifteen. In 1926 he was awarded a Tiffany Foundation fellowship; the following year he went to France to study on a fellowship at the Fontainebleau School of Fine Arts. Since then Block has done sculptural work for a number of institutions and private patrons, chiefly in New York, where his studio is located.

Two of his principal works are portrait panels of William Cullen Bryant in Bryant High School, and of Gouverneur Morris in Morris High School, both in New York. He has also done sculptural decorations for the Bayonne (New Jersey) public library, decorative panels for the Stewart and Co. department store, and a life-sized portrait bust of Spinoza, now in a private collection. He is a regular exhibitor at the National Academy of Design, the Architectural League and the Pennsylvania Academy of Fine Arts.

Block's list of awards includes the Beaux-Arts medal (1926), the Beaux-Arts Prize (1927), and Fontainebleau awards for sculpture in 1932 and 1934.

BLOCK, ANITA (née Cahn), lecturer and author, b. New York city, 1882. She graduated from Barnard College, Columbia University, in 1903, and taught for several years. She and her husband, S. John Block, a prominent member of the New York Bar, whom she married in 1907, were co-founders of the daily *New York Call,* which sponsored the Labor and Socialist movement. Subsequently she became its associate editor and later its dramatic critic.

For several years she devoted herself chiefly to lecturing and writing in connection with the Labor movement. From 1926 to 1936 she was the reader of foreign plays for the Theatre Guild of New York, and at the same time lectured on the drama. She has lectured on modern and contemporary drama before many public and civic forums and at universities and other educational institutions in New York city, Boston, Chicago, Cleveland, Detroit, Canada, and elsewhere. From 1931 to 1937 she served as lecturer on drama at the New School for Social Research in New York city, emphasizing the value of the theatre as a creative criticism of life and as a constructive social force.

Anita Block wrote *The Changing World in Plays and Theatre* (Boston, 1939), a discussion of plays ranging



Paul Block

from Henrik Ibsen to Clifford Odets; her book has been adopted for use in a number of universities.

BLOCK, MORRIS, public official, Mayor of Kingston, N. Y., b. Kingston, 1862; d. Kingston, 1926. He attended the public schools of Kingston, and some years later entered public life. He was in turn county supervisor, alderman, first president of the Board of Aldermen and city treasurer at Kingston. Block was then elected Mayor of Kingston on the Democratic ticket for two terms, and was still serving his second term at the time of his death in November, 1926.

BLOCK, MYER J., jurist, b. Baltimore, Md., 1844; d. Baltimore, 1928. In 1870 he was appointed supervisor in the Harbor Board of Baltimore City, serving until 1875, when he became auditor and court clerk of the Orphans Court. In 1899 he was elected judge of the same court, rising to the position of Chief Judge in 1903, a post which he held until his death. He thus served in the Orphans Court altogether more than fifty years, and won general respect for his understanding treatment of the cases which came before him. He was a member and officer of numerous organizations, and an active member of the Baltimore Hebrew Congregation.

BLOCK, PAUL, newspaper publisher, b. Elmira, N. Y., 1877. One of the principal advocates of chain journalism in America, Block was in 1940 owner of the Pittsburgh *Post-Gazette,* Toledo (Ohio) *Blade* and Toledo *Times.*

He started his career as a copy boy on the Elmira *Telegram* at the age of seventeen, but after his success as advertising solicitor, he was sent to New York with the advertising staff of Frank Richardson. In 1897, at twenty, he opened his own advertising agency.

Block entered the publishing field in 1908 when a bankruptcy sale of the Newark *Star-Eagle* tempted him to invest a large sum in the newspaper. After putting the Newark daily on a sound financial basis he began to develop a chain of newspapers in large cities throughout the country, buying, consolidating, and selling in order to strengthen his position in each region. His chain extended to Los Angeles; at times it included as many as eight newspapers. Block was among the pioneers in treating the American press as a form of big business. In 1927 he made his most spectacular coup when he purchased the Pittsburgh *Evening Sun* and *Morning Post* both within two weeks. He traded the *Sun* to William Randolph Hearst for the Pittsburgh *Morning Gazette-Times;* then merged it with the *Morning Post,* as the *Post-Gazette,* to gain a clear monopoly of the morning paper field. Block sold the *Star-Eagle* in 1939.

His chain management system parallels Frank Gannett's rather than Hearst's. There is no external standardization among the Block papers, and as little internally as is consistent with good journalism. Block prefers that each unit of the chain preserve, as much as possible, its own individual characteristics. The publisher was prominent in the 1936 presidential campaign as a sponsor of Alfred M. Landon, the Republican candidate.

Block has engaged in important social and philanthropic activities. In 1930 he gave Yale University a fund of $100,000 for a study of the relation of the newspaper to modern affairs. He served as chairman of the Emergency Appeal of the New York Federation for the Support of Jewish Philanthropic Societies in 1931, and as trustee of the Educational Alliance of New York for a number of years. In recognition of his interest in Italian affairs the Rome government conferred upon him the title of Cavalier of the Order of the Crown in 1929.

BLOCK, S. JOHN, attorney and Socialist leader, b. Cleveland, 1880. After studying law at Columbia and New York universities he was admitted to the bar in 1903. He immediately became identified with the Socialist Party; in 1916 he was State and county chairman. With his wife, Anita Cahn Block, he helped found the daily newspaper, the New York *Call,* devoted to the labor and Socialist movements. Later he was president of the newspaper. Block defended the *Call* in court when the newspaper's second-class mailing privilege was revoked during the World War.

He has served as attorney for labor unions on a number of occasions, but his most spectacular defense was as associate counsel for the five Socialist New York state assemblymen who in 1920 were ousted under the provisions of the Espionage Act. The same year he opposed the move of the New York State Association of Legal Instructors to bar Socialists from law schools.

Block has six times been a candidate for the Supreme Court on the Socialist ticket, receiving the endorsement of the Citizens' Union. He is the author of numerous articles on socialism and labor problems. In 1935 and 1936 he served on the New York city charter revision committee.

Lit.: Hillquit, Morris, *Socialism on Trial* (1920); idem, *Loose Leaves from a Busy Life* (1934) 252-54.

BLOEMFONTEIN, capital of the Orange Free State, Union of South Africa; in 1940 it had a Jewish community of about 1,400 in a total population of 55,000. The first Jewish settler was Isaac Baumann, who arrived in 1847, and was one of the principal merchants of the Orange Free State; he was twice mayor of the city, and a director of the national bank. In 1871 the first Yom Kippur services were conducted

in his house. The community began to grow after 1880. A congregation was established in 1887 and a synagogue built in 1904. In addition, the community has two Jewish charitable organizations.

BLOIS, city in west central France, capital of the department of Loir-et-Cher and situated on the Loire River southeast of Orleans. In 1930 Blois had a population of about 25,000, but no Jewish congregation or community has existed in the city since the year 1171. Although never of much importance for Jewish economic and cultural life, Blois is noted as the first city in France in which a ritual murder charge was brought against the Jews. This occurred in 1171, and resulted in the annihilation of the Jewish community; no further Jewish settlement appears to have been made in Blois in the centuries following.

Early in May, of the year 1171, a Christian groom or stableman in the service of the mayor of the city reported to his master that he had seen a Jew, named Isaac the son of Eleazar, cast a Christian child into the Loire River. He stated that the Jews of the city had killed the child, used its blood for their Passover festival, and had then disposed of its body. The mayor reported the groom's story to the count of the district, Theobald V, the Good, of the town of Chartres, north of Blois. Theobald, who was greatly under the influence of the Catholic clergy of the district, had as his special friend and favorite a wealthy Jewish woman named Pulcelina, toward whom the mayor was not more favorably inclined than he was toward the rest of the Jews of Blois.

As a result of the mayor's insistent representations, Theobald ordered the arrest of all the Jews in Blois (at that time Blois had about forty Jewish families), with the exception of Pulcelina. When the Jews offered to pay a large sum as a ransom in return for their freedom, Theobald at first was favorably disposed toward accepting this offer, and sent a Jew from Chartres to negotiate the matter. Due to the intervention of a priest, however, who urged the count to determine the truth of the charge and to punish the Jews severely if they were found guilty, Theobald interrupted his negotiations with the Jews, and rejected their offer to pay one hundred pounds in cash (a considerable sum in actual value in those days) and to cancel certificates of indebtedness in the sum of 180 pounds owed to them.

As a result, all the imprisoned Jews were brought to a wooden tower, and were condemned to be burned to death. Many of these were tortured when they refused an offer to have their lives spared if they would accept Christianity. Fourteen Jewish men and seventeen Jewish women (certainly not the entire population of Blois, if the total of Jewish families in the city numbered forty) perished in the flames, including the two rabbis Jehiel ben David and Jekuthiel ben Judah, both of them disciples of a Rabbi Samuel, who is believed to have been in all probability Rashbam (Rabbi Samuel ben Meir, grandson of Rashi). In memory of the dead and as a sign of universal Jewish mourning, a day of fasting was proclaimed by Rabbenu Tam (Jacob ben Meir Tam, another grandson of Rashi) on the anniversary of the martyrdom (the 20th of Sivan, according to the Jewish calendar) for the Jews of Anjou, France and the German provinces of the Rhine; it is reliably reported that this fast-day was observed by the Jews of England as well. Four dirges, written by Ephraim ben Jacob of Bonn, Gershom ben Isaac, Hillel ben Jacob, and Menahem ben Jacob of Worms, were composed in commemoration of this day and of its cruel occurrences; these dirges were later incorporated into the Selihoth, or penitential hymns, of the prayer-book. Only through the payment of a large sum of money as a ransom did the Jewish residents of the remaining parts of the district manage to save themselves from persecution and plundering as an aftermath of this false accusation.

ABRAHAM I. SHINEDLING.

BLONDELL, JOAN, motion picture actress, b. New York city, 1909. Her parents, Eddie and Katharine Blondell, were vaudeville actors, and at an early age she joined their act and remained with it until she was about twenty years old. She then acted on the legitimate stage for several years. In 1933 she was given a part in the stage play *Penny Arcade,* and in the same year acted in a motion picture version of the same play entitled *Sinners Holiday.* Her performance was so successful that thereafter she remained in Hollywood. The most important motion pictures in which she has appeared are *Gold Diggers of 1933* (1933), *We're in the Money* (1935), *Sons o' Guns* (1936), *Three Men on a Horse* (1936), *Gold Diggers of 1937* (1936), *The Perfect Specimen* (1937), *There's Always a Woman* (1938), *Good Girls Go to Paris* (1939), *The Amazing Mr. Williams* (1939), and *Two Girls on Broadway* (1940). She is married to Dick Powell, Hollywood actor.

BLONDHEIM, DAVID SIMON, professor of Romance philology at Johns Hopkins University, in Baltimore, Md., b. Baltimore, 1884; d. Baltimore, 1934. In 1906 he received the A.B. degree and in 1910 his Ph.D. from Johns Hopkins University, and subsequently pursued advance studies at the École des Hautes Études in Paris. From 1913 to 1917 he was assistant professor of the Romance languages at Johns Hopkins University, and from 1917 to 1924 associate professor of French. From 1924 to the time of his death he occupied the chair of Romance philology. Blondheim was regarded as an eminent authority in the fields of French linguistics and medieval French.

During 1918 and 1919 Blondheim was executive secretary of the Jewish Welfare Board. In 1919 he served as assistant dean to the American students attached to the Army Education Corps studying at the Sorbonne, in Paris, and in that same year was appointed an academic officer by the French government. From 1926 to 1927 he did research abroad on a traveling fellowship awarded him by the Guggenheim Memorial Foundation.

Blondheim, who was editor of the *Kadimah* in 1918, wrote several works in French, including: *Contribution à la lexicographie française d'après des sources rabbiniques* (Paris, 1910); *Les parlers judéo-romans et la vetus latina* (Paris, 1925); *Poèmes judéo-français du moyen âge* (Paris, 1927); *Les gloses françaises dans les commentaires talmudiques de Raschi* (with Arsene Darmesteter; Paris, 1929); and *Liste des manuscrits*

des commentaires bibliques de Raschi (Paris, 1932). He also translated a number of works from French, German and other languages into English, including Emil Cohn's *Some Problems of Modern Jewry* (1907) and Leo Pinsker's *Auto-Emancipation* (1916).

BLOOD. 1. In Religious Law. In all ages, it has been recognized that blood is essential to the living organism. Unchecked loss of blood results in loss of life, and the Biblical phrase, "to shed blood," still has the meaning of "to kill" and "to murder." In earlier times, moreover, it was thought that the blood was the residence of the soul (*Gen.* 9:4; *Deut.* 12:23) and that even after it had left the body, it still contained a kind of life. Thus the blood of Abel could cry from the ground (*Gen.* 4:10), and the blood that was shed must be covered over to hush its outcry; hence the word "to cover," *ḳapper,* acquired the meaning "to atone." Ground upon which blood had been spilled, it was believed, suffered a serious loss of productivity. Famine came to the land because of the blood spilled by Cain (*Gen.* 4:11) and because of the blood of the Gibeonites whom Saul had slain (*II Sam.* 21:1; cf. also *Deut.* 19:10; 21:1-9).

Inasmuch as the primitive mind thought that blood was so potent, it is not surprising that the utmost importance was attached to the disposition of the blood in the ancient animal sacrifice. This ritual is described in *Leviticus.* The blood of the slaughtered animal was sprinkled or poured on the horns, the sides, and the base of the altar, or in front of the veil of the sanctuary (*Lev.* 3:2; 4:6, 17, 34). There was a covenant sacrifice using the blood of bullocks, half of which was dashed upon the altar, and the other half sprinkled upon the people, at the time when they accept the Law of God (*Ex.* 24:6-8); in the case of the so-called "peace-offerings" (*shelamim*), the blood and the fat were offered upon the altar, while the meat was eaten by the worshipper, a symbolical sharing of the slaughtered animal (*Lev.* 3). There were other offerings, in which cereals, wine or oil were offered; but since the wine was poured upon the altar just as the blood was, it is possible that both it and oil were regarded as substitutes for the primitive offering of the blood of animals (*Gen.* 28:18; 35:14).

The use of blood in sacrifice appears to follow a principle that the blood of the animal is a substitute for the lives of those who make the sacrifice. "I have given it (the blood) to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life" (*Lev.* 17:11). If it were not for the pouring out or sprinkling of animal blood, the ancient Hebrews believed, they themselves would be slain. Thus the blood of a lamb was smeared on the lintels during the plague of the death of the first-born, to protect the inhabitants of the house against death (*Ex.* 12:22). In the Samaritan Passover rite, which perhaps represents an ancient usage, the blood of the slaughtered Paschal lamb is smeared upon the heads and hands of the celebrants (cf. *Ex.* 13:9).

In the Christian religion the blood of Jesus replaced the blood of the sacrifices, acting both as the atonement for sins and as the vehicle of communion with the Deity. "For this is my blood of the new covenant, which is shed for many for the remission of sins" (*Matt.* 26:28). An association of the death of Jesus on the eve of Passover with the sacrifice of the Paschal lamb inspired such expressions as "washed in the blood of the lamb."

In Judaism, however, the substitution took a different form. The animal sacrifices, which had arisen in the most primitive period of human history, were condemned by the prophets and ethical teachers, who pointed out the danger involved in a concept which allowed the sinner to seek for atonement by sacrifice rather than repentance and reparation. Hosea, for instance, proposes to substitute prayer for blood sacrifices; "we will render for bullocks the offering of our lips" (*Hosea* 14:3). During the period of the Second Temple, however, there was an inherent conservatism which preferred to retain the ancient sacrificial cult, side by side with the ethical teachings. After the fall of the Temple in 70 C.E., the rabbis substituted for the ancient concept of blood atonement the more ethical principle of atonement by prayer, repentance, reparation, suffering and charity.

Because of the awe in which blood was regarded, Biblical law forbids it to be drunk on pain of dire punishment. Not only the blood itself, but also the flesh containing blood is prohibited. Therefore, before the flesh of an animal could be eaten, the blood was to be carefully drained and covered with earth (*Lev.* 7:26; 17:12, 14).

The Biblical prohibition against the drinking of blood accounts for the scrupulousness with which the Talmud and the later law codes regulate the removal of the blood from the slaughtered animal before it is ritually fit to be eaten. This prohibition applies only to the blood of mammals and birds, not to the blood of fish or locusts. Accordingly, when mammals and birds are slaughtered for food, the jugular veins must be severed and the blood allowed to drain from the body immediately, according to the Orthodox Jewish law, otherwise the animal can not be eaten. In addition, the meat must be soaked in water and then covered with salt, in order to remove all the blood, before it is "kosher," ritually permitted as food. Another method of removing the blood is to sear the meat by a direct flame (*Shulhan Aruch, Yoreh Deah* 65 to 78). This final process of removing the blood is known as "kashering."

See also: ATONEMENT; DIETARY LAWS; SACRIFICE; SLAUGHTERING. DAVID JACOBSON.

2. In Anthropology. Since the time of the Egyptians and the Greeks, the importance of blood to the human body has been known, and attempts have been made to cure disease by transferring blood from a healthy person to a sick person. Such transfusions were often followed by violent reactions in the blood of the patient, and down to modern times were usually unsuccessful—for example, an attempt to save the life of Pope Innocent VIII by transfusion in 1492 not only failed, but cost the lives of three donors. During the Dark and Middle ages, fatal results of this type were attributed to evil spirits or to the existence of different kinds of blood caused by different racial stocks and different "humours."

Modern medical science, however—particularly since

the experiments of Jansky, Moss and Landsteiner—shows that there are only four principal types of human blood, into which all mankind may be divided. These types are known as A, B, AB and O, or as 1, 2, 3 and 4. The blood types are inherited in accordance with Mendelian principles. (Recent research revealing the existence of sub-types has not changed the basic findings of the blood group researchers.) Simple chemical tests determine what group a sample of blood belongs to, although it is impossible to tell, in the laboratory, the race of a person whose blood is under examination.

Samples of Type One blood from a Norwegian Protestant, a Spanish Catholic, an Argentine Jew and a Japanese Buddhist are identical, but the proportions of individuals having the four types of blood—the so-called blood index—varies in different geographical localities. The blood index of the Belgians, for example, differs from that of the people of Utah; in Germany there are blood index differences between the people living in the east and those in the west. The Guinea Negroes have a different index from the Australian Bushmen. But all four types of blood are found in every racial and geographical group, and no group has any blood type not found elsewhere. And, because blood index differences are due not to racial characteristics but to geographical isolation and to inbreeding, geographically separated people of the same race may have different indices, while vastly dissimilar races may have the same index.

The indices of the Jews in different localities is not constant. In the eastern and western sections of Germany, the indices of the Jews resembled those of the neighboring non-Jews, not each other. In the Balkans the indices of the Jews vary considerably from place to place, in each case tending to correspond to the indices of the several Balkan peoples. The slight differences in the blood indices of Jews and non-Jews living in the same district are due chiefly to the tendency of the two groups not to intermarry.

Blood transfusion is performed after matching individuals' blood according to rules discovered by Landsteiner and others. Since the blood of Jews falls into the customary four types and is no different in chemical composition from other blood, transfusions are performed between Jews and non-Jews, as between any other individuals. This process has been repeated thousands of times in the regular hospital practice in New York city and elsewhere.

MAXWELL J. MACKBY, M.D.

Lit.: Wiener, Alexander S., *Blood Groups and Blood Transfusion* (2nd ed., 1939) 203 et seq.; Schiff, Fritz, *Jüdische Familienforschung* (1926); idem, *Die Blutgruppen und ihre Anwendungsgebiete* (1933) 229 et seq.; Zimmerman, Leo M., and Howell, K. M., "History of Blood Transfusion," *Annals of Internal Medicine,* New Series No. 4, 1932, pp. 415-33.

BLOOD ACCUSATION, or ritual murder accusation, a libelous charge against the Jews, made chiefly in European countries during the past 800 years. The charge is that Jews murder Christians to use their blood in certain rituals, particularly in the Passover ceremonials, where blood is allegedly employed in the preparation of the Matzoth and in the four cups of red wine for the Seder service. Although Biblical injunction forbids the consumption of any kind of blood and even forbids the eating of meat unless the blood has been drawn and discarded, the accusation still persists.

There has never been any known legitimate basis for the accusation. In all the cases in history, the guilt of Jews charged with ritual murder has never been proved. Upon the application of torture, confessions have been obtained, but none of these was substantiated by witnesses or other evidence admissible in a modern court of law. Except when the text of Bible, Talmud, or rabbinical commentary was grossly and deliberately misinterpreted, no foundation for the accusation has ever been found in Jewish literature. The validity of the charge has been repeatedly denied by popes, sultans, and groups of clergymen and theologians. Yet almost 200 cases are on record in which Jews were charged with ritual murder.

Beginnings of the Blood Libel. The origins of the ritual murder charge are obscure. Josephus accuses Apion of spreading the tale of Greeks being used for annual sacrificial slaughter; and the Greek writer, Demokritos, also charges the Jews with human sacrifice. Neither of these mentions the use of blood.

In the 12th cent. the blood accusation flared up in England, and spread from there all over Europe. The earliest case was that of William of Norwich, a four-and-one-half year old boy who was found dead on Good Friday, 1144. According to a convert, this was the annual Passover sacrifice made by the Jews of Europe in some designated town. No one was tried for the murder, but the story of William spread after he was canonized as a martyr. Ritual murder accusations were levelled at the Jews in Gloucester (1168), Bury St. Edmunds (1181), Bristol (1181), and Winchester (1192), where boy-martyrs were created. The fiction of the blood murder now appeared on the continent, with accusations in Blois, France, in 1171, and in Erfurt, Saxony, in 1199. There were fifteen repetitions of the charge in the 13th cent., including the case of Hugh of Lincoln (1255), made famous in Chaucer's *Canterbury Tales.* Thereafter the slander spread through Europe.

The stories of most of these cases follow the same pattern. A person, most often a child, disappeared, or was found dead. Someone recalled that the deceased was seen in the vicinity of the Jewish quarter, or that the Jews were about to celebrate a holiday; perhaps the body was discovered near a Jew's home. Accusations followed. In medieval times a ritual murder accusation usually ended in torture and forced confessions, death or expulsion or heavy fines for the Jews. In more modern times, fair court procedure has been available, and the accusers have invariably been shown to be wrong. The more important individual cases are treated separately, in this encyclopedia, in the articles dealing with the cities where they occurred.

Characteristics of the Accusation. In searching for an explanation of the phenomenon of blood accusations, it is well to note that Jews are by no means the only people who have suffered from such a libel. The early Christians (themselves a minority religion, little understood and regarded only with suspicion) were victims of the same charge. Tertullian complains: "We are called the most villainous of mortals because of the secret practice of killing and eating children."

Similarly, heretical Christian sects—the Gnostics, the Montanists, the Manicheans—were all accused of using human blood. As late as 1466 the blood accusation was directed against an Italian sect; and still later, during strife between the monastic orders, the Franciscans accused the Dominicans of using the blood and eyebrows of a *Jewish* child for secret purposes (Bern, 1507). In China, in 1870, Christian missionaries were still accused of stealing native children in order to turn them into magic medicines. In Madagascar, in 1891, the foreigners were summarily charged with devouring human hearts; the administration, in order to pacify an incensed population, had to issue a decree forbidding foreigners, particularly the French and English, from indulging in such practices. Ridiculous as those charges are, they are of the same nature as the accusations against the Jews. It is pertinent, too, to point out that such New Testament passages as: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (*John* 6:53) might be used as the basis of a blood accusation against Christians by hostile and unscrupulous critics, particularly if the quotations were removed from their context. Actually no one seriously entertains the idea of Christian use of blood.

The notion of the healing or curing properties of blood, a basis of some of the medieval blood murder accusations (e.g. Fulda, 1235), is an old one. Early Christian writings relate how the faithful rushed into the arena to smear themselves with the blood of the martyrs. Medical books of the Middle Ages are full of the most astounding recipes with animal and human blood among the components. How far ignorance and superstition may lead is shown by this historical fact: in 1890 a Galician "magician" was convicted of stealing the corpses of two Jewish children to fumigate a house infected with typhoid. When people could entertain such beliefs, the idea of the Jews' curing themselves with Christian blood was not impossible.

The basis of superstition in the blood libel accusations is shown by the number of miracle stories used to "prove" the charges. In the Blois case the only evidence was the claim that a groom had seen a Jew throw a murdered child into the river Loire. To prove his veracity the groom underwent a "trial by ordeal": he was placed in a boat filled with water, and when the boat failed to sink, his statement was interpreted as the truth. On this evidence thirty-one Jews were burned to death. Another reputed miracle occurred in the Pforzheim case (1267), wherein a drowned girl is said to have bled in the presence of the accused, and to have raised her hands the second time the accused were brought before her. At Weissenburg (1270) a body is supposed to have bled for five days, although the Jews had been charged with having drawn all the blood. Another body, that of the boy St. Werner (1286), is supposed to have floated up the Rhine River, radiating a halo of light. The number of miracles involved in ritual murder charges decreases after the 14th cent. and later the frequency of the murder charges likewise slackens. It is clear that the spread of enlightenment is inimical both to the belief in such miracles and to the popular acceptance of ritual murder charges.

Another characteristic of medieval blood accusations is the heavy reliance on forced confession. With proper application of torture, any kind of confession could be produced, and some astonishing statements have thus been included in the history of this libel. In the Valréas accusation (1247) tortured Jews confessed that they had drawn Christian blood with which to hold communion on Easter Sabbath, although there is nothing approaching communion in Jewish ritual. In the Trent trial (1475) Jews were forced to admit that ritual murder had been committed because it was a Jubilee year—as a matter of fact, while 1475 was a Jubilee year for the Catholic Church, the Jews had not celebrated the Jubilee since the first destruction of the Temple, 586 B.C.E. At Tyrnau (1494) the confession was actually wrung from witnesses that Jewish men drank Christian blood during their own periods of menstruation.

Occasionally the ritual murder accusations had an economic sidelight worthy of historical note. Fines levied on the Jewish communities were always welcome additions to a prince's treasury. Philip Augustus, king of France, is known to have used blood accusations to replenish his funds with Jewish money (1180). In Hungary, in 1529, Count Wolf of Bazin had thirty Jews burned alive after they had confessed the ritual murder of a Christian boy. Later the lad was found living in Vienna; the Jews, it was discovered, had been creditors of the count.

The Libel Refuted. The blood accusation has been discredited in many ways. Non-Jewish authorities have been distinctly prominent in exposing the absurdity of the charge. Pope Gregory X defended the Jews in his bull *Sicut Judaeis* (1272). Sixtus IV refused to canonize Simon of Trent. Others who condemned the blood libel included Innocent IV, Clement IV, Gregory X, Innocent V, Martin V, Nicholas V, Paul III, Benedict XIV, Clement XIII and Clement XIV. Among the Christian theologians and scholars who have refuted the libel have been Strack, Wülfer, Wagenseil, Schudt, Franz Nöldeke, Franz Delitzsch, McCaul, Döllinger, Semler, Neander, Königsberg, Renan, von Liszt, Michaelis, Kokovzev, Wünsche, and Masaryk. Theological faculties of the universities have repudiated the accusation, e.g. Leipzig, 1714, and Amsterdam, 1882. Jewish scholars have of course dealt with the subject fully. Such rabbinical conferences as the ones at London (1840) and Cracow (1906) issued solemn declarations that the Jews have never used human blood for ritual or any other purpose.

Reference to the Scriptural text points to the impossibility of there being a Jewish blood ritual. *Lev.* 17:10 forbids the consumption of blood: "I will set My face against that soul that eateth blood," and the injunction is repeated in verse twelve: "No soul of you shall eat blood," and in verse fourteen: "Ye shall eat the blood of no manner of flesh." Further prohibitions of the consumption of blood are contained in *Lev.* 3:17; 7:26-27; 19:26; *Deut.* 12:16; *I Sam.* 14:32-34; *Ezek.* 33:25.

The literature that defends the validity of the accusation has been generally declared worthless. Much of it, surprisingly enough, appeared in the 19th cent. In 1803 a Moldavian monk, Neophite, published what became a source-book for those who wished to press charges of ritual murder. The author claimed to be

the converted son of a rabbi, and purported to reveal the secrets of his father's faith. He stated that Jews believed they served God by killing Christians, that among the Jews those who used the most Christian blood were considered to be the most holy. He went on to state that Jews sprinkled themselves with Christian blood, the symbol of Jesus' blood, as a precaution in case Jesus were the true Messiah. Translated into Greek and Arabic, the book had a wide circulation. Neophite's authority, however, eventually was discredited by the Russian Council of State, which condemned the book as unscientific and spurious. The supposed citations from the Talmud were shown to be so twisted and full of mistakes that they could never come from the hand of a rabbi's son. Other "evidence" was equally weak.

A second work claiming to establish a basis for the blood accusation was Pawlikowsky's *Der Talmud in der Theorie und Praxis* (1866), in which are listed seventy-five supposed cases of human sacrifice by the Jews. After the publication of this work came August Rohling, anti-Semitic professor of theology at the University of Prague, who declared that he could substantiate on oath the ritual murder accusation in the Tisza-Eszlár case (1882). His evidence was successfully attacked by Hermann L. Strack, Franz Delitzsch, and Joseph Samuel Bloch. The latter, a rabbi and member of the Austrian Reichsrat, accused Rohling of having offered to commit perjury, and prompted him to bring suit for libel. During two years of litigation Rohling was discredited. He withdrew his suit and, at the request of the ministry of instruction, resigned his professorship. Bloch published the record of the case in *Akten und Gutachten im Prozesse Rohling-Bloch* (Vienna, 1892).

What is virtually a text-book on ritual murder was written by H. Desportes in 1888: *Le mystère du sang chez les juifs de tous les temps*. Desportes admits that there are no passages in the Talmud hinting at the use of Christian blood, but insists that "dangerous passages have disappeared from the Talmud, but the corresponding pages were left blank; when the father of a family or a rabbi reaches that place he stops reading and explains to the listeners the doctrine that should have been there." Desportes thus sets up an ingenious scheme by which he can accuse the Jews of any crime at all, by merely insisting that the passage advocating the crime is no longer in writing. Desportes further invalidates his work by relying on the spurious revelations of the monk Neophite.

A final bit of blood accusation literature is in the Milan paper, *Osservatore Cattolico,* which, in 1892, published a series of articles (Nos. 8438-73) on the ritual murder practised by the Jews. These are largely plagiarisms from Rohling and Desportes.

A series of ritual murder trials in Russia, spread over more than a century, indicate the impossibility of finding even a little truth in the ancient libel. The first such trial, in White Russia, resulted in an acquittal in 1799, as did the Velizh trial of 1823 to 1835. In the Saratov case of 1852 to 1853, neither the special commission of investigation, nor the Senate, nor the Council of State found the defendants guilty of ritual slaying; one man was found guilty of the less sensational crime of murder, however, and was sentenced to hard labor. The Beilis trial at Kiev in 1913 was virtually an attempt by government officials to prove the existence of a Jewish blood cult; it resulted in a clear acquittal by a Russian jury.

In Modern Times. The enlightenment of the 19th and 20th centuries has not brought the blood accusation entirely to an end. While both courtroom trial and scholarly examination have shown the falsity of the charge, accusations have nevertheless been made sporadically. Forty-two cases are listed in the 19th cent., including the important Rhodes and Damascus (1840), Tisza-Eszlár (1882), Xanten (1891) and Polna (1899) cases. The bloody Kishinev massacre of 1903 was based upon a ritual murder charge; the eyes of the entire world were focussed on the Beilis trial a decade later. Even in the United States the ancient libel once appeared; for in 1928, upon the disappearance of a Christian child in Massena, N.Y., the rabbi was quizzed by officials to determine whether ritual murder was part of the Yom Kippur ceremony. The child was later found, unharmed, wandering in the forest near her home. As a result of the incident the Permanent Commission on Better Understanding Between Christians and Jews in America issued a statement calling the blood accusation "an abhorrent fiction, calculated to transplant into American minds a long-refuted medieval libel," and declaring flatly that "there is no custom, ceremony or ritual among Jews anywhere . . . and nothing in their traditions or literature, which calls for the use of human blood for any purpose."

After the World War the blood accusation began to appear in a troubled and hate-ridden Eastern Europe. In 1928 there was a wave of ritual murder scares in Poland; flurries of similar charges swept Lithuania in 1929 and 1930 and Bulgaria in 1934. As early as 1928 the German anti-Semitic press charged ritual slaying upon the discovery of any suspicious murder. On May 1, 1934, Julius Streicher's *Der Stürmer* devoted a special twelve-page issue to the revival of all the old ritual murder accusations. Since then the libel has been repeated regularly in the Nazi press, usually as a generalized condemnation of the Jews, occasionally—the Bamberg case (1937) or the Welhartitz, Czechoslovakia, case (1940)—as the revival of a previously refuted and almost forgotten accusation.

Following is a list of the better-known cases of the blood accusation. The larger type indicates special articles. Many of the others are dealt with in articles treating the cities where they occurred.

Abbreviations: A. (Austria); A.-L. (Alsace-Lorraine); B. (Bohemia); E. (England); F. (France); G. (Germany); H. (Hungary); It. (Italy); P. (Poland); R. (Russia); Rm. (Roumania); Sp. (Spain); Sw. (Switzerland); T. (Turkey); Y. (Yugoslavia).

1144	Norwich, E. (WILLIAM OF NORWICH)
1168	Gloucester, E.
1171	Blois, F.
1180	Paris
1181	Bury St. Edmunds, E.
1181	Bristol, E.
1192	Winchester, E.
1199	Erfurt, G.
1232	Gloucester, E.
1235	Wolfsheim, G.
1235	Fulda, G.
1247	Valréas, F.
1255	Lincoln, E. (HUGH OF LINCOLN)

1267 Pforzheim, G.
1270 Weissenburg, A.-L.
1281–83 Mayence, G.
1285 Munich
1286 Friesland, G.
1286 Oberwesel and Boppard, G. (St. Werner)
1287 Salzburg, A.
1288 Troyes, F.
1290 Laibach, A.
1292 Colmar, A.-L.
1292 Krems, A.
1294 Bern, Sw.
1302 Remken, G.
1303 Weissensee, G.
1305 Vienna and Prague
1308 Thuringia, G.
1317 Chinon, F.
1331 Überlingen, G.
1345 Munich
1387 Strasbourg, A.-L.
1401 Diessenhofen, G.
1407 Cracow, P.
1420 Vienna
1428 Regensburg, G.
1430 Ravensburg, Überlingen, and Lindau, G.
1435 Palma, Majorca, Sp.
1442 Lienz, A.
1453 Arles, F.
1453 Breslau, G.
1462 Rinn, G.
1468 Sepulveda, Sp.
1470 Endingen, G.
1473 Regensburg, G.
1475 Trent, It. (SIMON OF TRENT)
1476 Regensburg, G.
1480 Venice
1490 La Guardia, Sp.
1494 Trnava (Tyrnau), H.
1504 Frankfort, G.
1505 Budweis, B.
1518 Geisingen, G.
1529 Bazin, H.
1536 Nagyszombat, H.
1540 Neuburg, G.
1545 Amasia, Asia Minor
1553 Asti, It.
1554 Rome
1564 Bielsk, P.
1570 Brandenburg, G.
1571 Hellerspring, G.
1593 Frankfort, G.
1598 Luck, P.
1623 Ragusa, Dalmatia
1636 Lublin, P.
1637 Cracow, P.
1639 Leczyca, P.
1650 Razinai, A.
1668 Vienna
1670 Metz, A.-L.
1691 Vilna
1696 Posen
1698 Kaidan and Zausmer, P.
1705 Viterbo, It.
1710 Neamtz, Rm.
1712 Frankfort, G.
1714 Roman, Rm.
1721 Danzig
1721 Sinigaglia, It.
1736–40 Posen
1743 Jaslau, P.
1745 Fürth, G.
1756 Jampol, R.
1764 Orcuta, H.
1783 Botoshani, Rm.
1791 Tasńad, H.
1797 Galatz, Rm.
1799 White Russia
1801 Bucharest
1803 Neamtz, Rm.
1811 Talowitza, Rm.
1816 Piatra, Rm.
1816 Grodnò, P.
1823–35 VELIZH, R.
1824 Bakau, Rm.
1829 Boleslaw, P.
1834 Neuenhoven, C.
1837–47 Fiorenzola, Buffeto, Monticelli, and Cortemaggiore, It.
1838 Ferrara, It.
1840 Aix-la-Chapelle, G.
1840 DAMASCUS
1840 Rhodes
1840 Jülich, G.
1843 Marmora, T.
1844 Stobikowka and Tarnow, P.
1852–53 SARATOV, R.
1859 Galatz, Rm.
1861 Chavlian, Rm.
1863 Smyrna, T.
1867 Galatz, Rm.
1867 Calrash, Rm.
1875 Ostrovo, P.
1879 Kutais, R.
1882 Rzeszow, P.
1882 TISZA-ESZLÁR, H.
1891 Corfu, Greece
1891 XANTEN, G.
1891 Nagyszokol, H.
1892 Eisleben, G.
1892 Ingrandes, F.
1892 Bakau, Rm.
1893 Kolin, B.
1893 Holleschau, A.
1893 Prague
1894 Tatar Pazardzhik, Bulgaria
1894 Berent, G.
1898 Skaisgirren, G.
1899 POLNA, B.
1900 Nachod, B.
1900 Vilna
1900 KONITZ, G.
1903 Kishinev, R.
1911–13 Kiev (BEILIS CASE), R.
1924 Aleppo, Syria
1924 Targumenes, Rm.
1926 Dobrzyn, P.
1926 Kanieff, R.
1928 Massena, N. Y.
1928 Petrovo Selo, Y.
1929 Manau, Bamberg, and others, G.
1929 Memel
1929 Vilna
1929 Salonika, Greece
1929 Kovno, Lithuania
1930 Novosimera, R.
1936 Memel
1937 Bamberg (revived), G.
1940 Welhartitz, B.

ANATOL SAFANOV.

Lit.: Strack, Hermann L., *The Jew and Human Sacrifice* (1909); Leroy-Beaulieu, *Israel Among the Nations* (1904) 36-142; Bloch, Joseph Samuel, *Israel and the Nations* (1927); idem, *Akten und Gutachten im Prozesse Rohling-Bloch* (1892); Solomons, D., *An Account of the Recent Persecutions of the Jews in Damascus* (1840); Jacobs, Joseph, *The Jews of Angevin England* (1893); Stern, M., edit., *Die päpstlichen Bullen über die Blutbeschuldigung* (1893); Roth, Cecil, edit., *The Ritual Murder Libel and the Jews* (report of Cardinal Lorenzo Ganganelli, trans. 1935).

BLOOD REVENGE, an institution whereby relatives of a murdered man revenged themselves on his murderer or on the murderer's family in expiation for the crime. Blood revenge was practised extensively among nomadic peoples. It was known among the earliest Semites and is current today among the Bedouin, and among primitive European peoples such as the Albanians and Corsicans. The Israelites were, in fact, among the first to abandon it.

The institution of blood revenge arises out of the conception of the solidarity of the clan, and is an important element in the administration of justice within the community. The clan was a unit possessing common flesh and common blood. If a member of the clan had been killed, this meant that some of the clan store of blood had been spilt, and it was the duty of a near relative of the murdered man to restore or take back blood to replace it. In the Bible such an avenger was called the *go'el hadam* ("redeemer of the blood").

Another consideration also may have urged the spilling of blood in return. Possibly it was thought that a dead man's soul could not continue to exist (in the grave) unless blood, which is life, be given him in exchange for his own which had been poured out (cf. *Gen.* 4:10). Thus a responsibility lay upon the kin of the murdered man to kill the slayer or some member of his clan in order to satisfy the "shade." Failure to fulfil this responsibility was a great breach of tribal ethics and an offense against the honor of the group.

The institution of blood revenge served also to check violence as an instrument of justice among primitive peoples possessing no organized government, and likewise as an agency for preserving group solidarity. A person felt secure knowing that his entire group assumed the responsibility of avenging an assault upon him. On the other hand, one cut off from his group was quite unprotected, being without a blood avenger, and might be killed without danger to the slayer.

Anyone who has shed blood unrighteously (*dam naḳi;* literally, "innocent blood"), i.e. except in pursuance of his duty as a *go'el,* has incurred blood-guilt and is in danger of being overtaken by the blood vengeance of the avenger or by other evil results of the deed. Punishment might also proceed from God (cf. *Judges* 9:22-24, 56-57; *I Kings* 21:20-24). Those who harbor one who has incurred blood-guilt are in danger of sharing his guilt and must deliver him over to justice, i.e. to the avenger.

The institution of blood revenge in ancient Israel had an interesting and significant history. It was unquestionably practised generally and without any restriction among the Israelite tribes in the desert and during the first period of their sojourn in Palestine. With developing culture, however, a tendency toward modification of the system manifested itself. This growing modification naturally kept pace with the evolution of a centralized government. It is therefore not at all surprising that the first systematic modification of the system seems to have been made by David, in his decision of the fictitious case raised by the wise woman of Tekoa, that if one brother kills another, there shall be no blood revenge (*II Sam.* 14:1-11). This decision applied, of course, to the case of Absalom, the murderer of his brother Amnon. David had also previously made peace with Abner, the slayer of his nephew Asahel, although the duty of blood-revenge, measured by earlier standards, was as incumbent upon him as upon Joab, Asahel's brother, who, more conservative in his adherence to ancient standards, persisted, in defiance of the king, and unquestionably with the approval of his fellow-tribesmen, in exacting blood revenge from Abner (*II Sam.* 2:18-30; 3:12-39). On the other hand, David had not failed to kill, as an act of blood revenge, the Amalekite who claimed to have given Saul his death-blow (*II Sam.* 1:1-16).

With the further centralization of the government, additional restrictions were applied to the practice of blood revenge. The constant tendency was to bring the institution more and more under the supervision of the judicial administration. A clear-cut distinction was made between wilful murder and unpremeditated manslaughter. The right of the manslayer to asylum at the altar and protection from the blood avenger was fortified by legal enactment (*Ex.* 21:12-14); the same law, however, denied this right to the wilful murderer.

With the destruction of the local sanctuaries and altars in the Deuteronomic Reformation in 621 B.C.E., three cities of refuge were designated, in different parts of the country, to which the manslayer might flee for refuge (*Deut.* 19:1-13). At the same time the law defined, with great precision and extreme rigor, just what constituted accidental manslaughter. It provided likewise that the elders of the home-city or village of the murderer (or perhaps of the murdered man, since the text of verse 12 is ambiguous) should determine whether the death was due to murder or manslaughter, and whether, consequently, the slayer should be turned over to the blood avenger for execution or not. It is implied that the execution of the murderer in such case was under the supervision of the elders. Still another Deuteronomic law limited the death penalty for murder to the murderer alone, and forbade the execution of a relative in his stead (*Deut.* 24:16; cf. *II Kings* 14:6).

Presumably, too, from olden times the custom of accepting a money payment, blood-money as it is called, in lieu of the death of the murderer or some member of his clan, had been common (cf. *II Sam.* 21:1-6). Not improbably, with advancing culture this custom had become quite general. It is therefore a matter of great significance that a late, post-Exilic piece of legislation (*Num.* 35:9-34; Priestly Code) forbids, among other things, the acceptance of blood-money in lieu of the actual death of the murderer in case of wilful murder. It likewise enlarges the number of cities of refuge to six (cf. *Deut.* 4:41-43; 19:8-9; both passages are late insertions into *Deuteronomy*), provides that the death of the high priest should act as a kind of expiation for the death of the victim of manslaughter, and would therefore free the manslayer from the necessity of further sojourn in one of the cities of refuge, and provides, furthermore, that the judgment of the slayer, and determination whether the case is one of wilful murder or only of manslaughter, should be by the entire congregation of Israel, i.e., presumably, the community's official representatives, the priests and judges. The execution of the death sentence, however, upon the wilful murderer, was still at the hands of the blood avenger, though presumably under the supervision of the congregation or its representatives.

Despite this legislation, however, which seems to represent an intended and largely theoretical reversion to an ancient, half-outgrown practice, there is considerable, though not entirely conclusive, Biblical evidence that during the early post-Exilic period the actual institution of blood revenge had begun to give

way to the more advanced practice of judgment and execution of the sentence by the state or the nation itself. Certainly in post-Biblical legislation the institution of blood revenge is completely outgrown and the execution of the murderer was under the complete jurisdiction of the court.

SHELDON H. BLANK.

Lit.: Pedersen, *Israel* (1926) 387 et seq.; Bertholet, A., *A History of Hebrew Civilization* (1926) 121-22, 175-76; Buttenwieser, M., in *Journal of the American Oriental Society* (1919) 303-21.

BLOOM INCIDENT, THE. When President Theodore Roosevelt was unable to grant a West Point appointment to Frank Bloom, the son of a Jewish tailor in Fort Myer, Va., he advised the young man to enlist and work his way up to promotion in this way. Acting on the suggestion, Bloom joined the army as a private and was assigned to Battery F, Field Artillery, Fort Myer. Compiling an excellent record, the soldier was examined for promotion—only to be excluded from the final examination for lieutenancy after Col. Gerrard, commander of the base, declared him undesirable as an officer because of his religion and social position.

The case was brought to the attention of Simon Wolf, who immediately made strong representations to President Taft. Referring it to the secretary of war, the president condemned Col. Gerrard for his "unfounded and narrow race prejudice." A subsequent investigation, in which General Leonard Wood, Chief of Staff of the War Department, participated, completely cleared Bloom of all with which he was charged. Admitted to the examination, he passed splendidly and was appointed a second lieutenant. Bloom for a time was in the Philippines, where he was promoted to first lieutenant and passed his examination for captain. He later served in France in the World War.

Lit.: Wolf, Simon, *The Presidents I Have Known From 1860 to 1918* (1918) 382-90.

BLOOM, SOL, congressman, b. Pekin, Ill., 1870. He became a member of the House of Representatives from New York city and a leader in Democratic Party councils after a varied business career.

Among his earlier endeavors was the conception and construction of the Midway at the 1893 Chicago World's Fair. Thereafter he was a music publisher. Coming to New York in 1903, he engaged as realtor and builder, constructing the Sam H. Harris, Eltinge, Selwyn, and Times Square theatres.

In 1923 he was elected as a Democrat to fill a vacancy in the strongly Republican 19th Congressional District of New York, winning by the slim plurality of sixty-seven votes. He has regularly been returned to office ever since, his majority amounting at times to as much as 50,000. In 1938 he was elected for his ninth term. Active on the Patents, Industrial Arts and Exhibitions, and Foreign Affairs committees, Bloom became chairman of the latter in July, 1939. In this capacity he sponsored the Roosevelt administration's important neutrality bill, piloting it through the House.

Bloom is known as a student of American history, and was accordingly made national director of the George Washington Bicentennial in 1932, and of the Constitution Sesquicentennial Commission in 1939.

He has been awarded special decorations by the governments of France, Italy, Poland, Roumania, Ecuador, Latvia and Cuba.



Sol Bloom

BLOOMFIELD, MAURICE, orientalist and professor, b. Bielitz, Austria, 1858; d. San Francisco, 1928. He was brought to the United States at the age of four. After attending the Chicago, Furman, Yale and Johns Hopkins universities, receiving his doctorate from the latter institution in 1879, he spent two years of study in Berlin and Leipzig. In 1881, he was recalled to the United States to take charge of the department of Sanskrit and comparative philology at Johns Hopkins. While in this position, which he held until appointed professor emeritus in 1926, he gained universal recognition as one of the foremost authorities on Hindu literature and philology.

His *Concordance of the Vedas* (1907), presented to the Congress of Orientalists at Copenhagen in 1908, was awarded the Hardy Prize by the Bavarian Academy at Munich. He was considered a leading authority on Atharva Veda, which he treated in the "Hymns of the Atharva Veda" (*Sacred Books of the East,* Oxford, 1897) and "The Atharva Veda" (*Grundriss der indo-arischen Philologie,* Strasbourg, 1899), works which are still standard authorities. In the field of the Rigveda he published several works, including *Rigveda Repetitions* (2 vols., 1916) and *The Religion of the Veda* (1908). Among his other works are a number of monographs based on a study of the standardized motifs of Hindu fiction, and the *Life and Stories of the Jaina Savior Parcvanatha;* he also edited numerous Sanskrit manuscripts.

The recipient of many academic honors, he was an honorary member and fellow of prominent learned societies, including the Finno-Ugrian Society of Helsingfors, the Czech Academy of Prague and the American Academy of Arts and Sciences. He was president (1910-11) and a member of the board of directors (1884-1928) of the American Oriental Society. At his death, he was engaged with Professor Frank Edgerton on a series of volumes, *Vedic Variants,* based on the *Concordance of the Vedas;* these were published from 1930 to 1934.

Lit.: Studies in Honor of Maurice Bloomfield (1920); Edgerton, Frank, *Journal of the American Oriental Society* (1928) 193-99.



Solomon Bloomgarden (Yehoash)

BLOOMFIELD, MEYER, vocational adviser and industrial relations counsel, b. Bucharest, Roumania, 1878; d. New York city, 1938. Coming to the United States as a youth, he studied at the College of the City of New York and at Harvard, and graduated from Boston University Law School in 1905.

His first effort in the field of social work was the founding of Civic Service House, Boston, which he headed until 1910. From 1909 to 1917 he served as director of the Boston Vocational Bureau, meanwhile lecturing at Harvard, Columbia, Brown and other universities. In 1912 he was vocational expert for the United States Bureau of Indian Affairs. Four years later he was special professor at Boston University.

Upon the entry of the United States into the World War, Bloomfield went to Washington to head the industrial service of the Shipping Board Emergency Fleet. Following the Armistice he began to publish the weeklies *Industrial Relations* and *Bloomfield Labor Digest.* He went to Russia as confidential adviser to President Warren G. Harding in 1922. Later he made social studies in other European countries.

Bloomfield served as labor adviser and attorney to a number of large corporations in the 1920's, and in 1929 he was appointed adviser to seniors and professor of vocational guidance at the College of the City of New York. Six years later he was made adviser at Hunter College.

In addition to contributions to industrial and popular periodicals, Bloomfield's works include: *Management and Men: Civic Reader for New Americans; The Vocational Guidance of Youth* (Boston, 1912); *The School and Start in Life* (United States Bureau of Education, 1914); *Readings in Vocational Guidance* (Boston, 1915); *Profession of Handling Men* (New York, 1919); *Labor and Compensation* (1918); *Preventive Management* (1930).

BLOOMFIELD-ZEISLER, FANNY, pianist, b. Bielitz, Austria, 1863; d. Chicago, 1927. Her musical education was begun under Bernhard Ziehn and Carl Wolfsohn in Chicago, where her family settled upon their arrival in the United States in 1868. Shortly after she made her debut at the age of twelve, the noted pianist Annette Essipoff advised the child's parents to send her to Europe for further training. In 1883, after five years in Vienna, where she studied under Leschetizky, she gave several recitals which won widespread approbation. Upon her return to the United States, she won further acclaim.

Bloomfield-Zeisler made her first European tour in 1893, successfully appearing in Vienna, Berlin, Leipzig, Dresden and other continental cities. Capturing London audiences with a series of recitals in 1898, she was invited to play at the Lower Rhine Music Festival in Cologne. After concertizing through France, she again toured Europe in 1911, 1912 and 1914, appearing as soloist with many leading orchestras.

Celebrated as one of the most distinguished pianists of her generation, she remained active on the concert stage until 1925, when she played in a recital which marked the fiftieth anniversary of her debut. In the same year she founded the Fanny Bloomfield-Zeisler Musicians' Relief Fund. During the last period of her life she devoted most of her time to teaching. She was the sister of Maurice Bloomfield, professor of Sanskrit at Johns Hopkins University, and cousin of Moritz Rosenthal, the pianist; in 1885, she married Siegmund Zeisler, a Chicago attorney.

BLOOMGARDEN, SOLOMON (pseudonym, Yehoash, probably one of his given names), Yiddish poet, b. Wirballen, Lithuania, 1870; d. New York city, 1927. His parents belonged to the cultured and rather well-to-do element in his native town. Up to the age of thirteen he devoted his time to the acquisition of that type of education which was then in vogue among the Jews in Lithuania. It included a knowledge of the Hebrew language, Bible, Talmud and a familiarity with modern languages and mathematics. He read a great deal in Russian and German literature and became saturated with the Haskalah writings of his day. In 1885 he entered the Yeshiva in Volozhin, but did not stay there very long. His interest was more in modern languages and literature, and he began to write Yiddish verse. Some of his early poems appeared in the *Yiddishe Bibliothek* edited by J. L. Peretz and in M. Spektor's *Hausfreund.* In 1890 he came to the United States. Here, after ten years of business pursuit, his literary talent found full expression. A victim of tuberculosis, in 1900 he entered a sanitarium in Denver, Col., and from then on devoted himself entirely to literary endeavors. In 1910 he returned to New York and undertook the supervision of the publication of his works by a publishing concern bearing his pseudonym as its designation. While occupied in this work he frequently contributed to the Yiddish press poems and prose writings from his pen. These were subsequently collected and republished in several volumes.

In 1914 he went to Palestine with the intention of making that country his permanent home. With his family he settled in the colony of Rehoboth where he at once undertook, with considerable success, the mas-

tery of the Arabic language. The outbreak of the World War and its effect upon Palestine forced him to return to the United States, and from 1915 till the time of his death he lived in New York city. His vivid description of the trip, *From New York to Rehoboth and Return* (3 vols., 1917), was translated into English by Isaac Goldberg and published under the title *The Feet of the Messenger* (Philadelphia, 1923). A Hebrew version was prepared and published by Samuel L. Zitron.

The last decade of his life was devoted almost entirely to the work of rendering into admirable Yiddish the text of the Hebrew Bible. In fact, his version of the Bible is often regarded as a work which marks an epoch in the development of Yiddish literature. In various ways it contributed to the enrichment of the Yiddish vocabulary and fixed in literature many an idiom familiar in the vernacular of Eastern European Jewry.

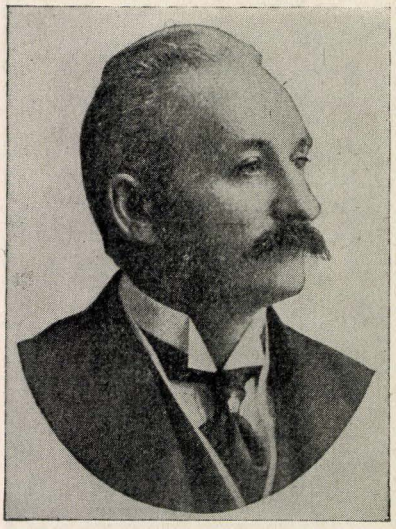
As a poet Bloomgarden wrote in many styles and in various moods. In all of them he emphasized ideas and concepts rather than poetic modes, with the exception, perhaps, of his nature poems. In the latter he occupies a supreme position among his Yiddish colleagues, especially in his fine sense of landscape. Though influenced by the classical poets in German, Russian, English and American literatures he introduced a new motif in Yiddish poetry. Heretofore Yiddish poetry had three motifs: national, proletarian, and that of personal suffering. Bloomgarden added a fourth: that of beauty—the beauty of color and rhythm. His Jewish themes are permeated with a romantic charm. Most of them were drawn from Jewish life and literature. His Jewish legends gave him a definite place in the romanticism of Yiddish literature, while in his ballads and folk tales he endeavored to give life to the fast decaying piety of patriarchal Jewish life.

Finding that Yiddish was often inadequate for his new concepts, he did not hesitate to introduce foreign words, happy in most cases, but not always adapted to the idiom. A poet of high rank, he gave to Yiddish poetry form, color and tone.

Bloomgarden enriched Yiddish literature with translations of the great masterpieces in Jewish and non-Jewish literatures. His version of the Bible and of *Aboth* are now accepted as standard works. His translation of Longfellow's *Hiawatha,* of portions of the *Koran* and of selections of the classical writings of the Arabs, as well as his version of Rostand's *Chanticleer* are outstanding examples. To demonstrate the relation of Yiddish to the Hebrew and Aramaic languages, he, together with Dr. C. D. Spivak, compiled a *Yiddish Dictionary containing all the Hebrew and Chaldaic elements of the Yiddish language, illustrated with proverbs and idiomatic expressions* (1911).

Every now and then Bloomgarden would also wield his pen in Hebrew or English verse or prose. In this he always endeavored to interpret Yiddish literature for those who have no access to it, while his prose writings in Yiddish were generally concerned with clarifying Jewish history and literature. To the latter belong his "Nature Studies in Jewish Literature" which appeared in the *Zukunft* (1911). They are regarded as a notable contribution to literary criticism. In his dramatic compositions he dealt with episodes and personalities in Jewish history. His writings which appeared in book form were virtually all issued in New York. They are, in addition to those already mentioned, the following: *Gezamelte Lieder* (1907); *Neie Shriften* (2 vols., 1910); *Fablen,* a collection of fables (1912) original and translations; *Fun der Welt un Yener,* stories and legends (1913); *In Zun un Nebel,* poems (1913); *In Geweb,* poems (2 vols., 1919-21); and *Shlomos Ring,* poems (Cleveland, 1916).

JOSHUA BLOCH.



Lyman G. Bloomingdale

Lit.: Goldberg, Abraham, *Kithbe* (1929) vol. 2, pp. 238-52; Lieberman, Herman, *Dichter un Welten* (1923) 83-136; *Bicher un Shreiber* (1933) 268-82; Marmor, C. K., *In Literatur un Leben* (1914) vol. 1, No. 1, pp. 34-41; Reisen, Z., *Lexikon,* vol. 1, cols. 1244-53; Richards, B. G., in *American Hebrew,* vol. 73 (1903) 318-20.

BLOOMINGDALE, merchant family of New York city. LYMAN GUSTAVUS BLOOMINGDALE (b. New York city, 1841; d. Elberon, N.J., 1905) was the eldest son of BENJAMIN BLOOMINGDALE, a Bavarian immigrant who settled in New York city in 1837. In the late 1850's Lyman began his business career, assisting his father who was at that time a traveling merchant in the Western states. He enlisted with the Kansas Volunteers at the outbreak of the Civil War, and served as a non-commissioned officer. Thereafter he entered the hoop-skirt business with his father in New York city. In 1872 Lyman and his brother Joseph opened a drygoods store on Third Avenue; fourteen years later they established the present Bloomingdale Brothers Department Store. Although commercially active until his death, Lyman devoted much of his time to Jewish philanthropic interests. He was one of the founders of the Country Sanitarium for Consumptives at Bedford, N.Y., a branch of the Montefiore Hospital, and was treasurer of Temple Beth-El.

JOSEPH B. BLOOMINGDALE, his brother and partner (b. New York city, 1842; d. New York city, 1904), was founder of the Hebrew Technical Institute, New York, in 1884, and its first president. He was also one of the founders of Barnard College and a trustee of the Young Men's Hebrew Association.

EMANUEL WATSON BLOOMINGDALE, another brother (b. Rome, N.Y., 1852; d. New York city, 1928), was associated with the family department store from 1883 to 1905 and was also active as an attorney. He was a presidential elector of William McKinley and a trustee of the McKinley National Memorial Association. He was president of the board of managers of the House of Refuge, New York city, and a member of the state Bridge and Tunnel Commission.

SAMUEL J. BLOOMINGDALE, the son of Lyman (b. New York city, 1873), has been active in the management of the store since 1895. He has been a leader in the Federation for the Support of Jewish Philanthropic Societies, a member of the American Jewish Committee, a member of the Metropolitan Museum of Art, and a trustee of the Montefiore Hospital.

BLOOMINGDALE, KARL (Charles, Jr.), writer and advertising executive, b. Philadelphia, 1868. After graduating from the University of Pennsylvania he began a newspaper career in 1892. From 1897 to 1901 he was the Atlantic City correspondent of the Philadelphia *Press;* he then edited a department "Up the Street and Down Again" for that newspaper. Later Bloomingdale entered the field of advertising, where he is still active (1940).

A contributor of short stories and verse to the *Saturday Evening Post, Judge* and other magazines, he was also, for several years, editor and owner of the theatrical periodicals *Footlights, Stageland* and *Music and Drama.* His novels include *Mr., Miss and Mrs.* (1899) and *A Failure* (1904). He wrote a travesty of the comic opera *The Flying Dutchman* (Philadelphia, 1903). He has directed a number of productions of the Mask and Wig Society of the University of Pennsylvania.

BLOWITZ, HENRI (full name, **Henri Georges Stephane Adolphe Opper de;** originally, Adolf Opper), writer and political journalist, b. Blowitz, Bohemia, 1825; d. Paris, 1903. He claimed descent from a long line of nobles; but the facts seem to be that he was born an Opper, came to France at the age of sixteen to teach German, and in 1860 received permission to assume the name Blowitz. After dabbling in invention and angling for a diplomatic post, he drifted into political journalism. He wrote for the Paris and Lyon newspapers, and received the medal of the Legion of Honor for helping to suppress the commune in Marseille in 1871 by maintaining telegraphic communication between Versailles and the statesman Thiers. In the same year he entered the service of the London *Times,* and became its special Paris correspondent at the beginning of 1875. Among his feats of journalism were the exposure of a projected invasion of France, fostered by the military party in Germany (1875), and the publication of the text of the Berlin Treaty on the very day that it was signed (1878).

Blowitz was the originator of the journalistic interview. He met the best known personalities of the time and interviewed Alfonso XII, Pope Leo XIII, Bismarck, Sultan Abdul Hamid and many others. He was among the first to avail himself of telegraphy for rapid communication of his reports, and he converted journalism from mere reporting to a political factor. He wrote *My Memoirs* (New York, 1903), *The Light of Other Days* (London, 1924), and various short stories and comedies.

Lit.: London Who's Who (1901) 171; Kisch, *Klassischer Journalismus* (1923); *Jewish Encyclopedia,* vol. 3, pp. 270-71.

BLOWSTEIN, RACHEL (pen-name, Rachel), Hebrew poetess, b. Viatka, Russia, 1890; d. Tel-Aviv, Palestine, 1931. In 1909 she migrated to Palestine, where she became a farm-worker, first at Rehoboth and later at Kinnereth. In 1913 she studied agriculture at Toulouse, France, after which she spent some time in teaching refugee children at Bransk and Saratov, Russia. About this time her first poems, in Russian, were written and published. In 1919 she returned to Palestine, where she wrote numerous poems in Hebrew which appeared in periodicals and won her a following. Her poetry depicts moods, confessions of love, or tragedy; many of them have become folksongs. They were collected and published as *Safiah; Mineged* (Tel-Aviv, 1930); *Nevah* (1932); *Shirath Rachel* (1934). The Pioneer Women's Organization of the United States and Canada published one volume of Yiddish translations of her poems, *Rachels Lieder* (1932).

BLUESTONE, JOSEPH ISAAC, physician and Zionist leader, b. Kalvaria, Lithuania, 1860; d. Brooklyn, 1934. The descendant of a scholarly family, he studied at a number of Yeshivas, and at the age of fifteen was already known as a skillful writer of articles for Hebrew publications. He came to the United States in 1879, and in 1889 assumed editorship of *Shulamith,* the first periodical to uphold the nationalistic Jewish viewpoint in the United States. In 1883 he founded the first American Chovevei Zion society, and in 1903 and 1907 he was a delegate to the Zionist Congresses.

Shortly after having received his M.D. degree in 1890, he became visiting physician to Beth Israel Hospital, Brooklyn, where he served until his death. His constantly growing activity as physician did not abate his activities in behalf of Jewish affairs. He was one of the organizers of the Mahzike Talmud Torah, the first Hebrew school in New York city, first vice-president of the Zionist Organization of America, and three times grand master of the Order Sons of Zion.

BLUM, ALBERT, dye industry developer, and industrialist, b. New York city, 1870; d. New York city, 1940. He studied at the Sorbonne, in Paris, and about 1890 returned to the United States. Blum, together with his brothers Henry, Fred and Charles Blum, organized the Alexander Piece Dye Works at Lodi, N. J. (later the United Piece Dye Works), one of the largest in its field. Blum was treasurer of the company until 1936, when he retired to become vice-chairman of the board of directors of the firm.

Blum himself developed many dyeing processes, especially the production of synthetic dyes. In 1932 he was awarded the Michael Friedsam medal by the Architectural League of New York for his improvement of the quality of artistic design in silk fabrics, and he is credited with the important change from skein-dyeing to piece-dyeing. In 1921 and 1923, Blum organized the Silk Exposition in New York, and for a number of years was a member of the board of

managers of the Silk Association of America and of its arbitration committee.

Blum was active in the strengthening of relations between France and the United States. He was a member of the Committee of the Alliance Française, and one of the founders and for many years president of the General Association of Alsatians-Lorrainers of America. For twenty-four years he served as a member of the board of administration of the French Hospital, in New York city, and for more than twenty-five years, since its founding, he had been a vice-president of the French Chamber of Commerce of the United States. He gave important gifts to the Universities of Paris, Lyon, Nancy and Strasbourg, in France. He was the recipient of many decorations from the French government for his services to France; in 1938 he was appointed a grand officer of the French Legion of Honor. At the outbreak of the European War, in September, 1939, Blum organized the United Committee for French Relief, serving as its vice-president until his death.

BLUM, ANDRÉ, professor, b. France, 1881. He is professor of the history of engraving at the École du Louvre in Paris. He has written a number of authoritative works dealing with the history of art, costume, printing and engraving. Of these, the following have been translated into English: *A Short History of Art from Prehistoric Times to the Present Day* (edit. R. R. Tatlock, London, 1926); *The Origin and Early History of Engraving in France in Woodcut, Metalcut and Blockbook* (trans. I. B. Shaw, New York, 1930); *The Origins of Printing and Engraving* (trans. Henry M. Lydenberg, New York, 1940). His other writings are: *La caricature révolutionnaire* (1914); *Madame Vigée-Lebrun* (1919); *Les origines de la gravure en France* (1927); *Histoire du costume* (1928); *La gravure en Angleterre au 18e siècle* (1930); *Hogarth* (1931); *Les origines du papier* (1932); *Les origines du papier de l'imprimerie et de la gravure* (1935); *Un musée de la gravure* (1936).

BLUM, ALEX ALADAR, etcher and painter, b. Budapest, Hungary, 1889. He studied under Duveneck, and came to the United States in 1900, where he was a pupil of Melatz in New York city. In 1905 and 1906 he studied at the Cincinnati Art Academy; from 1907 to 1911 he attended the National Academy of Design, in New York. While at the latter institution he received a medal (1908) and first prize for etching (1909).

Since then Blum has done painting, portrait work and a great many etchings. His fascination for New York city's old book stalls and his knowledge of the quainter portions of New England show themselves repeatedly in his work. Particularly in his etchings the artist pictures antique chairs, rare bits of china and other items of detail with the most exquisite care.

Three of Blum's etchings, *Curiosity Shop, Antique Shop* and *Abigail Jones,* are hung in the Metropolitan Museum of Art; others are in the Boston Museum of Fine Arts and the Library of Congress, Washington.

BLUM, EDWARD CHARLES, executive and communal worker, b. New York city, 1863. Chairman of the board of directors of the Abraham and Straus department store, Brooklyn, and president of the Federated Department Stores, he is active in art and civic organizations.

He is chairman of the board of the Brooklyn Institute of Arts and Sciences, president (1938) of the Municipal Art Commission, and a director and former president of the Jewish Hospital (Brooklyn). He has also served on the New York State Probation Commission and the Committee of Five Hundred on Plan and Survey.

Educated in French schools and lycées, Blum is a member of the French Institute in America and of the France America Society. He is a chevalier of the Legion of Honor (France), an officer of the Order of Leopold II (Belgium) and a holder of the Great Silver Cross (Austria).

BLUM, ERNEST, dramatist and journalist, b. Paris, 1836; d. Paris, 1907. He was the son of an actor, and became a playwright at an early age. His dramas are characterized by great liveliness and wit. Many of them were written in collaboration with other well-known dramatists of the day, among them Labiche and Toché. His first production, *Femme qui mord,* was followed by *Les délassements en vacances* (1860). Among the outstanding plays in his prolific theatrical output were *Cendrillon* (1866), *La jolie parfumeuse* (1874), *Rose Michel* (1875), and *Le Cadenas* (1889). Blum was for several years on the editorial staff of the satirical journal *Charivari,* and was associated likewise with *Le Rappel* and *Gaulois.* Among the volumes Blum published were *Les mémoires d'un vieux beau* (1895), *Entre Bicêtre et Charenton* (1866), *Journal d'un Vaudevilliste* (1894), and *Le jeu de l'amour et de la roulette* (1905). Blum was the author of a *Biographie complète d'Henri Rochefort* (Brussels, 1868).

BLUM, JULIUS (Blum Pasha), Egyptian statesman, b. Budapest, Hungary, 1843; d. Vienna, 1919. In 1869 he became director of the Alexandria branch of the Austro-Egyptian bank, and in 1877 first secretary of the Egyptian ministry of finance. From 1879 to 1890 he was pasha and Egyptian finance minister. In 1890 he became director of the Austrian Creditanstalt.

BLUM, LÉON, French statesman and man of letters, b. Paris, 1872. He was the son of a wealthy merchant of Alsatian origin. After having achieved academic distinction both in letters and in law, he was in 1895 admitted to a career at the Conseil d'Etat, a body whose functions included the settlement of jurisdictional conflicts between administrative and judicial authorities. There he rose to the high rank of "Master of Requests."

At twenty-two he was a recognized poet and a literary and dramatic critic. A collaborator of various literary magazines, his name was associated with those of the most outstanding literary celebrities of his time. His views on literature and the theatre are reflected in the books *En lisant* (Paris, 1906) and *Au théâtre* (4 vols., Paris, 1905, 1907, 1909, 1911). He wrote a book about Stendhal, entitled *Stendhal et le beylisme* (Paris, 1914). His *Du mariage* (Paris, 1907), dealing with the problem of woman's rights, created a sensation because of the then boldness of its ideas. The book was published in English under the title *Marriage* (London, 1937).



Léon Blum

In 1896, during the campaign for the liberation of Dreyfus, he met Jean Jaurès, famous orator and leader of the French Socialists. Under the influence of the great tribune he joined the socialist movement in 1899 and contributed to the daily *Petite république* and later, from 1904 on, to *L'humanité*. His *Nouvelles conversations de Goethe avec Eckermann* (Paris, 1901), presenting imaginary conversations between Goethe and Eckermann, reflect his keen interest in public affairs. However, politically he remained in the background until the outbreak of the World War (1914), when he was called upon by the minister of public works, the Socialist Marcel Sembat, to become the executive secretary of the ministry.

At the conclusion of the World War, Blum became the outstanding leader of the Socialist Party. A speech, which he delivered at a party convention in 1919, was printed as an introduction to the party platform for the coming elections. In the course of the same year he was elected to the Chamber of Deputies. When, in 1920, the Socialist Party was split, and the majority, in joining the Communist International, took over the old Socialist daily *L'humanité,* Blum's efforts were largely responsible for the founding of the daily *Le Populaire,* the chief organ of the Socialist Party.

Since that time Blum was reelected in 1924 and 1929 to the Chamber of Deputies, where he remained the chief spokesman of the largest or second largest party, respectively. After the elections of 1936, which were marked by the great success of a coalition of leftist parties (the "Popular Front"), Blum became premier. It was the first time that an official representative of the Socialist Party, and also the first time that a Jew, ever held that office in France.

Blum remained in power for a whole year, until June, 1937. His tenure of office was marked by "stay-in" strikes, by reforms making concessions to labor (two-days weekly holiday) and various measures affecting business and finance. After his resignation as premier he became vice-premier in the new "Popular Front" Cabinet formed by Chautemps. He held that position until January, 1938, when Chautemps resigned, later to form a new cabinet in which Blum was no longer included. Blum was appointed premier of France in March, 1938, for the second time, but served for only a short period. In June, 1940, after the French capitulation to Germany, Blum escaped to London.

Throughout the period of the "Popular Front," which involved Socialist collaboration and friendly relations with the Communists, Blum opposed all efforts of the latter, which were supported by a certain section within the Socialist Party, to bring about a fusion of the two parties. He saw in these efforts a thinly disguised intention of the Communist International to get control of the entire Socialist and labor movement in France.

His political writings include: *Les Congrès ouvriers et socialistes français* (Paris, 1901); *Pour être socialiste* (Paris, 1921); *Bolchevisme et socialisme* (Paris, 1928); *Les problèmes de la paix* (Paris, 1931; published in English under the title *Peace and Disarmament,* London, 1932); *Souvenirs sur l'affaire* (Paris, 1935); *La reforme gouvernementale* (Paris, 1936; originally published in 1917, in the *Revue de Paris*); *L'exercice du pouvoir* (Paris, 1937).

Blum's attitude in Jewish affairs is shown by his warm advocacy of the Palestine Foundation Fund and by his activities as a member of the Comité France-Palestine. He served for several years as a representative of the French Jews in the Council of the Jewish Agency. MAX NOMAD.

Lit.: Stokes, Richard L., *Leon Blum, Poet to Premier* (1937); *Larousse du xx^e siècle,* vol. 1, p. 738; Fraser, Geoffrey, and Natanson, Thadee, *Leon Blum: Man and Statesman* (1937); *American Hebrew,* Sept. 11, 1936, p. 289; *Les Hommes du Jour,* April 15, 1937 (special Leon Blum issue); *American Labor Who's Who* (1925) 266-67.

BLUM, LEON, merchant, civic worker and philanthropist, b. Alsace, France, 1837; d. Galveston, Texas, 1906. Emigrating to the United States at the age of seventeen, he became an itinerant peddler. He came to Richmond, Texas, shortly after, and started a small mercantile business; in 1865, he went into partnership with a cousin, and incorporated the firm under the name of the Leon and H. Blum Company.

After moving the firm to Galveston in 1869, he developed a wholesale export business by receiving immense shipments of cotton in exchange for dry goods. By 1896, the Leon and H. Blum Company was considered the largest wholesale dry goods establishment in the South. Known as the "merchant prince of Texas," the owner of the largest land and livestock company in the state, Blum is credited with having done more for the agricultural, industrial and trade resources of Texas than any other man of his time.

A liberal contributor to the various charities of Galveston, he donated large sums to the cause of popular education, which he ardently advocated. From 1892 to 1893 he was chairman of the Board of Public Works of Galveston.

Lit.: Brown, *The Indian Wars and Pioneers of Texas,* 281-82.

BLUM, RENÉ, stage director and author, brother of Léon, b. Paris. He has produced a number of plays on the French stage. His *Les amours du poète,* written in conjunction with George Delaquis in 1932, is a musical comedy making use of the music of Robert Schumann and the story of Heinrich Heine's unhappy early love for his cousin. He has also written, for the publications of the Société de Conférences at Monaco, noteworthy biographical sketches of Tristan Bernard (1925) and Georges Courteline (1929-30).

BLUM, ROBERT FREDERIC, artist, b. Cincinnati, 1857; d. New York city, 1903. His work as illustrator and decorator is marked by a sparkling vivacity and spontaneity. In 1890 he journeyed to Japan, where he spent three years making studies to illustrate a series of articles by Sir Edwin Arnold in *Scribner's Magazine.* In 1898 he completed the mural decorations in Mendelssohn Hall, New York city. Among his best-known works are *Toledo Sword-Carriers, Going and Coming, A Bright Day, The Venetian Pearl Stringer,* and *The Feast of Bacchus.*

BLUMBERG, WILLIAM L., merchant and public official, b. New York city, 1876; d. Cedarhurst, Long Island, N. Y., 1938. Although his public school education was discontinued at the age of thirteen, he eventually rose to the presidency of one of the largest hardware concerns in New York and climaxed his career by becoming mayor of a community which he had helped to develop.

He made his home in Cedarhurst in 1915, and immediately began devoting time toward its growth, closely cooperating with Abraham Adelberg, his friend and sponsor of the development. In 1924 Blumberg was elected village trustee of Cedarhurst, his first office, serving until 1933, when he became mayor for the next four years.

During his administration, the village built its own municipal sewer systems, one of the most important improvements in Cedarhurst's history, and a stadium. The former task was accomplished largely as a result of his initiative in the face of considerable opposition; he was directly responsible for the saving of a large sum on the total cost of construction.

Blumberg was an active supporter of many charitable movements and a member of numerous fraternal, civic and religious organizations.

BLUMENBERG, LEOPOLD, American army officer and government official, b. in the province of Brandenburg, Prussia, Germany, 1827; d. Baltimore, Md., 1876. The "short, stocky, full-bearded, little Jew," who won personal commendation from President Abraham Lincoln for exceptional heroism on the battlefield, began his career as a soldier in the Prussian Army. Having served with distinction in the Prussian-Danish War of 1848, he was promoted to the rank of first lieutenant. Although he was one of the few Jews to hold an army commission in Germany, his resentment against anti-Semitism there drove him to migrate to the United States in 1854.

Settling in Baltimore, he engaged in the mercantile business. Despite his success, he abandoned business at the outbreak of the Civil War to align himself with the Union cause. This so excited the animosity of local secessionists that they attempted to hang him. Having helped to organize the Fifth Maryland Regiment, he was made an acting colonel. He served with his regiment near Hampton Roads, and participated in the Peninsular Campaign as a member of Mansfield's Corps. At the Battle of Antietam, Blumenberg, then a major, was in command of the Fifth Maryland Regiment; his horse was shot from under him, and he himself was badly wounded.

In 1863, after he had partially recovered from the wound, he was appointed by President Lincoln provost-marshal in the Maryland district, a position he held for two years. He next served in the revenue department, an appointee of President Andrew Johnson, who also granted him a commission as brevet brigadier-general of the United States Volunteers. Blumenberg was a leading member of Har Sinai Congregation, Baltimore, and of the Hebrew Orphan Asylum of that city, and president of the National Schuetzen-Verein of America.

Lit.: Markens, I., *The Hebrews in America* (1888) 131-32; Wiernik, P., *History of the Jews in America* (1912) 234-35; *Publications of the American Jewish Historical Society,* vol. 3 (1895) 37-38.

BLUMENBERG, MARC A., music critic and editor, b. Baltimore, 1851; d. Paris, 1913. He studied piano, organ, and harmony in preparation for a musical career, but entered the field of journalism, at the age of twenty, as music and art critic for the Baltimore *Bulletin.* He came to New York, and in 1880 assumed the editorship of *The Musical Courier and Dramatic Weekly* which later developed into the *Musical Courier,* one of the leading music weeklies in America. As editor-in-chief of this magazine, Blumenberg was in a position to center attention on the importance of such revolutionary composers as Richard Wagner and Richard Strauss. One of the foremost music authorities of his day, an intimate friend of Wagner and Verdi, he was, at the time of his death, the president of the Blumenberg Press and the Musical Courier Company.

BLUMENFELD, J. C., révolutionary and writer, b. Poland, 1810; d. London, 1840. He played an important role in the unsuccessful Polish revolt of 1831. Under the command of Anton Ostrovski he organized Jewish battalions and took part in several encounters. When the Russians regained control of Warsaw, Blumenfeld fled to London. There he wrote a burning indictment of kings and priests as enslavers of humanity, alluding particularly to a supposed plot of the Church to degrade Israel. A grotesque, eccentric work in prose dialogue interrupted by passages in verse, it was published first in German in 1835, then in 1839 in English translation as *The New Ecce Homo at Issue with King and Priest.*

BLUMENFELD, (YEHUDAH) KURT, Zionist leader, b. Margrabova, East Prussia, 1884. He was the son of Rudolph Blumenfeld, one of the few Jewish judges in Prussia. In 1904, while studying jurisprudence in Berlin, he joined the Union of Jewish Students and became interested in Zionism. He attended the Basel Conference the following year, and in 1909 became publicity secretary of the Zionist Organization

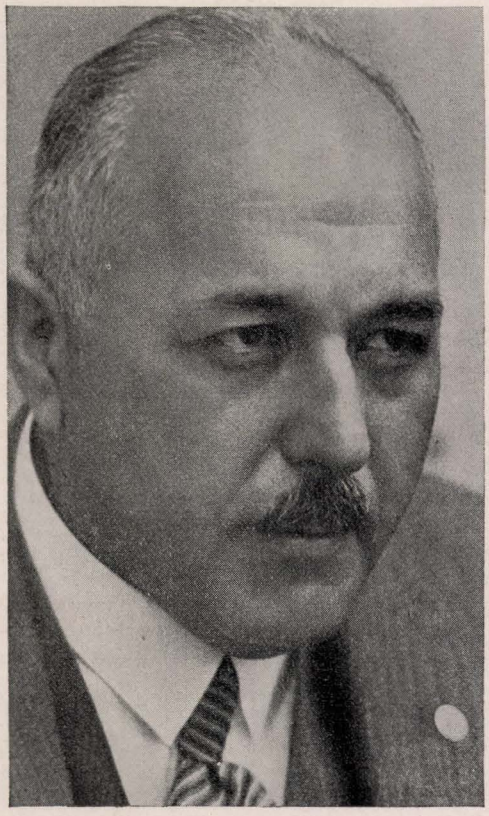
of Germany. Thereafter he traveled through Europe as a Zionist representative, editing the organization's publication *Die Welt* until 1914.

After serving in the German army during the World War, he helped found the German branch of the Palestine Foundation Fund. In 1920 he became a member of the executive committee of the Zionist Actions Committee; four years later he was made president of the Zionist Union of Germany.

Blumenfeld first visited Palestine in 1913, returning many times and finally settling there in 1933. In 1936 he was elected chairman of the German-Jewish Settlers Association and president of the Palestine Confederation of General Zionists. Later the same year he was named managing director of the Keren Hayesod of Jerusalem, a position he still held in 1940.

Considered by many as the leading theoretician of the modern German Zionist movement, Blumenfeld regards Zionism as a total philosophy of life, an all-embracing idea which explains and justifies the presence of the Jews in contemporary history.

BLUMENFELD, RALPH DAVID, journalist and editor, b. Watertown, Wis., 1864. The son of a newspaper man, he became a reporter on the Chicago *Herald* at twenty. Within a short period he edited the music and drama department, and contributed to other publications. Coming to New York, he was employed on James Gordon Bennett's New York *Herald*. In 1887 the United Press Service assigned him to cover the Queen Victoria Golden Jubilee in London. Four years later, while editor of the New York *Evening Telegram,* an edition of the *Herald,* he was sent



Kurt (Yehudah) Blumenfeld



Ralph D. Blumenfeld

to London to shut down the *Herald's* daily edition there, which was losing $5,000 a week.

Upon his arrival in London, he first took the editorial staff, which included an ex-mayor of New York city, a former minister to Peking, a British member of Parliament and an author, to dinner, and then dismissed them. Twenty-nine years old when Bennett suddenly transferred him back to New York city as business manager, Blumenfeld soon thereafter resigned and entered the typesetting business, earning a considerable fortune in it. It was while he was visiting London again, now a rich and successful business man, that he decided to re-enter the field of journalism as a news editor on the *Daily Mail.*

In 1904, when forty years of age, Blumenfeld shifted to the editorship of the *Daily Express.* With Max Aitken, a Canadian millionaire who later bought the *Express,* he built up the newspaper's daily circulation to two million. He became a power in the politics of the British Empire, spent fifteen minutes in a conversation with Queen Victoria at Windsor Castle, was a guest of Prince Bismarck at Varzin and a confidant of the Prince of Wales, afterward King Edward VII. Blumenfeld declined a knighthood, preferring to be elected a member of the exclusive Carleton Club, to which he was the first Jew to be admitted.

Upon his retirement from active journalism in 1932, after having made the *Express* a power in England, Blumenfeld visited Palestine. Notoriously anti-Zionist before this trip, he returned to England a convert to Zionism. After the rise of Hitlerism, he became an active opponent of anti-Semitism. In 1933, he returned to the United States for a lecture tour. In November, 1935, in an address delivered before the American Chamber of Commerce in London, Blumenfeld urged the formation of a league of English-speaking peoples of the world. Former president of the Institute of Journalism, he founded the Anti-Socialist Union and

is a member of various art, civic, philanthropic and Jewish organizations.

Among his works are: *The Pick-Axe Club* (1885); *Exiled in England* (1896); *In the Days of Bicycles and Bustles* (New York, 1930); *R. D. B.'s Diary, 1887-1914* (London, 1930); *All in a Lifetime* (London, 1931); *The Press in My Time* (London, 1933); *R. D. B.'s Procession* (London, 1935; reminiscences, previously published in installments in *Nash's Pall Mall Magazine,* London, beginning in September, 1934). These works, replete with reminiscences of famous personages, are unusually valuable as a portrayal of a cross-section of the life of the period.

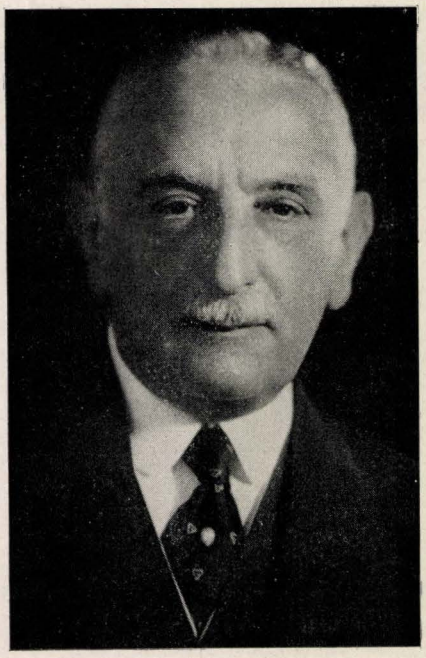
BLUMENFELDT, SIMON (SIMON SOFER), calligrapher and author, b. Jelgava (formerly Mitau), Latvia, 1760; d. Jelgava, 1826. He was noted not only for the beauty of his script but also for its minuteness, some of his characters being so tiny that they could be read only with the aid of a magnifying lens. He made tours all over Europe, and won the approbation of crowned heads. Emperor Alexander I of Russia purchased many of his works; to Pope Pius VII Blumenfeldt presented a Hebrew scroll of the Torah which was no larger than a finger. He left behind him manuscripts of a diary written by him in German, a commentary on the Pentateuch, *Pene Shimeon* (published by his son Moses in his *Maggid Mesharim,* Hannover, 1851), and a humorous poem.

BLUMENTHAL, FERDINAND, cancer specialist, b. Berlin, 1870. He was educated at the Universities of Freiburg, Zurich, Strasbourg and Berlin, and became professor at the latter institution in 1905. He was director of the Lichtenberg Berlin Hospital from 1914 to 1916. Named director of the Institute for Cancer Research in 1917, he became general secretary of the Anti-Cancer Committee two years later, and director of the cancer research institute of the Berlin Charité in 1923.

With the accession of the Nazi party to power in 1933, Blumenthal was retired as a "non-Aryan" from all his positions. However, he continued his work in Prague, then in Vienna until the Anschluss of 1938. Thereafter he accepted the post of professor of internal diseases at the University of Belgrade, Yugoslavia. Although he was in Albania at the time of the Italian invasion in the spring of 1939, he returned safely to Belgrade with King Zog's brother.

Blumenthal made important discoveries as to the chemical and biological nature of cancer. He grew cultures of the well-known bacillus tumefaciens, which produces plant tumors, from human carcinoms (cancerous growths); conversely, he produced plant tumors by means of the cancerous tissue thus obtained. His published works include: *Pathologie des Harns; Die chemischen Vorgänge bei der Krebskrankheit* (1910); *Organization der Krebsbekämpfung; Multiharmonale Krebstherapie.*

BLUMENTHAL, FLORENCE MEYER, philanthropist and art patron, b. Los Angeles, 1875; d. Paris, 1930. She was the wife of George Blumenthal, with whom she effected extensive philanthropies both in the United States and France. Their joint gifts to the Mount Sinai Hospital in New York city, to which a wing was erected as a memorial to George Blumenthal, Jr., amounted to almost a million dollars. A similar benefaction was made by them to the Metropolitan Art Museum of New York city.



George Blumenthal

Moving to France in 1925, when her husband retired from business, she, with other Americans, established the American Foundation for French Art and Thought to assist French writers, artists and musicians. The institution endowed twelve prizes of $1,000 each. She contributed more than $250,000 to the Sorbonne, to be used "in the best interests of French culture."

Florence Blumenthal helped support the Children's Hospital of Paris for a number of years. In 1929, she and her husband were made members of the French Legion of Honor. She was the sister of Eugene Meyer, Jr., and a niece of Grand Rabbi Zadoc Kahn of France.

BLUMENTHAL, GEORGE, banker, art patron and philanthropist, b. Frankfort, Germany, 1858. He was employed by the banking house of Speyer in Frankfort until his emigration to the United States in 1882. Here he continued his banking career, became a partner in the firm of Lazard Frères in 1893 and, eleven years later, a senior partner.

He achieved especial note as a financier in 1896 when, with five other bankers, he raised a fund of $50,000,000 to sell foreign exchange and thus stop the flow of gold from the United States, which was imperiling the gold reserve in the Treasury. Following the World War, Blumenthal played an important part in stabilizing the franc, for which the French government conferred upon him a knighthood in the Legion of Honor in 1925. The same year he retired from active business to devote his time to philanthropy.

The Mount Sinai Hospital, in New York city, was one of Blumenthal's principal interests. He joined the board of directors in 1892; from 1910 to 1938 he was president. In his forty-six years of active service Blu-

menthal helped transform Mount Sinai from a small hospital with a medical staff of fifteen to the present huge institution with its medical staff of 200. Blumenthal, in association with his wife, donated a new wing to the hospital, their gifts totalling a million dollars.

His interest in art was evidenced in his service to the Metropolitan Museum of Art, of which he was trustee from 1909, executive committee member from 1910, and, from 1934, president. The Blumenthal donations to the museum total a million dollars.

Blumenthal and his wife initiated the American Foundation for French Art and Thought and made many donations for French cultural and charitable purposes. These gifts included 8,000,000 francs to the Sorbonne, the establishment of the Blumenthal Courses, annual prizes of $1,000 each to twelve French writers, musicians, painters, sculptors and other artists, and donations to the Children's Hospital of Paris. In 1932 Blumenthal was raised to the rank of Grand Officer in the Legion of Honor.

In August, 1937, he presented to the New York Public Library a valuable collection of first editions of the works of Anatole France, André Gide, Paul Valéry, Pierre Loti, the Comtesse de Noailles, Lamartine and other French authors. The collection is reputed to be an example of the best of modern French printing, papermaking and binding.

He served as president of the 1930 campaign of the New York Federation for the Support of Jewish Philanthropic Societies, and has been active in the American Red Cross. SOL BERNSTEIN.

BLUMENTHAL, JOSEPH, civic and communal leader, b. Munich, Germany, 1834; d. New York city, 1901. He was brought to the United States by his parents at the age of five. While a young man, he served as staff officer of the Third Regiment of Cavalry, New York National Guard. A member of the famous Committee of Seventy, which was instrumental in the overthrow of the Tweed Ring, he was elected to the New York Assembly for a one-year term in 1873.

For several years following, he headed the Bureau of Incumbrances during the mayoralty of Edward Cooper. Returned to the Assembly in 1888, Blumenthal served until 1891; during the latter part of his term in Albany he was chairman of the Committee on Cities. From 1893 to 1895, he was Commissioner of Taxes and Assessments in New York city.

Blumenthal was one of the founders of the Jewish Theological Seminary of America in New York city, serving as president of the board of trustees from 1886 until his death. He was president and trustee of Congregation Shearith Israel, president and a member of the board of directors of the Young Men's Hebrew Association, and a member of numerous philanthropic organizations.

BLUMENTHAL, MARK, physician, b. Altenstadt on Iller, Bavaria, Germany, 1831; d. New York city, 1921. Brought to the United States in 1839, he was educated in Philadelphia, Pa., and in 1852 received the M.D. degree from the College of Physicians and Surgeons of Columbia University, in New York city. He served for one year as assistant physician at the hospital on Blackwell's (now Welfare) Island, and in 1853 was appointed deputy coroner of New York city. At the expiration of his term in 1854, he visited Europe and served as attending physician in hospitals in London, Paris, and Munich.

From 1855 to 1859 Blumenthal was resident and attending physician at Mt. Sinai Hospital, in New York city (then The Jews' Hospital in New York), and also organized its medical administration. From 1862 to 1894 he was president and physician of the Institution for the Improved Instruction of Deaf Mutes, a Jewish institution devoted to the care of deaf mutes of all religious denominations. The system of teaching which Blumenthal introduced was then almost unknown in the United States; the innovation consisted in having the patients learn to read the lips of the speaker instead of using the fingers and the sign method (dactylology).

Blumenthal served in the Civil War, with the rank of surgeon-major, in the Third Regiment National Guard, New York. He was president of the Medical Union, Northwestern Medical and Surgical Society, New York Physicians' Mutual Association, and Medical Board of the United Hebrew Charities, and chairman of the department of obstetrics at the New York Academy of Medicine. He practised medicine in New York city for a total of forty-seven years and wrote a number of scientific articles for various medical journals.

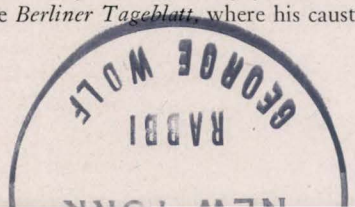
Blumenthal had a deep interest in Jewish affairs, and was one of the founders of the Young Men's Hebrew Association, as well as founder and president of the Sabbath Observance Society of New York city.

Lit.: *American Jewish Year Book,* vol. 6 (1904-5) 67-68; Morais, H. S., *The Jews of Philadelphia* (1894) 426; Atkinson, W. B., *Physicians and Surgeons of the United States* (1880) 239; Kagan, S. R., *Jewish Contributions to Medicine in America* (1934) 14-15.

BLUMENTHAL, MAURICE B., attorney, b. New York city, 1870. After graduating from New York University in 1891, he practised law and became active in politics. Organizing the speakers' bureau of Tammany Hall in 1895, he remained its chairman for ten years. He was appointed assistant district attorney of New York county in 1898, helping the prosecution of the Molineaux case and the crusade against the white slave traffic. Appointed deputy attorney-general in charge of New York county in 1903, he resigned after a few months; but a year later he accepted an appointment as counsel to the sheriff's office, serving until 1908, when he was stricken blind because of eyestrain. Among Blumenthal's achievements in the courts were the defense of Judge Heiman Bolte in a New York state impeachment proceeding, and the establishment of a court precedent to protect widows' and orphans' fraternal benefit insurance policies.

Blumenthal is general counsel in the United States for the Independent Order Free Sons of Israel; a trustee of Temple Rodeph Sholem, which his grandfather, Simon Blumenthal, helped organize in 1842; and a member of the executive committee of the Metropolitan Association of Reform Jewish Congregations.

BLUMENTHAL, OSKAR, dramatic critic and playwright, b. Berlin, 1852; d. Berlin, 1917. He was on the staff of the *Berliner Tageblatt,* where his caustic


GEORGE WOLF
RABBI



Oskar Blumenthal

pen won for him the nickname of "Bloody Oskar." In 1888 he became director of the Lessing Theatre, for which he wrote many plays. With a facile style and a quick wit, he was able to ridicule not only the weak and sentimental imitators of the great dramatists, but also the innovations of the younger men. His plays were not very profound; they were either thematic exercises in the French manner or German family farces of the traditional sort. His *Probepfeil,* written in collaboration with Gustav Kadelburg, was produced by Augustin Daly in New York city in 1892 under the title *A Test Case.*

BLUMENTHAL, WALTER HART, author and editor, b. Clinton, Iowa, 1883. Educated in the United States and abroad, he was, from 1904 to 1906, revision editor of the *Universal Encyclopedia,* then literary editor for the John C. Winston Co. of Philadelphia, in which capacity he edited Walsh's *Book of Quotations,* Upton's *Russo-Japanese War* (1906) and Ellis' *American Indian Uprisings* (1907). In 1922 he became associate editor of *The American Hebrew,* to which he contributed a diversity of articles, editorials and poems. From 1928 to 1936 he was literary editor of this encyclopedia.

In addition to articles in periodicals, Blumenthal's writings include: *Rachel: Tragedienne* (Philadelphia, 1905); *Pageant of Moods* (Philadelphia, 1906); *Winepress* (New York, 1925), poems indicative of depth and sensitivity; *In Old America* (New York, 1931), dealing with the theory that the American Indians are of the Ten Lost Tribes. In 1936 he became a dealer in rare books in New York city.

BLUMGARDEN, SOLOMON, see BLOOMGARDEN, SOLOMON.

B'NAI B'RITH ("Sons of the Covenant"), the oldest and largest Jewish service and fraternal organization. In 1940 the order had lodges in the United States, Canada, and more than a score of foreign countries, and a membership of 90,000, plus 40,000 woman and junior affiliates.

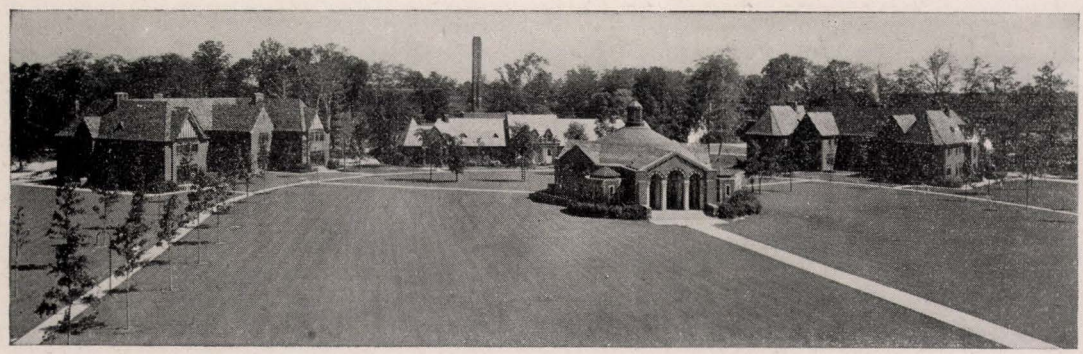
The organization was known first as Bundes Brüder, then as Independent Order of B'nai B'rith, and simply as B'nai B'rith since 1930. Membership is open to all Jews—Conservative, Orthodox and Reform, Zionist and non-Zionist, native and foreign-born. B'nai B'rith is made up of locally autonomous lodges. The district grand lodges are federations of local lodges; the supreme lodge consists of representatives of the districts, chosen from nominees presented by the local lodges.

The supreme lodge deals with the general policies of B'nai B'rith, initiating, administering and promoting its manifold activities. The organization's program is financed by membership dues and through the funds raised in Jewish communities through the National Wider Scope Appeal. On special occasions the members are asked to make voluntary contributions. Since 1900 it is estimated B'nai B'rith has expended close to $10,000,000 for its activities in the United States and Canada alone.

The order's mutual aid and insurance benefit program, originally very important, was abandoned about 1900. The secret features of the order were abolished in 1920, and the ritual published.

B'nai B'rith was conceived as an instrument for bringing together all Jews, regardless of religious opinion, geographical origin or economic status. Its program is outlined by the preamble to the order's constitution: "B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting, and assisting the widow and orphan on the broadest principles of humanity."

Founded on October 13, 1843 by twelve German Jews of New York city led by Henry Jones, B'nai B'rith was patterned after the many friendly societies of the day, whose benefits, secrecy and regalia were adopted by the new order. The earliest members included Isaac Dittenhoefer, later a delegate to the Republican National Convention that nominated Lincoln for president; Leo Merzbacher, first rabbi of New York's Temple Emanu-El; Joseph Ochs, ancestor of Adolph S. Ochs, publisher of the New York *Times;* and Mosley Ezekiel, father of Moses J. Ezekiel, the sculptor. New York Lodge No. 1, still in existence, was organized on November 12, 1843, followed by Zion Lodge No. 2, also in New York, in 1844. A third lodge was formed in Baltimore in the same year, while the first lodge in the West was chartered in Cincinnati in 1849. With a membership composed largely of



View of campus, with synagogue in foreground, of "Bellefaire," the Cleveland Jewish Orphan Home, supported by B'nai B'rith since 1868

Jews of German birth, B'nai B'rith's proceedings were at first carried on in German, but when the initial English-speaking lodge was organized in Cincinnati in 1850, the laws and rituals were translated into English.

In 1851 a new constitution provided for the establishment of district grand lodges for the growing organization. These were established in New York city and Cincinnati; District Grand Lodge No. 3 was founded in Philadelphia a year later. By 1855 B'nai B'rith had twenty lodges with a total of 2,218 members.

At the important New York convention of 1868 basic changes were again made in the structure of the organization, and a constitution adopted which has served ever since. The Hebrew titles of officers were abandoned in favor of English terms; a representative executive committee and a court of appeals were set up; provision was made for regular conventions of the supreme lodge. The chief executive of the order up to this time had been known as the grand saar, the post having been held, in turn, by Isaac Dittenhoefer, Jones, Ezekiel, Ochs, Julius Bien and Benjamin F. Peixotto. Bien was now elected the first president. He served until 1900. Subsequent B'nai B'rith presidents have been Leo N. Levi (1900-4), Simon Wolf (1904-5), Adolph Kraus (1905-25), Alfred M. Cohen (1925-38) and Henry Monsky (1938-). B'nai B'rith secretaries since 1868 have included Moritz Ellinger (1868-78), Mayer Thalmessinger (1879-90), Solomon Sulzberger (1890-1905), A. B. Seelenfreund (1905-23), Leon Lewis (1923-25), Boris D. Bogen (1925-29), Isaac M. Rubinow (1929-37) and Maurice Bisgyer (1937-).

The Supreme Council of Women's Auxiliaries was established in Washington in 1940 to administer and coordinate the activity of the 335 senior and junior women's units of the order.

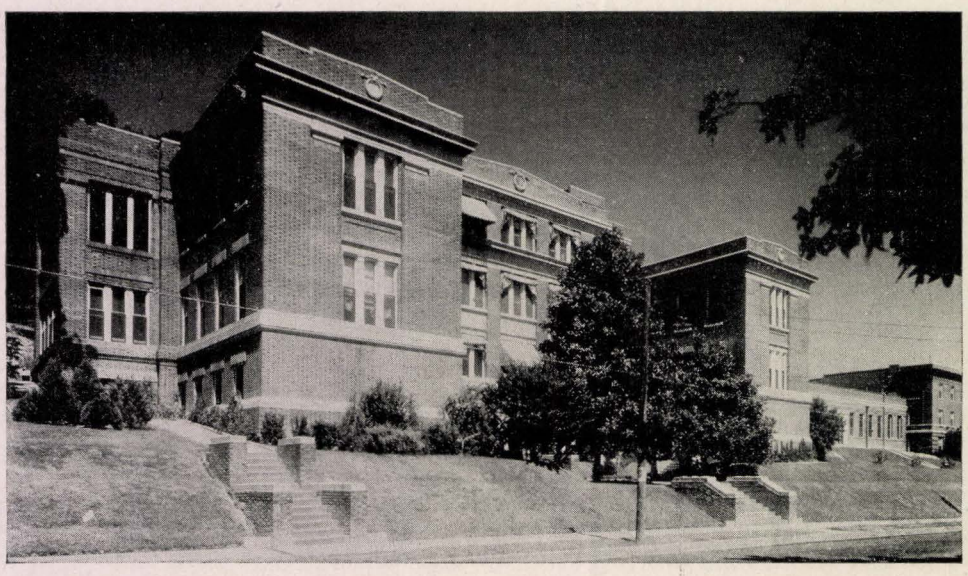
Appearing on the Jewish scene when, save for a few burial societies and a single orphanage, American Jewry had virtually no philanthropic agencies detached from the synagogue, B'nai B'rith first undertook to care for widows and orphans through the establishment of special funds in all lodges. These were later superseded by district and national endowment funds, which financed many of American Jewry's earliest philanthropic institutions. Among those thus founded, and still supported in whole or in part by the district grand lodges, are: Cleveland Jewish Orphan Home —"Bellefaire"—(1868); Jewish Widows' and Orphans' Home of New Orleans, now known as the Jewish Children's Home (1855); Touro Infirmary of New Orleans (1875); Jewish Orphan Home of Atlanta (1889); Home for the Aged at Yonkers, N. Y. (1880); National Jewish Hospital for Consumptives at Denver (1895); Leo N. Levi Memorial Hospital at Hot Springs, Ark. (1914); B'nai B'rith Orphanage at Erie, Pa. (1914); and the B'nai B'rith Home for the Aged at Memphis, Tenn. (1927).

B'nai B'rith interest during the first half century of its existence was devoted chiefly to philanthropy, institutional and otherwise. But as other Jewish agencies began to appear, B'nai B'rith gradually withdrew from the field, liquidating many of its philanthropic projects when local groups were ready to take over responsibility. Occasionally, however, when new opportunities for service arose, B'nai B'rith stepped in. An instance of this occurred at Rochester, Minn., home of the famous Mayo Clinic, to which came many non-English-speaking, Jewish patients. To serve this group, B'nai B'rith established a bureau there in charge of a trained social worker.

In addition to the Jewish charitable work, B'nai B'rith's philanthropic undertakings have included relief service in great public emergencies. Special funds were raised to help the victims of the Chicago fire of 1871, the yellow fever epidemic that ravaged the South in the 1870's, the Galveston flood of 1900, the San Francisco earthquake of 1906. Since the establishment of the Emergency Relief Fund in 1915, nearly $500,000 has been devoted to relief of tornado, hurricane, flood and earthquake sufferers in Florida, California, the Ohio and Mississippi valleys, Japan, Chile and elsewhere.

Almost from its inception, B'nai B'rith rendered moral and material aid to Jews in foreign countries. The order protested in 1851 against a new treaty with Switzerland, because certain cantons restricted the rights of Jews. This led to a modification of the treaty in 1857.

In 1868 B'nai B'rith established friendly relations with the Alliance Israélite Universelle, authorizing the districts to contribute toward the support of the Alliance's educational and philanthropic projects. When pogroms broke out in Roumania in 1870, President Grant was prevailed upon to appoint Benjamin F. Peixotto, a former grand saar of B'nai B'rith and an eminent jurist, as American consul in Bucharest.



The Leo N. Levi Memorial Hospital at Hot Springs, Arkansas, founded by B'nai B'rith in 1914

Peixotto's mission not only helped halt the massacres but interested the American government in the fate of Roumanian Jewry to the extent that the State Department addressed notes to the European powers inviting their cooperation in an endeavor to end the persecution completely. This action bore fruit in 1878, when the Congress of Berlin granted independence to Roumania on the express condition that she recognize the civil and political rights of Jews.

Again, in 1903, when the Kishinev massacres in Russia shocked the world, B'nai B'rith organized a vigorous American protest, which was climaxed by the famous Kishinev petition of the American people to the czar. The petition was accepted by President Theodore Roosevelt for transmission to St. Petersburg, but upon the refusal of the Czarist government to receive or consider it, the petition was placed in the federal archives. B'nai B'rith also contributed nearly $50,000 toward a fund for the relief of victims of Russian persecutions, and later played a leading part in helping to bring about abrogation of the Russo-American treaty in 1911. In the early part of the 20th cent. the fraternity came to the relief of pogrom sufferers and victims of fire and earthquake in Turkey, Palestine and the Balkans. Nearly $40,000 was contributed to relieve suffering resulting from the Balkan Wars of 1912-13, while strong efforts were made to win civil and political rights for Jews in the territorial re-alignments that followed those wars.

During the World War B'nai B'rith aided Jews in the war zone, raising $100,000 in 1914 and 1915 for the relief of its Austrian members alone. The American lodges contributed $50,000 to finance the Soldiers' and Sailors' League, which provided for the comfort of Jewish servicemen before the Jewish Welfare Board was organized. In December, 1918, the order took part in the national conference of American Jews which drafted demands for Jewish minority rights in the peace treaties. The great number of Jewish war and pogrom orphans after the war led American lodges to adopt several thousand of these unfortunate children, while a $125,000 loan fund was set up to aid impoverished Jewish communities in war-stricken areas (1919-22).

Although not engaging in any single large scale program in behalf of refugees from Central Europe after 1933, because of its policy not to duplicate the work of existing agencies, B'nai B'rith has nevertheless been intimately identified with efforts to alleviate the refugees' plight. Several thousand Jews in the lands under Nazi domination were rescued from concentration camps through B'nai B'rith. The order's refugee committees have functioned in China, Poland, Great Britain, Canada, Switzerland, Bulgaria and Palestine, and substantial aid was extended to members still in Germany, Austria and Czechoslovakia. In Great Britain, the order initiated the plan for bringing over large numbers of German-Jewish children, and spent close to $200,000 a year for this purpose. In the United States, B'nai B'rith helped orient the refugees, making them welcome in its lodges and setting up classes in English for them. Scores of refugee students were enabled to continue their education at American universities through arrangements initiated by the B'nai B'rith Hillel Foundations. The precedent established by the historic Kishinev petition was repeated in 1933 and 1934 when B'nai B'rith presented to the State Department a petition of protest against Nazi persecutions signed by a quarter of a million Americans. The organization in 1939-40 contributed $5,000 for Red Cross relief activities on behalf of victims of the second European war, in addition to substantial amounts given by its lodges and auxiliaries.

B'nai B'rith made a pioneer step toward American Jewish unity in matters pertaining to the German situation when in 1933 it succeeded in organizing the temporary Joint Consultative Council with the American Jewish Committee and American Jewish Congress. In 1938 B'nai B'rith cooperated in bringing into being the General Jewish Council, which coordinated the defense activities of the four major national Jewish organizations.



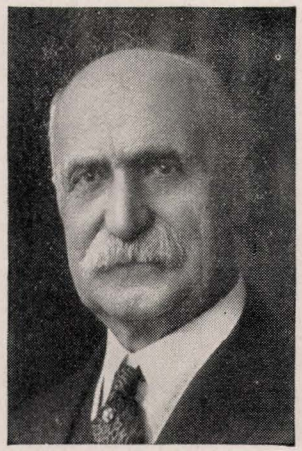
Henry Jones
(founder)



Julius Bien
(1868-1900)



Leo N. Levi
(1900-1904)



Simon Wolf
(1904-1905)

NATIONAL LEADERS OF B'NAI B'RITH



Alfred M. Cohen
(1925-1938)

Henry Monsky
(1938-)

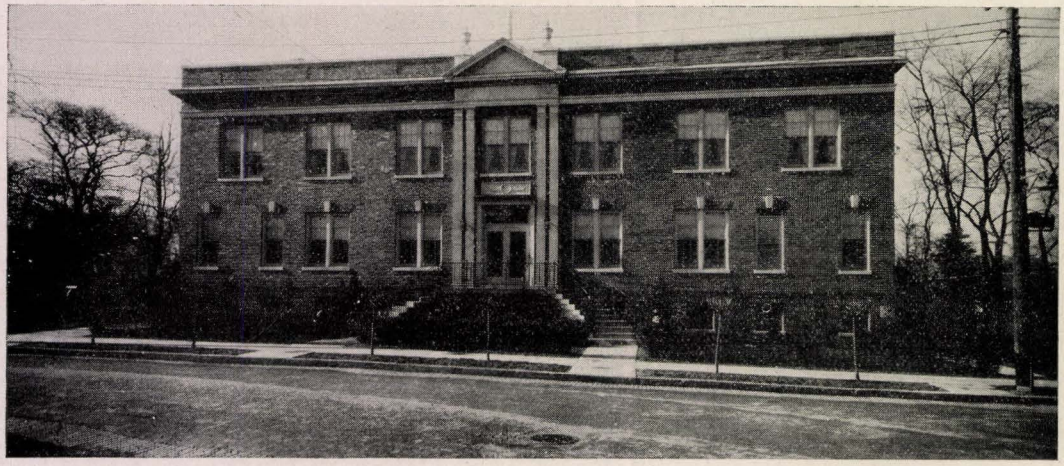


Adolph Kraus
(1905-1925)

Equally constructive has been B'nai B'rith work in Palestine. Jerusalem Lodge was founded in 1888. The Motza colony, nearby, was established by the order three years later. In 1892 the lodge opened a library which became the basis of the Hebrew National Library. When the latter was moved to Mount Scopus B'nai B'rith set up in Jerusalem a local public library. B'nai B'rith also established a suburban settlement near Jerusalem; opened a hostel for refugees; sponsored a girls' school and a kindergarten; maintained a loan fund; instituted a $25,000 housing fund in 1927; contributed $100,000 to the Jewish National Fund in 1936 for the B'nai B'rith-Alfred M. Cohen Colony, in which 100 refugee families are settled; gave grants totalling $17,000 to the Youth Aliyah work; established a Boris D. Bogen-Isaac M. Rubinow memorial forest in honor of its late secretaries; and purchased $25,000 worth of Jewish National Fund debenture notes to aid in the acquisition of additional land. During the crises growing out of the British White Paper of 1938 and the subsequent stoppage of Jewish immigration, B'nai B'rith cooperated with the Zionist Organization in mobilizing Jewish and Christian public opinion.

Problems affecting Jewish immigrants in the Americas have also concerned the order. In 1855 it sought to establish a Hebrew Agricultural Society to train immigrants. During the great wave of Jewish immigration from Eastern Europe that started in the 1880's, B'nai B'rith assisted materially in providing for the newcomers. It helped organize an Industrial Removal Office to supply immigrants with transportation to the interior. In cooperation with the Baron de Hirsch Fund, it attempted to promote the establishment of Jewish agricultural colonies. Through a special office in Washington, maintained for nearly a generation until headquarters of the Supreme Lodge was moved to that city, B'nai B'rith offered legal aid to thousands of immigrants. It also published manuals on naturalization, citizenship and Americanism for the guidance of immigrants, and conducted Americanization classes, and for years was active in opposing discriminative immigration measures in the United States.

In Mexico, a B'nai B'rith bureau came to the rescue of thousands of European Jews who in the 1920's had been stranded there when barred from the United States. For a decade the order held classes in Spanish, furnished food and lodging, set up a loan fund and a community center and laid the foundation for the present Mexican Jewish community.



B'nai B'rith Home for the Aged at Yonkers, N. Y., founded in 1880

Although engaged in extensive philanthropic work B'nai B'rith at the same time maintained a program for the cultural advancement of American Jewry. In 1852 the New York lodges opened Covenant Hall, the first Jewish community center. The first Jewish libraries—the Maimonides Reading Institution in New York (1852), the Mendelssohn Library Association in Cincinnati, and a similar institution in San Francisco —were also B'nai B'rith creations. After the Civil War many lodges subsidized schools while the Albany (N. Y.) lodge opened a B'nai B'rith academy. The order also pioneered in vocational training, having introduced it in the Cleveland Orphan Home in the 1890's, and opened a manual training high school in Philadelphia in the early 1900's.

The lodges have also become centers of Jewish education. Many of the districts sponsor extensive cultural programs and maintain special speakers' bureaus. They also participate in Jewish communal life through leadership in federations, welfare funds, Jewish centers and civic movements. The *National Jewish Monthly* —formerly known as the *Menorah Monthly* (1886-1907), *B'nai B'rith News* (1908-24), and *B'nai B'rith Magazine* (1924-39)—has the largest circulation of any Jewish journal in the English language. The order also publishes the B'nai B'rith News Service.

The basic features of the B'nai B'rith program were educational in 1940. The B'nai B'rith Hillel Foundations, maintained since 1924 as a network of cultural, religious and social centers for Jewish college youth, operated at twelve universities, with extension programs at thirty additional institutions. The foundations' work reaches 25,000 students annually. A parallel organization is the Aleph Zadik Aleph, the junior B'nai B'rith, for boys between 15 and 21, which embraces a five-fold program of religion, social service, culture, patriotism, social life and sports. Organized in Omaha in 1923, Aleph Zadik Aleph was made the official junior group in 1925. In 1940 it had a membership of 21,152, including the 9,875 alumni, organized in 417 chapters in the United States, Bulgaria, Syria and Palestine. The Aleph Zadik Aleph has developed a unique technique for retaining the attachment of young people to Jewish life, through club work, the mail circulating library, pro-Palestine work, and through widespread participation in essay contests, oratorical tournaments and debates on Jewish themes. The order's newest activity is the Vocational Service Bureau, to aid Jewish young people in making a more intelligent choice of careers. It has published monographs and reports on the opportunities for Jews in various fields, and promoted regional conferences on occupational problems.

To help defend the good name of the Jew and to combat anti-Semitic propaganda, B'nai B'rith set up the Anti-Defamation League in 1913. Once devoted largely to fighting public defamation of the Jew on stage and screen and in press and literature, after 1933 the league shifted its emphasis to a program of refuting anti-Semitic libels and allegations. B'nai B'rith has cooperated fully with the National Conference of Christians and Jews in promoting the better understanding movement. The statue of Religious Liberty, probably the only monument of its kind in America, stands in Fairmount Park, Philadelphia, a gift of the order to the people of the United States on the centennial of American independence, 1876.

B'nai B'rith's extensive Americanism program, which includes the promotion of patriotism through organized observance of national holidays, wide participation in historic celebrations, community betterment projects, and good citizenship movements, is also part of its educational activity. Every president of the United States from Theodore Roosevelt to Franklin D. Roosevelt has given public commendation to this as well as other aspects of B'nai B'rith's program.

The growth of the order in foreign lands is an important part of B'nai B'rith's history. As early as 1865 the question of the formation of lodges abroad was discussed, and such a move was authorized in 1874. The first foreign lodge was installed in Berlin in 1882. Prior to the rise of Hitler there were lodges in more than thirty countries but since then all the existing lodges in Germany, Austria, Czechoslovakia and Poland have been liquidated, their property confiscated and their members imprisoned or driven into exile. The destruction of the German lodges in April, 1937 was a particularly heavy blow to B'nai B'rith for they had a membership of 20,000 and were maintaining many of the most important Jewish philanthropic institutions in the Reich. In 1940 the following foreign grand lodges were in existence (date of founding in parentheses): Roumania (1889), Orient (Istanbul,

1911), Palestine (1924), Great Britain and Ireland (1925), Egypt (1933), Bulgaria (1933), Yugoslavia (1935). In addition, there were subordinate lodges in Denmark, Holland, Switzerland, France, Greece, Syria, Argentina, Chile, Uruguay, Panama, Mexico, South Africa, China, Hawaii and the Philippine Islands. Seats of the district grand lodges in the United States are New York city (1851), Cincinnati (1851), Philadelphia (1852), San Francisco (1863), Charleston, S. C. (1867), Chicago (1868) and New Orleans (1873).

See also: ANTI-DEFAMATION LEAGUE; HILLEL FOUNDATION; NATIONAL JEWISH MONTHLY.

BERNARD POSTAL.

Lit.: Bien, Julius, "History of the Independent Order B'nai B'rith," in issues of the *Menorah Monthly* from 1886 to 1889; other periodicals published by the order (listed above).

B'NAI B'RITH HILLEL FOUNDATION, *see* HILLEL FOUNDATION.

B'NAI B'RITH MAGAZINE, *see* NATIONAL JEWISH MONTHLY.

BNEI BRAK, BNEI GEULIM, *see* COLONIES, AGRICULTURAL.

BOARD OF DELEGATES OF AMERICAN ISRAELITES, the first experiment in the national organization of American Jews for the protection of Jewish civil and religious rights, organized in 1859. The immediate occasion for its creation was the abduction, with the connivance of papal authorities, of Edgar Mortara, an Italian Jewish child, which aroused the Jews the world over to concerted action. The call for the organization meeting held in New York city on November 27, 1859, was signed only by representatives from congregations of that city. However, a large number of representatives from congregations of other cities in the United States attended.

The objects of the Board were to act in behalf of suffering Jews at home and abroad in cooperation with similar Jewish organizations throughout the world, to gather statistics, to promote education, and to establish a thorough union among the Israelites of America.

In connection with all foreign affairs, the Board cooperated closely with the Board of Deputies of British Jews, a similar organization functioning in England as far back as 1750, with the then newly organized French Alliance Israélite Universelle, with the Hooft Commissie of Holland, and with the Vienna Israelitische Allianz. Its chief services abroad were the raising of funds for the relief of the oppressed Jews in Morocco, Tunisia, Persia, Italy, Russia, the Danubian principalities and Palestine. Its petitions to the state department of the United States resulted in the repeal of clauses in the "Swiss Treaty of 1860-1866" which discriminated against Jews, and similar treaties with China and Japan. It contributed liberally to education in Palestine, and to the erection of a synagogue in Madrid when, in 1869, the edict of 1492 expelling all Israelites from Spain was revoked.

At home, the Board, sending a resolution to President Abraham Lincoln protesting General Ulysses S. Grant's order to expel Jewish civilians from his department (1862), was one of the groups which effected its revocation. It was active in eliminating the application of religious tests for holding public office in North Carolina, Maryland and New Hampshire.

In 1878, a year after the death of Isaac Leeser of Philadelphia, who had been one of its moving spirits, the Board of Delegates of American Israelites merged with the Union of American Hebrew Congregations, a larger organization of Liberal Jewish congregations which was founded in 1873 by Isaac Mayer Wise. The officers of the Board of Delegates of American Israelites at the time of its amalgamation were: president, Myer S. Isaacs; Simon Wolf and William B. Hackenberg, vice-presidents; Hezekiah Kohn, treasurer; and Adolph L. Sanger, secretary. GEORGE ZEPIN.

BOARD OF DELEGATES OF CIVIL AND RELIGIOUS RIGHTS, standing committee of the Union of American Hebrew Congregations, from 1878 to 1925. According to an agreement entered into by the Union of American Hebrew Congregations and the old Board of Delegates of American Israelites, the Board of Delegates of Civil and Religious Rights was established in 1878 as a standing committee of the Executive Board of the Union of American Hebrew Congregations. By the terms of the agreement, leading Eastern congregations which had supported the Board of Delegates came into the Union as members. Thus, the Union Board of Delegates functioned as the organ of a Union which represented congregations in all sections of the United States.

A suggestion of cooperation proposed by Simon Wolf and passed by the Board of Delegates of American Israelites was presented on July 12, 1876, to the Union of American Hebrew Congregations' Council in Washington, D. C.: "That a committee of three be appointed to confer with similar committees of the A. U. and New York College Conventions to bring about as speedily as possible a complete union of all Hebrew Congregations in the United States."

A report of the Committee on Statistics containing a directory of nine-tenths of the Jewish congregations of the United States as well as other valuable data elicited this comment from the Union Council: "We are heartily impressed with the necessity and duty of our continued cooperation with the Board of Delegates of American Israelites in this worthy task." Joint work led to publication in 1880 by the Union of the first census of the Jews in America.

In the first report of the Board of Delegates presented in July, 1879, at the Sixth Council of the Union, Myer S. Isaacs, chairman, reported the appointment of a committee to investigate in what states, if any, there were legal discriminations against the Jews, correspondence with the state department continuing the old Board's attempt to gain rights for the Jews of Morocco, and investigation of the Roumanian Jewish situation. The policy of cooperation with the Alliance Israélite Universelle which became a regular policy of the Union Board of Delegates was suggested.

Then as now, the problems of Jews in Europe were inevitably linked with problems of immigration into the United States. While trying to alleviate conditions abroad through representations to the United States state department, the Board of Delegates of Civil and Religious Rights naturally aided immigrants as part of its work. The third phase of the Board's work

dealt with the protection of civil and religious rights of Jews in America.

In addition to aiding the Alliance Israélite Universelle, which was supporting modern Jewish education in Palestine, the foreign work of the Board of Delegates up to the World War dealt largely with conditions in Morocco, Roumania and Russia.

In Morocco, the Board appointed Levi Cohen as its agent and investigator. Through his cooperation with the United States consul, backed by the Board's work in America, conditions were gradually improved.

The Treaty of Berlin, which gave Roumania independence in 1878, provided for the equal treatment of all inhabitants. When this provision was neglected, Simon Wolf, Washington representative of the Board of Delegates, reported the situation to the American secretary of state, who gave instructions for proper action to ministers abroad.

During the last decades of the 19th cent., the waves of Russian pogroms and the fact that Russia refused to admit American Jews on the same basis as their Christian fellow nationals, caused consternation in the ranks of American Jewry. Agitation continued by the Union Board of Delegates reached a climax in 1911 when Louis Marshall delivered a paper, at the twenty-second Council of the Union in New York, on "Russia and the American Passport." Despite the fact that change in treaty relations involved a clash between commercial interests which had been established under the treaty entered into in 1832 with Russia, and equal rights claimed by American citizens, Congress asked President William Howard Taft to abrogate the unfavorable treaty. On December 18, 1911, abrogation was proclaimed.

Early in the World War, in 1915, Simon Wolf requested President Woodrow Wilson to seek equal rights for Jews abroad when peace should come. When a Roumanian delegation came to seek aid in this country, Wolf, the spokesman for the Board of Delegates and for the B'nai B'rith, asked President Wilson to seek amelioration of the condition of Jews in Roumania at this opportune moment. In 1917, a second request went from Wolf to the President for consideration of Jews in the final settlement of the War. Public statements made by President Wilson as to his desire to secure equal rights at the Peace Conference were borne out by his later actions.

To aid immigrants, the Union Board of Delegates early suggested a plan of establishing Jews on the soil by means of a farm school and land purchase which might furnish home lands for immigrants already qualified as farmers.

Organization of cooperating committees in various sections of the country to direct immigrants to suitable locations was outlined in 1882 by the Board of Delegates. After the chartering of the Hebrew Immigrant Aid Society, the Board fostered local committees and ceased to seek material aid. From that time on, legal and educational problems of immigration constituted the bulk of this extremely important section of the Board's task.

The year 1891 found Simon Wolf and Lewis Abraham ensuring the United States as a haven to persecuted Russian Jews through an appeal to President Benjamin Harrison and communications to the Honorable Charles Foster, secretary of the treasury, which then directed the Bureau of Immigration. The plea on behalf of the Union of American Hebrew Congregations was against an interpretation of the United States statutes which would class refugees as unwanted "paupers or assisted emigrants." As a result, an interpretation was issued that, whenever private assistance was available, refugees would not be rejected as being "assisted emigrants." Continuation of this interpretation rescued untold numbers between 1891 and 1940.

From 1897 on, Simon Wolf constantly sought to have uniform passports issued which would not tabulate Jews as a race. In 1908, the Board aided some Jewish immigrants by protecting their western land grants against grabbers.

In 1913, Wolf successfully fought the passage of the Dillingham-Burnett Bill which dealt with immigration. Obnoxious passages were one requiring a certificate of character which, Wolf thought, would automatically bar refugees of a political or religious character; and one requiring a literacy test which, it was thought, would bar 26 per cent of the Jews who sought admission to the United States. However, the bill known as the Burnett Bill was passed a few years later by Congress over President Wilson's veto. Through arrangements for education the possible trouble that might have been caused by this bill was considerably lessened.

Besides combatting attempts to introduce sectarian teaching into the public schools, whenever and wherever they cropped up, the Union Board of Delegates supported such constructive movements as adoption of arbitration as a method of settling disputes, and opposition to white slave traffic.

Helping oppressed non-Jews was an integral part of the Union Board's policy of protecting civil and religious rights. For example, Wolf appeared before the Senate Committee when the Chinese Exclusion Act was being considered during President Theodore Roosevelt's administration. He stated that the laws were unjust because discriminative, that regular immigration laws were sufficient, that labor conditions did not demand them, that they would work against peace and that they were "contrary to the spirit of American institutions."

The Board of Delegates of Civil and Religious Rights was disbanded in 1925 by the Union of American Hebrew Congregations, because other organizations had developed which could adequately handle the work of the Board, and because this situation would leave the Union free to concentrate on its religious and educational program, although it carries on the work of the Board through its agencies and its aid to the refugees. GEORGE ZEPIN.

BOARD OF DEPUTIES OF BRITISH JEWS, the representative body of English Jewry, founded at London in 1760. This body, originally called "The London Committee of Deputies of the British Jews," consists of 387 members (1940) and owes its creation to the resolution adopted by the elders of the Spanish-Portuguese Jewish congregation to appoint a committee to pay homage to King George III on his accession to the throne, and later "to deal with the most urgent matters which present themselves in connection with our nation." Its forerunner was a com-

mittee of "Deputados" which the Portuguese Jews had elected in 1738, in order to handle the question of admitting Jews to citizenship; there had also been, in 1745, a "Committee of Diligence" to watch the progress of the bill for Jewish naturalization which was then in the Irish Parliament.

Soon after the committee was formed, with Benjamin Mendes da Costa as chairman, a so-called "Secret Committee for Public Affairs" was established by the German Jewish community; these two committees agreed upon mutual action in all affairs affecting the interests of "the two nations." Up to the middle of the 19th cent. the chief activity of the Board of Deputies consisted in obtaining civic and political equality for the Jews of England. It further played an important part in protecting the cause of Jewish immigrants; it shielded them from rigorous regulations as to immigration and defended the rights of those who had already settled in the country. Finally, the Board of Deputies waged a campaign against calumniation of the Jews and Judaism in literature and the press, and defended the Jewish mode of ritual slaughtering against those who desired to prohibit it.

From the very beginning, the Board of Deputies regarded its functions as being of more than local scope. Even at its very first meetings, the "Deputados," as the members were then called, took up the complaint of the Jews of Jamaica against the government there (1761), and in 1766 the Board of Deputies intervened in behalf of the Jews of Port Mahon in Minorca, who had been subjected to various restrictions in the practice of their religion. Through the election of Sir Moses Montefiore to the presidency of the Board in 1835, this tradition of the Board's wide activities was carried still further. The first result of Montefiore's leadership was the Board's intervention in the ritual murder accusation in Damascus (1840). Likewise the actions undertaken by Montefiore later on in the interests of persecuted Jews in various parts of the world took place in his official capacity as president of the Board of Deputies.

In 1852 the urgent needs of the Jewish refugees from Morocco led to the creation of a fund for the maintenance of these Moroccan Jews; this fund is still in existence. In 1871 the Board established a fund for the starving Jews of Persia. After the Russian pogroms of 1881, it founded the Russian Jewish committee to aid the victims of the anti-Jewish policy of the Russian government. Furthermore, the Board of Deputies assisted in collecting funds for the aid of the Russian Jewish victims of 1890 and of the victims of the Kishinev pogroms in 1903.

Since 1878 the Board of Deputies has been working in conjunction with the Anglo-Jewish Association in all matters concerning the interests of Jews abroad. There is a Joint Foreign Committee, consisting of ten members of the Board and four of the Association. As a result of Montefiore's influence, the Board occasionally occupied itself with affairs in Palestine. In 1865 the Holy Land Relief Fund was created. Montefiore unsuccessfully attempted to induce the Board to assume the leadership in the colonization of Palestine by Jews. When Montefiore retired from the presidency, the Board established a testimonial fund for



Board of Deputies of British Jews, founded in 1760. Pictured above are its leaders (1933): left to right—Felix Rose, Lucien Wolf, Charles H. L. Emanuel, I. M. Rich, Osmond E. Avigdor-Goldsmid (president), Lord Rothschild, Joseph Prag, and B. S. Straus

the improvement of the condition of the Jews in Palestine by creating industries and model dwellings.

At first the Board of Deputies was opposed to the idea of political Zionism, and the Joint Foreign Committee, which acted for the Board of Deputies, in 1917 published a letter in *The Times* against the Zionist demands. This led later to the resignation of the president, David Lindo Alexander, and other honorary officers of the Board of Deputies. Alexander was succeeded in the presidency by Sir Stuart Samuel, who was favorably disposed toward the Balfour Declaration. In the Board of Deputies elections in 1919, a considerable majority of deputies who favored Zionism were put into office, and since then the Board has formally expressed its support of the British Mandate over Palestine. In 1925 the Board added a clause to its statutes which empowered it to cooperate with the Jewish Agency of the Palestine Mandate.

Since 1930, the Board of Deputies has been increasingly active in the defence of Jews from attacks and in aid to refugees. The Jewish Defence Committee (formerly the Co-ordinating Committee) was organized in 1936 to co-ordinate all measures of anti-defamation and to issue accurate information about Jews. Its secretary and press officer is Sidney Salomon, who is also the secretary of the Trades Advisory Council, likewise under the direction of the Board of Deputies, which is composed of representatives of the trades in which Jews are largely employed. The London Area Council holds public meetings to combat anti-Semitic propaganda and activities, and sets up various Area Committees. Its chairman is Cyril M. Picciotto.

The history of the Board of Deputies shows a steady growth in the number of members and affiliated organizations. Thus, in 1835 there were twenty-two delegates from four London synagogues, and even at that early time there was provision for the election of deputies from other Jewish congregations in England. It was not until 1886 that deputies from the Reform Jewish synagogue were admitted. In 1925 there were 274 deputies from 199 synagogues and institutions, and in 1940 there were 387 deputies, representing 106 London synagogues, 129 synagogues from other parts of the British Isles, twelve colonial communities and sixteen institutions.

Jacob de Moses Franco was first president of the Board of Deputies. Among his successors were Benjamin Mendes de Costa, Moses Mocatta, Moses Montefiore (1835-74), Joseph Sebag Montefiore, Sir Stewart Samuel, Osmond Elim d'Avigdor Goldsmid, and Neville J. Lasky.

In all religious affairs the Board of Deputies is subject to the jurisdiction of the Chief Rabbi of the United Congregations of the British Empire and of the Hacham of the Spanish Portuguese Congregation in London. In 1940 its chief officers were: Selig Brodetsky, president; A. G. Brotman, secretary; M. Gordon Liverman, treasurer. PAUL GOODMAN.

Lit.: Emanuel, Charles H. L., *A Century and a Half of Jewish History* (1910); Picciotto, James, *Sketches of Anglo-Jewish History* (1876); *The Jewish Year Book* (London, 1940) 58-65.

BOARD OF RABBIS OF NORTHERN CALIFORNIA, *see* RABBINICAL ASSOCIATIONS IN AMERICA.

BOAS, ERNST PHILIP, physician, son of Franz, b. Worcester, Mass., 1891. He has made important contributions to medical science, especially in the field of cardiology.

He received his B.S. (1910), M.A. (1912) and M.D. (1914) degrees from Columbia University. During the World War he served as chief of the medical service of army base hospital No. 63. Returning to the Columbia College of Physicians and Surgeons where he had been instructor in pathology, he became instructor in physiology. In 1921 he was named medical director of the Montefiore Hospital for Chronic Diseases, New York. Since 1929 he has been an associate physician at the Mount Sinai Hospital. He has been post-graduate teacher of diseases of the heart in the College of Physicians and Surgeons since 1926, and assistant clinical professor of medicine since 1935.

Boas is chairman of the committee on chronic illness of the Welfare Council of New York, and consultant on chronic diseases for the city department of hospitals. He is a fellow in the American Medical Association. From 1923 to 1929 he served as associate editor of *Modern Hospital.*

Boas' most important research has been in the study of the heart and the effects of disease upon it. In 1928 he devised the cardiotachometer, an instrument which records the heart rate over long periods of time during which the subject may be either active or at rest. The device may be used as an indicator of heart action during anesthesia and operations, and has numerous applications in medical research. *The Heart Rate* (written in 1932 in collaboration with E. F. Goldschmidt) summarizes some of his studies in this field.

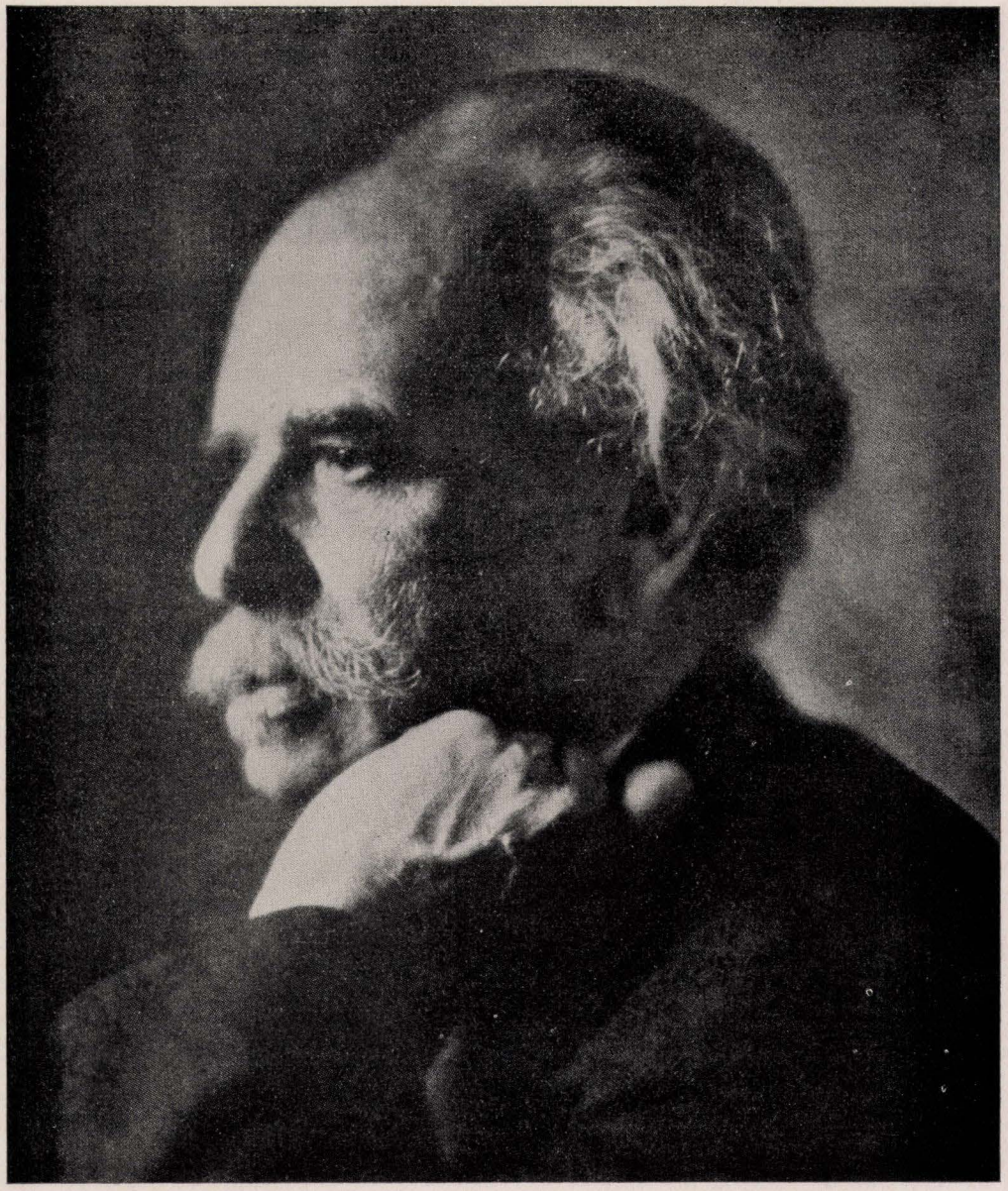
He has also investigated capillary blood pressure, and has published works on rheumatic fever in adult Porto Rican immigrants and on a number of other topics. While at the Montefiore Hospital he wrote articles on the community's care of the chronically ill; in 1929, in collaboration with N. Michelson, he published *The Challenge of Chronic Diseases.*

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 113-15.

BOAS, FRANZ, anthropologist, b. Minden, Westphalia, Germany, 1858. He studied at several of the German universities, receiving the Ph.D. degree from the University of Kiel in 1881. Two years later he went on a meteorological expedition to Baffin Land, where he became interested in the culture of the Eskimos and turned to the field of anthropology. He returned to Berlin in 1885 to become instructor at the university and assistant in the Royal Ethnographical Museum.

In 1886 Boas left for the American North Pacific coast to investigate the northwestern tribes of Canada, under the auspices of the British Association for the Advancement of Science. From 1900 to 1905 he continued this work with the Jesup North Pacific Expedition, which, besides making other valuable scientific contributions, provided the first specific proof of the cultural relationship between the Siberians, Eskimos and American Indians. Boas later conducted several American expeditions to Mexico and Porto Rico.

He taught anthropology at Clark University from 1888 to 1892, served as chief assistant of the department of anthropology of the Chicago exposition in



Franz Boas

1893, and was assistant curator (1896) and curator (1901-5) of the American Museum of Natural History. Boas went to Columbia University as a lecturer in physical anthropology in 1896, and was appointed professor three years later. He retired as professor emeritus in 1937, having numbered among his students many noted anthropologists of the United States.

Some of Boas' most important work is in the field of race theory. He believes that the whole definition of race requires reexamination because of the important influence environment has in physical and mental development. Even the shape of the human skull—once considered a basic index of race—changes from one generation to the next as the result of changed environment, he points out in *Changes in Bodily Form of Descendants of Immigrants* (1911), a summary of a two-year study with the United States Immigration Commission. In *The Mind of Primitive Man* (New York, 1911, revised 1938) Boas insists that there is no fundamental difference in the ways of thinking of primitive and civilized man, nor any inborn mental difference between Negroes and whites, nor either superior or inferior races. The book has been called the "magna charta of self-respect for the so-called lower races." Other studies in this field are *The Growth of Children* (1896 and 1904), *Kultur und Rasse* (1913), *Anthropology and Modern Life* (New York, 1928 and 1932), *Race, Language and Culture* (1940).

The anthropologist has always carried on his fight against racist theories in the public forum as well as in learned circles. As early as 1890 he delivered public lectures exploding the myth of "superior races." His address on "The Real Race Problem," delivered in 1910 before the second National Negro Conference, showed

the environmental handicap under which the American Negro labored—it has been widely reprinted in *The Crisis* and other publications. During the World War Boas fought the "Hun" propaganda against Germany.

When he retired in 1937 Boas determined to devote his efforts to combatting German racial theories and to furthering democracy. He was initiator of the Manifesto on Freedom of Science issued by 1,200 American scientists on December 11, 1938, which declared that true science could flourish only in a democracy. Out of this project developed, finally, the American Committee for Democracy and Intellectual Freedom (1939), of which Boas is chairman. In 1940 he served as honorary chairman of the National Emergency Conference for Democratic Rights, and of the Council for Pan American Democracy, and continued a prolific speaking and writing campaign against "Aryanism."

Boas also wrote on *Primitive Art* (Oslo, 1927) and published what was virtually a concordance of American mythology (1909) as the result of his studies among the American Indians. For the Carnegie Institute he made a survey of more than 250 nearly extinct Indian languages. In all, Boas has published a dozen books and about 600 articles, including a number of works on anthropometry and philology.

Long recognized as the leader among American anthropologists, Boas has repeatedly been honored. He was elected a member of the National Academy of Science (1900), president of the American Anthropological Association (1907-9), president of the New York Academy of Sciences (1910), president of the American Association for the Advancement of Science (1932). He received honorary degrees from Oxford, Columbia, Clark, Howard and Graz universities. The Boas anniversary volume of 1906 is a professional tribute on the twenty-fifth anniversary of the scientist's doctorate, and includes a bibliography of his earlier works. HELEN HUDGENS.

Lit.: Goddard, in *American Mercury,* March, 1926, 314-16; Roback, A. A., *Jewish Influence in Modern Thought* (1929) 298; *The Progress of Science* (1931); Williams, Joseph J., "Boas and American Ethnologists," in *Thought,* vol. 11 (1936) 194-209.

BOAS, FREDERICK SAMUEL, historian of English literature, philologist and author, b. England, 1862. He received his education at Clifton and Balliol College, Oxford, and received the A.M. degree at Oxford University. St. Andrews awarded him the honorary LL.D. degree, and Belfast University the honorary degree of doctor of literature. From 1887 to 1891 Boas was professor of English language and literature at Oxford University, and from 1901 to 1905 he served as professor of history and English literature at Queens College, in Belfast, Ireland; during the last two years of his term there he was also its librarian.

From 1905 to 1927 Boas was inspector of English language and literature for the department of education of the London City Council, and from 1929 to 1930 special lecturer in English at University College, London. He came to the United States in 1934 and 1935, serving as visiting professor of English literature at Columbia University, in New York city. Boas is a vice-president of the English Association, and president of the Elizabethan Literary Society.

Boas, a recognized authority on Shakespeare's life and works, edited many of Shakespeare's plays and other classical works of English literature, including the Keats and T. E. Brown memorial volumes. He collaborated on the fifth and sixth volumes of the *Cambridge History of English Literature* (1910), writing on the subject of the plays of the Tudor and early Stuart periods, and the early English comedies, and contributed to the fourteenth edition of the *Encyclopaedia Britannica.* His most important work was *Shakespeare and His Predecessors* (New York, 1896 and 1904). His other works include: *University Drama in the Tudor Age* (Oxford, 1914); *Shakespeare and the Universities* (Oxford, 1923); *An Introduction to the Reading of Shakespeare* (London, 1920 and 1927); *Marlowe and His Circle* (Oxford, 1929 and 1931); *An Introduction to Tudor Drama* (London, 1933); *From Richardson to Pinero* (London, 1936); *Christopher Marlowe: A Biographical and Critical Study* (1939). He edited: *The Shakespeare Book of Homage* (1916); *The Works of Thomas Kyd* (Oxford, 1901); Sir Sidney Lee's *Elizabethan and Other Essays* (Oxford, 1929); *Marlowe's Dr. Faustus* (1932); *Five Pre-Shakespearean Comedies* (with introduction, Oxford, 1934). From 1926 to 1930 Boas edited *The Year's Work in English Studies* (published by the English Association) in collaboration with C. H. Herford, and from 1931 to 1937 in collaboration with Mary S. Serjeantson.

BOAS, GEORGE, professor and author, b. Providence, R. I., 1891. He holds degrees from Brown and Harvard Universities, and was awarded his Ph.D. by the University of California, where he served as an instructor from 1915 to 1917 and as assistant professor from 1920 to 1931. His next post was with Johns Hopkins University, where he was appointed associate in philosophy in 1921, assistant professor in 1927, and professor of the history of philosophy in 1933.

Boas is the author of many books, including: *An Analysis of Certain Theories of Truth* (California, 1921); *French Philosophies of the Romantic Period* (New York, 1925); *Harpers Literary Museum* (New York, 1927); *Never Go Back* (New York, 1928); *The Major Traditions of European Philosophy* (New York, 1928); *The Adventure of Human Thought* (New York, 1929); *A Critical Analysis of the Philosophy of Emile Meyerson* (London, 1930); *Our Ways of Thinking* (London, 1930); *Philosophy and Poetry* (New York, 1933); *The Happy Beast* (New York, 1933); *Primitivism and Related Ideas in Antiquity* (1935, with A. O. Lovejoy); *A Primer for Critics* (1937). He also made important translations from the French.

Boas is a treasurer of the Baltimore Museum of Art. During the World War he served in France as a first lieutenant in the Fourth Division of the United States Army; from 1918 to 1919 he was aide-de-camp to Brigadier General C. E. Kilbourne.

BOAS, ISAAC HERBERT, chemist, b. Adelaide, Australia, 1878. He is a member of the English Institute of Chemists and an associate of the Australian Institute of Chemistry. He was appointed chief of the Division of Forest Products, and chief of the Australian Council of Scientific Research, and is often consulted by the Australian government as an expert in chemical research. Boas takes an active part in the Jewish life of Melbourne, where he lives (1940), serv-



Boaz and Ruth. From a painting by Eugene Delacroix

ing as chairman of the Jewish Advisory Board of Victoria and of the Jewish Welfare Society.

BOAS, ISMAR, physician, b. Exin, Posen, 1858; d. Vienna, 1938. In 1884 he founded the association for the continuance of medical education, and in 1886 he established a clinic for intestinal disorders. In 1895 he became the publisher of the *Archiv für Verdauungskrankheiten,* and he was made a professor at the University of Berlin in 1906. Boas, together with Ewald, is regarded as the founder of the science of gastroenterology. He was the first to institute clinical treatment of stomach and intestinal diseases, and made many discoveries as to their diagnosis and treatment. His text-books, which have been frequently issued and translated, include: *Die Diagnostik und Therapie der Magenkrankheiten* (Leipzig, 1893; English trans., 1907); *Die Diagnostik und Therapie der Darmkrankheiten* (Leipzig, 1898-99; English trans., *Diagnosis and Therapy of Intestinal Diseases,* 1901); *Diätetik der Magen- und Darmkrankheiten* (1920); *Therapie der Therapeutik* (1930).

BOAS, RALPH PHILIP, author and professor of English, brother of George, b. Providence, R. I., 1887. He was appointed assistant professor of English at Brown University in 1909, serving until 1911, when he became associate professor of English at Whitman College, in Walla Walla, Wash.; this post he occupied until 1916. From 1917 to 1923 he was head of the English department of Central High School, in Springfield, Mass., and from 1919 to 1924 director of the evening schools of that city. In 1920 he was appointed professor of English at Reed College, and during 1923 and 1924 he served also as lecturer in English there. In 1924 he was appointed associate professor of English at Mt. Holyoke College, in South Hadley, Mass., serving until 1929. In 1930 he became professor at Wheaton College, in Norton, Mass., a position which he still (1940) holds.

The works of Boas, most of them written in collaboration with others, include: *Leading Facts for New Americans* (with his wife, Louise S. Boas; New York, 1923); *An Introduction to the Study of Literature* (with Edwin Smith; 1923); *Social Backgrounds of English Literature* (with B. M. Hahn; Boston, 1923); *Cotton Mather, Keeper of the Puritan Conscience* (with Louise S. Boas; New York and London, 1928); *The Study and Appreciation of Literature* (New York, 1931); *Social Backgrounds of American Literature* (with Katharine Burton; Boston, 1933); and *Enjoyment of Literature* (New York, 1934).

BOAZ, 1. An important character in the story of Ruth, and a traditional ancestor of David. In this pretty bit of historical fiction Boaz plays the part of a friendly, sympathetic citizen-farmer of Bethlehem who deals kindly with Ruth and, after the refusal of a nearer kinsman, himself marries her. According to the genealogy in *Ruth* 4:18-22 and in *I Chron.* 2, he was descended from Judah through Perez and became an ancestor of David. He is said to have lived during the period of the Judges (*Ruth* 1:1).

2. In *I Kings* 7:21 Boaz was also the name of the left bronze pillar before the Temple of Solomon; the right one was called Jachin. These pillars have been



Artur Bodanzky

variously interpreted, as columns to support the entrance, as Matzeboth, and as representative of the legendary brazen "Mountains of the East" between which the sun rises (cf. *Zech.* 6:1).

Lit.: Bertholet, A., *A History of Hebrew Civilization* (1926) 205.

BOBE, *see* PHRASES, POPULAR.

BOBE BOOK, *see under* CHAP-BOOKS.

BOCHER, BOCHUR, *see* BAHUR.

BODANZKY, ARTUR, conductor, b. Vienna, 1877; d. New York city, 1939. After completing studies under Grün, Grädener and Fuchs at the Vienna Conservatory, he joined the Imperial Opera Orchestra as a violinist in 1896. Making his debut as conductor at Budweis, Bohemia, in 1900, he was later appointed to lead at the Karl-Theater in Vienna. In 1903 he became assistant to Gustav Mahler, who was chief conductor of the Vienna Imperial Opera.

After successfully conducting in the principal cities of Europe, particularly in Mannheim, where he spent several years, he came to London (1914) as director of the first performance of *Parsifal* to be given in England. A year later he was summoned to the Metropolitan Opera House in New York, where he was the principal conductor of German repertoire. Founding the Society of Friends of Music in 1916, he remained as its conductor until it was disbanded in 1931. Bodanzky edited new versions of Weber's *Oberon,* Purcell's *Dido and Aeneas,* and Beethoven's *Fidelio,* and prepared a new German text for Mozart's *Don Giovanni.*

Lit.: Ewen, David, *The Man With the Baton* (1936) 99-100, 300-1.

BODENHEIM, MAXWELL, poet and novelist, b. Hermanville, Miss., 1895. His childhood was spent in the slums of Mississippi towns. With only an elementary education, he began writing poetry in his early 'teens. At the age of nineteen his first work *Sketches* appeared in the magazine *Poetry.* In the following four years his rise was rapid, and his contributions appeared in the periodicals *The Little Review* and *The Century.*

His first major poetic work, *Minna and Myself* (New York, 1918), was well received. Other volumes, almost entirely in free verse, were: *Advice* (New York, 1920), *Introducing Irony* (New York, 1922), *Against This Age* (New York, 1923), *The Sardonic Arm* (1923), *Returning to Emotion* (New York, 1927), *King of Spain* (New York, 1928) and *Bringing Jazz* (New York, 1930).

In 1925 Bodenheim turned his attention to prose. His first novel, *Replenishing Jessica,* published in New York in that year, created a sensation; it was attacked by the Anti-Vice Society and temporarily suppressed. Most of his later books deal with slum life in New York. Among them are *Ninth Avenue* (New York, 1926), *Georgie May* (New York, 1927), *Naked on Roller Skates* (New York, 1928) and *New York Madness* (New York, 1931).

Bodenheim's work is characterized by its penetrating analyses of modern scenes and situations. The poet-novelist has a sensitive feeling for words and a gift of phrase-making. Intentionally unlyrical, he is satirical and disillusioned in mood. *Bringing Jazz* differs from its predecessors in that Bodenheim employs the rhythmic equivalent of musical jazz; in the earlier volumes he had been interested more in the words than in the rhythmic pattern.

Bodenheim's rejection of comfort and conventionalities as unfit for a poet has prompted critics to term him the modern François Villon. Known as a radical, he has contributed frequently to the *New Masses* and *The Nation.* In 1936 he was employed on the Federal Writers Project. In 1939 he received one of the six annual prizes given by the periodical *Poetry.*

Lit.: Monroe, Harriet, *Poets and Their Art* (1932) 109-16; Mersand, Joseph, *Traditions in American Literature* (1939) 133-36.

BODENHEIMER, MAX ISIDOR, Zionist leader, b. Stuttgart, Germany, 1865; d. Jerusalem, 1940. He lived in Cologne up to 1933, when he moved to The Hague. In 1934 he removed to Palestine.

He was active in the Chovevei Zion movement before he joined Theodor Herzl and became his intimate friend. He served on the Actions Committee of the Zionist Organization from its establishment until 1920. In 1898 he accompanied Herzl to Constantinople and to Palestine, where he was one of the Zionist delegation received by Kaiser Wilhelm II at the gates of Jerusalem.

Bodenheimer was president of the Jewish National Fund from 1904 to 1914, and, up to 1910, president of the Zionistische Vereinigung für Deutschland. In 1914 he helped found the German Committee for the East. He is the author of *Syrien und Palästina als Zufluchtsort für die russischen Juden* (Hamburg, 1891).

His son, Professor FRITZ SIMON BODENHEIMER, entomologist at Jerusalem, visited the United States in 1931 as guest professor at the University of Minneapolis. He holds the chair of zoology at the Hebrew University, in Jerusalem.

BODENSCHATZ, JOHANN CHRISTOPH GEORG, Protestant theologian, antiquarian, and author, b. Hof, Germany, 1717; d. Baiersdorf, near Erlangen, Germany, 1797. Bodenschatz, who entered the church and became a vicar, devoted his life to the

Johann Christoph Georg Bodenschatzens
Hochfürstl. Bayreuth. Pfarrers in Uttenreuth

Kirchliche Verfassung der heutigen Juden

sonderlich derer in Deutschland
In
IV. Haupt-Theile
abgefasset
Aus ihren eigenen und andern Schriften
umständlich dargethan
Und mit 30 sauberen Kupfern
erläutert
Nebst einer Vorrede
Sr. Hochwürden
Herrn Caspar Jacob Huth
Der Heil. Schrift Doctors, wie auch derselben auf der Hochfürstl.
Brandenburgischen Friedrichs-Universität Erlangen ordentlichen und öffentlichen
Professors, der Altstädtischen Gemeinde Pastors, der beyden Gymnasien
zu Bayreuth und Erlangen Scholarchen, und der
Theologischen Facultät der Zeit Decani.

FRANKFURT und LEIPZIG.

Erlang,
Gedruckt bey des sel. Joh. Friedr. Beckers, Univ. Buchdr. nachgelassenen Wittwe.
Auf Kosten des Autoris. 1748.

Title Page of Bodenschatz' "Kirchliche Verfassung der heutigen Juden"; the first edition, printed in 1748

study of Jewish antiquities. His *Kirchliche Verfassung der heutigen Juden, sonderlich derer in Deutschland,* written in 1748 (printed at Erlangen), not only summarized the results of his investigations, but presented a complete account of Jewish ceremonies, illustrated with many engravings. Some of these engravings were imitations of earlier engravers, but the great majority of them were especially made for his work, and are still reproduced. Bodenschatz's work, a second edition of which was published in 1756 at Frankfort under the title *Aufrichtig teutsch redender Hebräer, oder die Gebräuche und Ceremonien der Juden,* represents an accurate and unprejudiced account of Jewish ceremonial customs, and as such is considered a reliable source for Jewish ceremonial practice in Germany in the first half of the 18th cent.

Lit.: Abrahams, Israel, *By-Paths in Hebraic Bookland* (1920) 160-65.

BODIN, JEAN, non-Jewish political economist, early champion of religious toleration, b. Angers, France, 1530; d. Laon, France, 1596. His chief writings were on the subject of political economy, but in his posthumous work *Heptaplomeres* (or *Colloquium Heptaplomeres*) *de Rerum Sublimium Arcanis Abditis* (written 1588; first published in full, 1857, though an extract had been given by Guhrauer, 1841) he manifests a remarkable broadmindedness and a passionate love of religious freedom. The work is in the form of the discussion of the subject of religion on the part of the representatives of seven different faiths. The Jew, Solomon, is depicted as an ideal character; his defence of Judaism contains many indirect attacks against the Christian dogmas, and shows that the author was familiar with Jewish literature. Though Bodin in his book adopted a neutral attitude, his unusually favorable attitude to the Jews led Chapellain and others to assert that his mother was a Spanish Jewess; however, Jakob Guttmann has shown that this assumption is groundless.

Lit.: Bloch, Joseph S., *Jean Bodin, ein Vorläufer Lessings* (1882); Guttmann, Jakob, "Über Jean Bodin in seinen Beziehungen zum Judentum," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 49 (1905) 315-48, 459-89, also separately reprinted.

BODO, 9th cent. convert to Judaism, former bishop of the Catholic church, and father confessor (chaplain) of the Frankish emperor Louis I, the Pious (814-40). His conversion occurred in 838. He settled in Saragossa, Spain, where he underwent circumcision and adopted the Jewish name of Eliezer. He married a Jewess.

Letters which Bodo wrote to various friends reveal the reasons for his decision to embrace Judaism. One was the immoral life led by many members of the Catholic clergy. A second was his growing doubt regarding some of the Catholic dogmas and doctrines. His immediate decision to renounce his high office and faith, he wrote, was made as the result of a visit to Rome undertaken shortly before his conversion, in order to receive the papal blessing and to make a pilgrimage to the graves of the church martyrs and apostles.

Instead, Bodo, while at Rome, determined to give up Christianity and become a Jew. This he did, proceeding directly from Rome to Saragossa without even returning to France.

Agobard, archbishop of Lyon, seized upon Bodo's acceptance of Judaism as a pretext for intensifying his agitations against the Jews. Ignoring the simple fact that Bodo's conversion had been inspired only by his conviction that Judaism was a more ethical and moral faith, that it had been entirely voluntary and not in the least the result of Jewish influence or pressure, Agobard wrote a pamphlet entitled *Contra Judaeos* (Against the Jews), in which he described the Christians as seriously endangered in their faith and loyalty by reason of the fact that Jews lived in such close proximity to Christians. He pictured Bodo as a highly cultured Christian who had been snared in the "satanic nets of the Jews." However, Louis the Pious did not blame the Jews for Bodo's conversion, and protected them from the agitations of Agobard and others.

Shortly after his conversion to Judaism, Bodo became an officer in the private army of a Mohammedan prince in Saragossa, and to his very death actively opposed both Christians and Christianity.

BODY. The characteristic idea expressed in Jewish thought about the human body is that it is fundamentally as pure and as marvellous as the soul. Man is a unity. The body is the part that is mortal and mutable; the soul, that which is eternal and unchangeable. There is no conflict between the sinfulness of bodily desire and the purity of the soul; on the contrary, both body and soul share in guilt and in virtue. Nor is the body regarded as essentially unclean. Under certain conditions it might become ritually impure, just as it might become diseased; but ritual impurity, like sickness, could be remedied by proper measures. Even the law of the Bible which commands purification after contact with a corpse was more in the nature of a sanitary measure; furthermore, it was explained by Johanan ben Zakkai as primarily intended to enforce respect for the dead (*Yad.* 4:6).

According to the primitive story in *Gen.* 2, the body of the first man was formed by God of dust from the ground; into this lifeless clod God breathed the breath of life. The rabbis amplify this tale by saying that this dust was taken from all parts of the earth, in order that man might feel at home wherever he is (*Sanh.* 38a). The Psalmist thanks God for the marvellous structure of the body, in that he is "fearfully and wonderfully made" (*Ps.* 139:14); this thought is repeated in the daily liturgy, in the prayer in which God is praised for the wisdom in which He has made each part of the body, making each part perform its necessary function (Singer and Abrahams, *Authorised Daily Prayerbook,* p. 4; *Ber.* 60b).

Throughout the Bible there is a constant thought of pleasure in the beauty of the human form. Such heroes and heroines as Saul and David or Sarah and Rachel are described in such a way as to lay emphasis on their handsome appearance; the descriptions of the male and female body in *Song of Songs* stress their striking beauty. Similarly, the Talmudic rabbis love to dwell upon the physical beauty of the Biblical heroes or their own contemporaries. Moreover, they say, man was originally far more goodly to look upon, for when he was created he possessed a coat of light; this dis-

appeared when Adam disobeyed the commandment of God, and the only traces remaining of it are the nails. The body of man, the rabbis maintain, is composed of 248 parts and 365 nerves, in order to remind him to obey the same number of positive and negative commandments.

During the Biblical period the knowledge of the functions of the various organs of the body was comparatively limited, as it was among all ancient peoples. Hence the Biblical writers, following the popular tendency to identify emotional disturbances of the organs with their functions, ascribed to various parts of the body qualities which they do not possess. Thus the kidneys (reins) are associated with knowledge, joy, pain and pleasure, as in the phrases, "my reins instruct me" (*Ps.* 16:7) or "I was pricked in my reins" (*Ps.* 73:21). The bones are credited with the ability to express feeling; "All my bones shall say: Lord, who is like unto Thee?" (*Ps.* 35:10). The heart was regarded as the seat of wit, understanding, love, courage, grief and pleasure. Thus when Hosea calls Ephraim a silly dove, without heart (*Hosea* 7:11), he merely indicates the people's lack of intelligence. To "steal the heart" (*Gen.* 31:20) is a standard expression for "to deceive." These concepts of the heart as an organ of intelligence have disappeared in modern speech, but those which regard the heart as the seat of the emotions, such as strong in heart, faint of heart, with a willing heart, glad or sad of heart and the like, which abound in Biblical literature, still are stock expressions in modern speech. The blood is held in the Bible to be the seat of life, the abode of the soul. On the other hand, the brain or the lungs are not mentioned at all and the liver and gall are merely vital organs, without further attributes.

A somewhat more scientific description appears in *Eccl.* 12:2-6, which describes the onset of old age. Though couched in poetic language, it is so accurate in its details that some scholars have thought it to be the writing of a physician. Thus it speaks of the darkening of vision due to failing eyes, weakness of the arms ("keepers of the house") and legs ("strong men"), of the sinking in of the lips ("the doors shall be shut in the market-place") due to the falling out of the teeth ("when the sound of the grinding is low"), of lightness of sleep and alteration in voice, of vertigo and loss of appetite. The act of dying is described in the words: "Before the silver cord (the spinal column) is snapped asunder, and the golden bowl (the skull) is shattered, and the pitcher (the heart) is broken at the fountain, and the wheel (the lungs) falleth shattered into the pit."

The Talmudic rabbis, probably under the influence of their contacts with the Greeks, attained a considerable knowledge of the body. They performed dissections, described many of the features of the organs, were familiar with the external appearance of the brain, and had a fair knowledge of the development of the embryo. They depicted the entire course of the alimentary canal of animals, as well as the appearance of the liver; the spleen and the kidneys are mentioned, but not described. Beginning with the Talmudic period and all through the Middle Ages Jewish physicians possessed a knowledge of the body never inferior to and often in advance of that of their contemporaries.

The care of the body is constantly stressed in Jewish literature; it is to be kept clean, strong and healthful. A typical story is that of Hillel, who told his pupils that he was about to perform the religious duty of bathing. When they asked him how that was a religious duty, he replied, "If one who is appointed to scrape and clean the statues of the king, which are set up in the theatres and circuses, is paid for his work and associates with the nobility, how much the more should I do to take care of my own body, which is created in the divine image and likeness" (*Midrash Lev.* 34:3). Later teachers give explicit directions for the proper care and adornment of the body; thus Maimonides declares that it is a religious duty to provide it with food and to dress it properly (*Hilchoth Deoth* 5).

With this regard for the body, it was but natural and logical for the thought to prevail that it, too, would share in the future life. The doctrine of the resurrection of the body appears but once in the Bible (*Dan.* 12:2), but it became a definite part of Jewish belief in the time of the Second Temple. It was even held that there was a certain bone in the body (the *luz* bone) which was absolutely indestructible, and that from it the entire body would be restored after the Last Judgment (*Midrash Gen.* 28:3; *Midrash Lev.* 18:1). The importance of the body is expressed in the story told by Judah Hanasi explaining the nature of the resurrection and the last judgment: the soul and the body are compared to a lame and a blind watchman who join together to rob the orchard they were ordered to guard (*Sanh.* 91ab).

The Cabalists went even further in stressing the importance of the body. With daring fancy they imagined the entire world as the body of God, making parallels between each part of the human frame and the various emanations of God's presence. Each of the ten divine potencies (Sefiroth) is represented in the human frame, beginning with Kether (the crown) that is symbolized by the head, and ending with Malchuth (kingdom) that is represented by the complete body. Other speculative thinkers compare the "four humors" in man to the "four elements," earth, air, fire and water, or else give allegorical interpretations to the five senses.

Reform Judaism, although rejecting the doctrine of the resurrection of the body, has retained the Jewish belief in its essential nobility and purity. "We are not told," says Kaufmann Kohler, "that man is composed of an impure body and a pure heavenly soul, but instead that the whole of man is permeated by the spirit of God. Both body and soul are endowed with the power of continuous self-improvement" (*Jewish Theology,* p. 213). This recognition of the body's worth and essential divine origin is consistent with all the teachings of Jewish religious leaders.

See also: ABLUTIONS; ATHLETICS; BEAUTY; HYGIENE; MAN, PRIMORDIAL; PURITY, RITUAL; RESURRECTION; SOUL.

SIMON COHEN.

Lit.: Abrahams, I., in Hastings, *Encyclopaedia of Religion and Ethics,* vol. 2, pp. 772-73; Joseph, M., *Judaism as Creed and Life* (1903) 364; Löw, L., *Die Lebensalter in der jüdischen Literatur* (1875); Hirsch, E. G., in *Jewish Encyclopedia,* vol. 3, pp. 283-84; Cohen, A., *Everyman's Talmud* (1932) 75-77, 253-56, 378-86, 398.



Boris D. Bogen

BODY TAX, *see under* PROTECTION; TAXATION.

BOETHUSIANS, a Jewish sect which flourished during the last century before the destruction of the Second Temple (70 C.E.) and for a short time after the destruction. The Talmud and Midrash are the only sources which mention the Boethusians explicitly. The Talmudic tradition has it (*Aboth de Rabbi Nathan* 5:2) that the Boethusians were the disciples of Boethos, who, like Zadok, the alleged founder of the Sadducees according to the same source, misunderstood the teachings of Antigonos of Socho and came to deny the resurrection and the immortality of the soul. This account, however, is only traditional.

The prevailing opinion is that the Boethusians were a group within the Sadducee party which derived its name from a certain scribe, Boethos of Alexandria, whose son Simon was the father of one of the wives of King Herod I and was therefore made high priest by him. Several other high priests were the descendants of the house of Boethos. The fact that the Talmud often uses the names Sadducee and Boethusian interchangeably supports this view. It is very probable, however, that the Boethusians developed the religious doctrines of the Sadducees into a more logical system and carried out consistently the principle of the distinction between the written and the oral law, insisting upon a literal interpretation of the Bible and rejecting everything that was not expressly written in it. Thus, in the case of the dating of Shabuoth, they insisted that it must fall on a Sunday in accordance with the literal meaning of the text. Also as regards the question whether the high priest should kindle the incense before or after he enters the Holy of Holies on Yom Kippur they insisted upon the literal meaning of the law as written in the Torah.

The religious differences between the Boethusians and the Sadducees on the one hand and the Pharisees on the other extended to the penal code as well as to matters of ritual, and several of the points of dispute were passionately contested. The Boethusians and Sadducees, in keeping with their refusal to accept any authority outside of the Bible, utterly rejected the belief in reward or punishment after death. It seems likely that they did not believe in the immortality of the soul at all, and in this respect the Talmudic tradition is correct. It is probable that they were influenced by current Greek philosophies.

The religious differences, however, were merely an outgrowth of the practical political and social differences. The Boethusians and Sadducees believed that concern for the Judean community takes precedence over concern with Jewish teachings and laws. They were men of affairs and held that one must not permit oneself to be hindered by religious scruples in making political alliances or waging war. They had their followers among the rich, priestly and ruling classes, which accounts for their interest in a practical political state policy.

The Boethusians were not a popular party, for the tendency of the times, which generally favored a strict religiosity, ran counter to their teachings. Also their connection with the despised King Herod I and their haughty and unfriendly bearing earned ill-will for them among the masses. SAMUEL RABINOWITZ.

Lit.: Josephus, *Jewish War,* book 2, chap. 8, section 14; *Antiquities,* book 18, chap. 1, section 4; Geiger, *Urschrift,* 20 et seq.; Graetz, H., *Geschichte der Juden,* vol. 3, p. 88 et seq., and note 12; Dubnow, S., *Weltgeschichte des jüdischen Volkes,* vol. 2 (1925) 191 et seq.; Moore, George Foot, *Judaism in the First Centuries of the Christian Era,* vol. 1 (1927) 69; Schürer, Emil, *The History of the Jewish People in the Time of Jesus Christ,* vol. 2, pp. 475-78.

BOGEN, BORIS DAVID, educator and social worker, b. Moscow, 1869; d. Arcadia, Cal., 1929. He came to the United States shortly after his graduation from the University of Moscow in 1888. Settling in New York city, he studied English at the Jewish Educational Alliance, where he later became librarian and teacher. From 1894 to 1896 he was an instructor at the Baron de Hirsch Trade School, and from 1896 to 1900 served in a similar capacity at the Hebrew Technical Institute. During the following four years he was superintendent of the Baron de Hirsch Agricultural School in Woodbine, N. J.

Appointed director of the United Jewish Charities in Cincinnati, he served from 1904 to 1910, when he was chosen field secretary of the Conference of Jewish Charities; in 1913, he was at the same time appointed field agent of the National Conference of Jewish Social Service. As director-general of the Joint Distribution Committee during the World War, he sent a continuous supply of relief across Germany to suffering Jews in Poland and Western Russia, using Holland as his base of operations. While in Poland, as an agent of the committee, he traveled with the Hoover mission and organized the distribution of funds contributed for relief by American Jewry.

In 1925, after his return to the United States and while he was serving as superintendent of the Jewish Charities in Los Angeles, Bogen was appointed international secretary of the Independent Order of B'nai B'rith; in this position he served until his death. A year later the Hebrew Union College conferred on him the honorary degree of Doctor of Law. In the month before his death he was elected president of the National Conference of Jewish Social Service. B'nai B'rith has established in Palestine the Boris D. Bogen-Isaac M. Rubinow forest, in his memory.

Bogen was managing editor of the *B'nai B'rith Maga-*

zine and the author of *Jewish Philanthropy in the United States* (New York, 1917). His *Born a Jew* (New York, 1930) was published posthumously.

Lit.: *B'nai B'rith Magazine,* July, 1929, pp. 315-16, 328; *Year Book of the National Conference of Jewish Social Service* (1930).

BOGORAZ, VLADIMIR GERMANOVICH (before conversion: **Natan Mendelevich**), revolutionary, ethnographer, and man of letters, b. Ovruch, Volhynia, 1865; d. en route from Leningrad to Rostov, 1936. At seventeen he was expelled from the University of St. Petersburg for his part in student disturbances, and three years later his radical activities forced him to hide under an assumed name. He worked for the cause of Russian liberation in the south, where he wrote, edited, printed and distributed underground literature. In 1886 he was arrested in Moscow, and after spending two years in prison was deported to eastern Siberia.

Like several other exiles, Bogoraz took advantage of his enforced stay in this remote region to carry on ethnographic studies. He lived among the Chukchees, learning their language and folkways, and took part in a scientific expedition sent to the Yakutsk district to study the natives. In 1899 he was allowed to return to St. Petersburg to present his findings to the Academy of Sciences. The same year he went abroad and joined the Jesup North Pacific Expedition organized by the American Museum of Natural History of New York city, revisiting the region he had known as an exile. He returned to the United States in 1902, remaining there two or three years to expand his notes and organize his material. His last visit was in 1928.

Bogoraz became a leading authority on the paleo-Asiatic peoples, issuing monographs under the auspices of the Russian Academy of Sciences, the American Museum of Natural History, and the Smithsonian Institution. He returned to Russia in time to take part in the revolution of 1905 as one of the founders of the Peasant Union and as an organizer of the Labor Group in the Imperial Duma. His activities earned him a short prison term. Indeed, in the course of his life he was arraigned fifteen times on political charges. During the World War he served with a medical unit in the Carpathians.

In addition to his scholarly works, from the early 1890's on he published, under the pseudonym "N. A. Tan," numerous novels, stories and sketches, as well as some verse. His collected writings of this nature amounted to ten volumes by 1912.

To the end Bogoraz remained an active student of ethnography and geography and a tireless collector of folklore. After the revolution he taught geography in the University of Leningrad, and also became curator of the Museum of Anthropology and Ethnography attached to the Academy of Sciences. He founded the Leningrad Institute for the Study of the Minor Nationalities of the North, and was both founder and director of the Museum of the History of Religion and Atheism housed in the former Kazan Cathedral.

Bogoraz embraced Christianity at the age of twenty. A few of his imaginative writings deal with Jewish themes. In 1926 he edited a collection of studies on the effect of the revolution on the small Jewish town.

AVRAHM YARMOLINSKY.

BOGROV, GRIGORI ISAAKOVICH, novelist, b. Poltava, Ukraine, 1825; d. Derevki, White Russia, 1885. Coming from a rabbinical family, he received a strictly religious education. In fact, it was necessary for him to study the Russian language secretly. At seventeen he married, but soon divorced his wife, broke his family ties, pursued secular studies by himself, and secured employment as an office-worker. A few months before his death he embraced Christianity.

He began to write late in life, publishing his first and best known book, his autobiographical *Zapiski Yevreya* (Memoirs of a Jew; translated into German in 1880), when he was nearly fifty. Thereafter he settled in St. Petersburg and produced a number of short stories and longer narratives, including an historical novel and *Nakip Vyeka* (The Froth of the Age), a satire on the younger generation of Jewish intellectuals. Bogrov described himself as "an emancipated cosmopolite," and his writings show a sharp hostility toward traditional Judaism as well as toward the emerging Zionism of the early 1880's. While his work lacks literary merit, it nevertheless has considerable documentary value for the insight which it gives into the Jewish life of the period.

His grandson, DMITRI GRIGORYEVICH BOGROV (1887-1911), like Azeff, worked simultaneously with the revolutionaries and the secret police. In September, 1911, he assassinated Premier Stolypin, and was hanged.

Lit.: Vengerov, *Kritiko-biograficheski slovar,* vol. 5 (1887) 6-7; *Yevreiskaya Entziklopediya,* vol. 3; Meisl, *Haskalah* (1919).

BOGYÓ, SAMU, mathematician, b. Paptamási, Hungary, 1857; d. Budapest, 1928. From 1883 to his death he was on the faculty of the Academy of Medicine, at the same time being in the employ of several leading financial institutions. He was a member of the National Council on Public Education and of the board of examiners of high school teachers.

His principal works include *Politikai számtan* (1907), which he was commissioned to write by the National Academy of Science, *Hétjegyii logarithmus,* and numerous textbooks.

BOHEMIA, formerly an independent kingdom, later an Austrian province (1526-1918), then a part of Czechoslovakia (1918-39), and since then a province of Greater Germany.

Although nothing about Jews in Bohemia is known before the 10th cent., it is certain that in that century Jews visited the country. One of the oldest Jewish settlements in Bohemia is Prague, to which the Jews came probably from Germany, Hungary and the Byzantine Empire. Other communities were also formed in Bohemia at an early date. During the First and Second Crusades the Jews were persecuted and many were forcibly baptized. The Bohemian Jews of this period traded in salt and slaves, and many of them were highly esteemed by their rulers. In the 13th cent., due to the legislation of King Ottocar II, their condition was relatively favorable. At the end of the 13th cent. and during the 14th they were again persecuted. King Charles IV (1347-78), who was at the same time emperor of Germany, maintained their privileges in several cities, but he was also the first ruler in Germany to claim the Jews as his "imperial



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Map of Bohemia, showing in conspicuous type communities of historic importance

serfs" (*Kammerknechte*), an idea soon widely adopted.

King Wenzel IV (1378-1419), son of Charles IV, protected Jewish property from the spiritual and temporal lords of his realm, but he clearly pursued this course in his own interest, for he did not hesitate to seize the property of Jews who had been killed in a massacre at Prague; nor were the murderers prosecuted. Under the rule of George Podiebrad (1458-71) and the Jagellons (1471-1526) the economic position of the Bohemian Jews was unfavorable because of royal decrees against them. To combat this, the king ordered (1499) that no one could oppress or command them; the Prague Jews were made subject to the court judge and the other Jews of the country to the underchamberlains. This royal protection was nullified, however, by the vehement animosity of the cities and the Diet. In the course of the 16th cent. the Jews were expelled several times, particularly from Prague. Many of them fled to Poland or Turkey.

In 1526 Bohemia fell to the Hapsburg ruler of Austria, and from that time on its kings were the German emperors. In spite of the confirmation of Jewish privileges under Ferdinand I (1527) and his promise not to expel the Jews, their lot was unfavorable. The noblemen, and on many occasions the cities, arbitrarily put heavy taxes on them. In 1541 the Jews were accused of spying for the Turks and Ferdinand ordered that all those who had not accepted baptism within a certain time should be exiled; the exiles were robbed at the frontiers and some were killed. Through the good offices of Mordecai Zemah, son of the printer Gershom Katz, Pope Pius IV released Ferdinand from his oath to exile the Jews, but an improvement in their legal status did not occur until the reigns of Maximilian II (1564-76) and Rudolph II (1576-1612).

The Thirty Years War (1618-48) did much damage to the property of the Jews of Bohemia; yet, on the other hand, while all other classes were hostile to them, they enjoyed the special protection of the kings. During this war the Jews of Prague took an active part in the defense of their city against the Swedes. The Jewish population of Bohemia increased greatly in 1670 as a result of the expulsion of their brethren from Vienna in that year, and of the Chmielnicki pogroms in Poland (1648-49). The number of Jews in Bohemia above the age of ten, outside of Prague, amounted to only 413; at the beginning of the 17th cent. there were 4,000 Jews in the region; but by 1708 there were more than 12,000 Jews in Prague, living in 300 houses. The Jews were still subject to the provisions of the ghetto, and, as in most of Central Europe at that time, the number of their marriages was explicitly restricted.

In December, 1744 a disaster befell the Prague com-

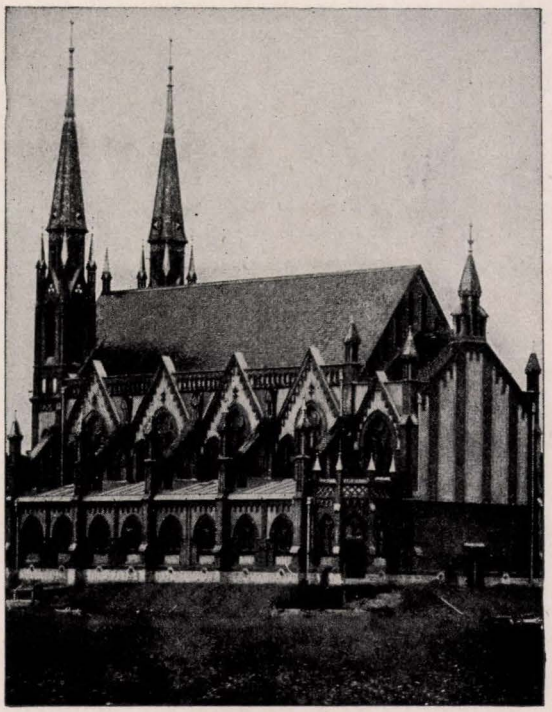
munity in the form of an edict of expulsion by Empress Maria Theresa. Despite the fact that they had defended Prague in 1742-43 against the French, fighting even on the Day of Atonement, they were the object of hatred because they had been favorably treated by the opponents of Austria, Emperor Charles VII and Frederick the Great of Prussia. Accordingly an order was issued that all the Jews of Bohemia must leave the country in 1745, and this was partly carried out, despite the intercession of the Jewish communities of Germany, Holland and Austria, and of such diplomats as the English ambassador, Sir Thomas Robinson, and the Dutch diplomat, Barthold Dowe Burmania. Some 40,000 to 50,000 Jews (other sources give a lower estimate) were affected by this order. However, the economic dislocation that resulted was disastrous, and the Bohemian states-general protested so bitterly against the extra taxes which they now had to bear that the edict was revoked in 1748. Thereafter the lot of the Bohemian Jews was better, although all of the restrictions remained in force, and the restrictions upon marriages were made even more stringent.

With the edict of toleration issued by Emperor Joseph II in 1781, the history of the Jews of Bohemia merges with that of the Jews in other parts of Austria. They underwent the same pressure to accept secular education in preference to the study of the Talmud, and the censorship of Jewish books. There were special Jewish taxes as late as 1846, and full emancipation came only in 1867.

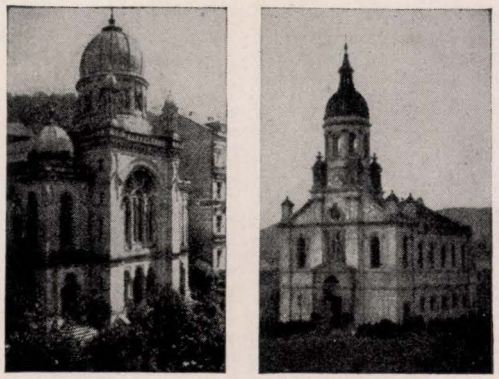
Bohemia was the country of many famous Jewish leaders, such as Isaac ben Mordecai of Prague and Isaac ben Jacob Halaban in the 12th cent., Löw ben Bezalel, David Gans and Lippmann Heller in the 16th, Solomon Ephraim Lenczycz and Isaiah Horowitz in the 17th, David Oppenheimer and Jonathan Eybeschütz in the 18th, and Rapoport, Zunz and Michael Sachs in the 19th. Prague was especially noted as one of the great Jewish and intellectual centers, and in commercial matters the Jews of Bohemia were an important link between the various countries of Europe because of their central location.

For the further history of the Jews in this region, *see* CZECHOSLOVAKIA. *See also* PRAGUE.

JOSEF MEISL.



Synagogue at Budweis, Bohemia



Bohemian synagogues (left to right): Carlsbad and Reichenberg



Royal decree by the Austrian Emperor Ferdinand I abolishing (1836) Jewish taxes in Bohemia

Lit.: *Germania Judaica,* vol. I, part 1; Bondy-Dworsky, *Zur Geschichte der Juden in Böhmen, Mähren und Schlesien* (1908); Hermann, *Geschichte der Israeliten in Böhmen* (1819); *Die Juden in Prag,* published by S. Steinherz (1927).

BÖHM, JAKAB, army physician, b. Eibenschütz, Moravia (then Austria), 1820; d. Budapest, 1866. During the revolution (1848-49) he became chief of the medical staff at Arad, rendering distinguished service to the incarcerated military martyrs of that period. These generals and other officers, upon their release from fortress dungeons, presented Böhm with a silver loving cup in recognition of his "humanitarian" services. For some time thereafter he was chief of the regimental medical corps at the Ludoviceum. He fought with distinction in several wars, including those in Italy and the Crimea. During the 1870's he was commandant of the military hospital at Temesvár. Eventually he was made head of all the military base hospitals in Transylvania.

BÖHM, VILMOS, military and labor leader, b. Budapest, 1880. An electrician by trade, he became active in the labor movement and rose rapidly to leadership. During the short-lived Károlyi regime in Hungary (1918) he was state secretary in the ministry of war, and in the succeeding Berinkey cabinet he became minister of war. The proletarian dictatorship made him at first Commissar of War, then commander-in-chief of the Communist army (1919). After the fall of the dictatorship, he fled to Vienna. There, from 1920 to 1936, he was an adroit publicist and pamphleteer, writing some of the most effective anti-Fascist broadsides. After the assassination of Dollfuss (1938) Böhm fled to Prague, and then to Paris, where he now resides (1940) in semi-retirement with many Social Democratic comrades. He forsook Judaism in pre-War days.

His principal writings include: *Két forradalom tüzében* (1923), an autobiographical record; *Kenyeret és munkát; A munkások és a forradalom; A háborus karszak bünei.*

BOHR, NIELS HENRICK DAVID, physicist, b. Copenhagen, Denmark, 1885. He is the son of the well-known physiologist Christian Harald Bohr and a Jewish mother. In 1917 he was appointed professor of mathematical physics at the University of Copenhagen; he founded the Institute of Theoretical Physics in 1920 and became its director.

His theory on how atoms are built up enabled other Danish scientists to discover hafnium, a new element, in 1922. The same year he received the Nobel Prize for his pioneer work on atomic structure which advanced beyond the quantum theory, successfully explaining the spectra of hydrogen and helium. The Royal Society awarded him the Hughes medal in 1921 and five years later elected him a member. Bohr delivered a series of special lectures at Yale University in 1923, and as a result received a grant of $40,000 from the Rockefeller International Educational Board for the enlargement of his laboratory.

His works include: *Abhandlung über Atombau* (1913-16); *The Theory of Spectra and Atomic Constitution* (Cambridge, England, 1922); *On The Application of the Quantum Theory to Atomic Structure* (Cambridge, 1924); *Atomic Theory and the Description of Nature* (New York, 1934).

Bohr's younger brother, Harald (b. 1887), is a professor of mathematics at the University of Copenhagen and one of the contributors to the *Kithbe Hauniversitah Ubeth Hasefarim* in Jerusalem (vol. 1, 1933).



Maurice Bokanowski

Lit.: Kramers, H. A., and Holst, H., *The Atom and the Bohr Theory of its Structure* (1923); *Festkrift til Professor Dr. Niles Bohr paa 50 aars* (1935).

BOHROD, AARON, painter, b. Chicago, 1907. He studied at the Art Institute of Chicago and later at the Art Students' League, New York, under John Sloan, Boardman Robinson and Kenneth Hayes Miller. He is the holder of six awards from the Art Institute, including the Carr Landscape Prize (1933), the Eisendrath Prize (1934), the Tuthill water color prize (1934), the Chicago artists' prize (1935) and the Logan Prize. He received the Blair Prize at the exhibition of the International Water Color Club in 1935. In 1936 to 1937 and in 1937 to 1938 he held Guggenheim Memorial fellowships, a distinct honor since this award is rarely granted to the same artist for two consecutive years.

He was the youngest of the five Americans honored with Carnegie International awards in 1939, receiving an honorable mention for *Deserted House, Wyoming.* He also received an honorable mention at the San Francisco World's Fair in 1939. The artist's works have been hung in the Whitney Museum, New York city (*Audubon Park, New Orleans*), the Chicago Art Institute, and the University of Illinois. He executed the murals for the post office at Vandalia, Ill.

Bohrod is almost exclusively a portrayer of life in Chicago, the city where he has spent most of his life. He paints its streets, its beaches, its people. At home with either oil, water colors or gouache, he permits himself wide freedom in the use of strong colors, particularly blue.

BOKANOWSKI, MAURICE, lawyer and statesman, b. Le Havre, France, 1879; d. 1928 as the result of an aeroplane accident. His parents were Russian Jews who had emigrated to France. In 1914, 1919, and 1924 he was elected to the Chamber of Deputies to represent the department of the Seine; he was a member of the trade and finance commissions and became general reporter on the budget. In the second Poincaré cabinet (1924) he served as minister of the navy; in the third (1926-27), as minister of commerce and industry. In 1924 he was elected on the ticket of the "Union Républicaine et Sociale." It was he who con-

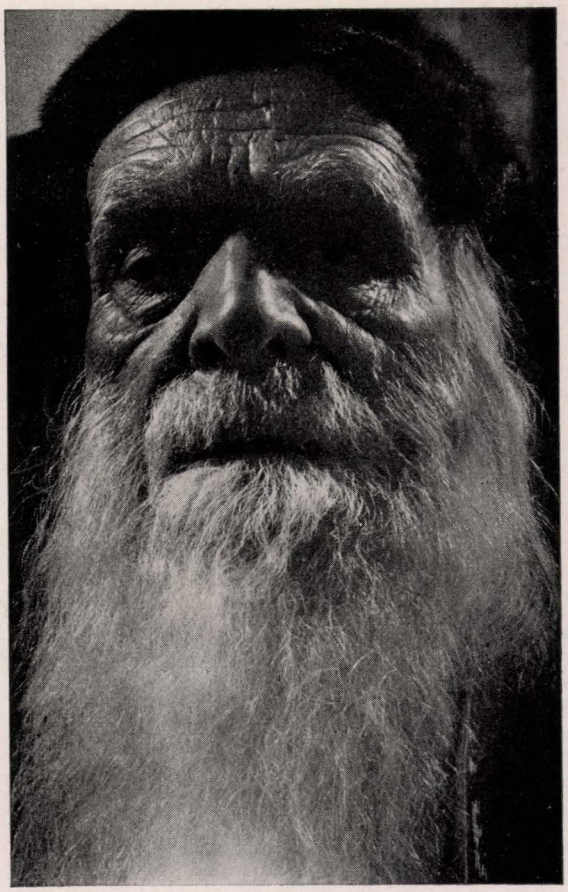
cluded the first commercial post-War treaty with Germany in August, 1926. At the time of his death he was a member of the democratic-republican group. Several of his lectures, especially those on the stabilization of French currency, were published. Bokanowski served as an officer during the World War, and was a chevalier of the Legion of Honor.

Lit.: American Hebrew, Sept. 7, 1928, p. 478; *Larousse du XX^e siècle,* vol. 1, p. 756; Wolf, Robert, and Bokanowski, Maurice, *A Study in the Stabilization of the French Franc* (1921).

BOKHARA, a region situated between the rivers Amu-Daria and Syr-Daria in Central Asia, and bounded by Russia, Afghanistan and India. Before the Russian revolution of 1917, Bokhara was a tributary of Russia; from 1917 to 1924 it was an independent republic governed by soviets; now it is part of the Soviet Union. Since 1924, Bokhara, Khiva and several portions of Russian Turkestan have constituted the three Soviet Republics of Turkmenistan (population, 1933, 1,268,900); Uzbekistan (population, 5,044,300); and Tajikistan (population, 1,332,700).

Bokhara is an old Mohammedan cultural centre. Jews have dwelt there since ancient times. They are probably descendants of the Babylonian Jews who migrated eastward, and in part of the Persian Jews. Bokharan Jewish names indicate migration from Persia, via Merv, and from Khiva. A tradition has it that the ancestors of the Bokharan Jews lived in the various parts of Persia, chiefly at Sabesavar. In 1220, under Ghengis Khan they were compelled to move to Balch (Balkh) and Samarkand. After the destruction of Samarkand by Babi-Mahmet Khan in 1598, the Jews of the region migrated to Bokhara, where a Jewish colony already existed. From there some of them migrated to China. It is likely that the contemporary Chinese Jews, at Kai-Fung-Fu, are descendants of Bokharan Jews. According to their own traditions, they are descendants of the Ten Tribes; and the Biblical name Habor (*II Kings* 17:6) is identical with Bokhar (*Narrative of the Mission of Dr. Wolff to Bokhara,* New York, 1845).

Benjamin of Tudela (12th cent.) mentions Samarkand as a place where 50,000 Jews dwelt, many of them renowned for their wealth and learning. The only evidences of the intellectual activities of the Bokharan Jews in the Middle Ages are a Hebrew-Persian dictionary by Solomon ben Samuel (14th cent.) and poems in the Hebrew and Persian languages by Uziel Moses ben David (1490). In the 18th cent. the poet and scholar Joseph ben Isaac (known also as Yusuf Yehudi; d. 1755) lived there. His poem "Seven Brothers" (written 1688), which treats the subject of the seven martyrs and their mother (*II Macc.* 7:1), is still a favorite with the Bokharan Jews. Other poets, his contemporaries and disciples, such as Usbek, Elisha, and Solomon, elaborated Jewish subjects drawn from Persian literature; they wrote their poems in Hebrew script, transcribed into Hebrew letters the poetry of the Persian classical writers (Nizami, Hafiz, Firdusi) and translated into Persian the Hebrew poems of Israel Najjara. The Judeo-Persian translation of the Pentateuch used by the Bokharan Jews belongs to an early period. The poem of Ibrahim Abu al-Khair (early 19th cent.), *Khudaidad,* which relates the martyrdom of a Bokharan Jew, is an important historical and sociological document.



Rabbi M. Aminoff, Bokharan leader, resident in Palestine

At the end of the 18th cent. a certain Joseph ben Moses Maimon, a native of Tetuan, Morocco, earned great merit by raising the level of the cultural life of the Bokharan Jews. He opened a religious school in Bokhara and taught the Jews of that country the Sephardic ritual. An attempt of another Jewish scholar from Yemen to spread among them the Yemenite ritual did not succeed. The Sephardic ritual entirely superseded the old Persian ritual of the Bokharan Jews. They even consider themselves descendants of the Jews who were expelled from Spain. The Sephardic pronunciation of Hebrew by the Bokharan Jews deviates in many respects from the classic Sephardic dialect; thus, the accent is on the next to last syllable, as in the Ashkenazic pronunciation. About the middle of the 19th cent., a prayer book written according to the ritual of the Bokharan Jews was printed in Vilna.

In 1802 and 1803 a correspondence, still extant, was carried on in Hebrew between the Bokharan Jews and the Jews of Shklov, in which the Bokharan Jews, desirous of establishing commercial relations with the Russian Jews, made inquiries concerning the cities of Russia and requested information as to whether the Russian Jews were descendants of the Ten Tribes. The answer contains, besides a description of the conditions of the Jews of Shklov, directions as to the road to Russia.

The well-known missionary, Joseph Wolff, a con-

verted Jew, the first European to visit Bokhara, in 1832, estimated the number of the Bokharan Jews at 10,000; they consisted mainly of dyers and silk merchants. They wore large caps, and girdles around their chests, in order to distinguish themselves from the Mohammedans. According to Wolff, they were exposed to many oppressions. Further interesting light is shed on the Jews of Bokhara by Joseph ben Bab, head of the Bokharan Yeshiva, who passed through Odessa in 1868 on his way to Jerusalem. According to him, the Bokharan Jews were divided into three categories for purposes of taxation. The poor paid three rubles a year; the middle class, six rubles; and the rich, twelve rubles. Following an old Bokharan custom, each Jewish taxpayer was slapped in the face upon paying his tax.

As early as 1833 the Jews of Bokhara and Khiva were allowed to enter Russia for business purposes. In 1844 they were permitted to attend the Nijni-Novgorod and Irkutsk fairs. In 1865 they were permitted to become Russian subjects. After the conquest of great parts of Bokhara by the Russians in 1863 to 1878, the position of the Jews changed somewhat for the better. A commercial treaty between Russia and Bokhara contained no limitations on the Jews. Many Jews had business relations with Moscow; they exchanged carpets and tea imported from India, for manufactured goods. The dyeing industry was operated mostly by Jews, and a Jew in Bokhara could be recognized at that time by his dye-soiled hands. Physicians and pharmaceutists consisted largely of Jews. On the other hand, usury in that country has always been an occupation of Hindus, Afghans, or Armenians.

The Jews also raised cotton, grapes and tobacco. The cotton trade lay almost exclusively in the hands of the Jews. However, in 1887 the Jews of Bokhara and Khiva were forbidden to own real estate in Russia. In 1900 those who could not prove their residence in Bokhara before the Russian conquest were ordered to leave the country within five years; later on, this period was extended to 1910. Eventually, however, they were permitted to remain in the border towns to which they had migrated after 1910.

Since the first half of the 19th century, there has been in Bokhara also a group of Jewish Marranos, who fled from Persia, where they had been compelled to become converted to Islam. This group, called Tshola or Djedid, has survived until today to the number of about one hundred, separated from Moslems and Jews.

Since the 1880's the Bokharan Jews have sent their young sons to Russia for Talmudic studies. For the same purpose, the creation of a religious and educational center, they founded in Jerusalem, in 1893, their own colony.

After the October Revolution of 1917, which wrought a considerable change in the economic situation of the Jews, many of them emigrated from Bokhara to Palestine. In 1940 there was in Jerusalem a large colony of Bokharan Jews who had several schools and synagogues, and were considered well-to-do. The large synagogue in the city of Bokhara was built five or six centuries ago; it possesses a Genizah. A still older synagogue has been discovered there. The Bokharan Jews speak a Persian dialect which contains many East Turkish words. A large collection of Judeo-Persian manuscripts from Bokhara is to be found in the Asiatic Museum in Leningrad; and another, in the Jewish Theological Seminary at New York.

According to the census of 1926, there lived in Uzbekistan 38,000 Jews, of whom 18,000 were Central Asiatic, or Bokharan Jews. Besides a very small number of them (356) who lived in villages, all of them were settled in about twenty cities. The largest settlement (7,740) of Bokharan Jews was located in the city of Samarkand, in a special quarter, "Mahaneh Israel" ("Camp of Israel"); this is a vestige of the period when they were compelled to live in a separate quarter. In the olden days, too, they were forbidden to ride within the walls of the city, and could not wear any girdle besides a rope. Today, however, under the rule of the Russians, the Jews in Samarkand have at least rights equal to those of the rest of the population. At Samarkand there are a theatre with a Hebrew repertoire, a Hebrew newspaper, a Jewish newspaper called *Reshnay,* a library, a museum, forty synagogues, three schools with 500 pupils (including the Bialik school and the Brenner school) with Hebrew as the medium of instruction, as well as a workers' club.

In Tashkent, the capital of Uzbekistan (1,350 Bokharan Jews), there is a Jewish teachers seminary, which is attended by approximately 150 students. In the 20th cent. there was organized near Tashkent a Jewish colony which bears the name of the first Jewish poet of Bokhara, "Yesha."

The number of Bokharan Jews in the Soviet republics adjacent to Uzbekistan is very insignificant. Thus, in 1926, there lived in the republic of Turkmenistan only 196 Central Asiatic Jews, and in the republic of Tudjikistan, even less than one hundred (76). Two small groups of Bokharan Jews are also to be found in the republic of Kazakstan, in the cities Aulie Ata and Chimkent. ANATOL SAFANOV.

Lit.: *Encyclopaedia Britannica,* vol. 4, 13th ed. (1929) 156-57; Wolff, Joseph, *Researches and Missionary Labors Among the Jews,* etc., 2nd ed. (1835); Adler, E. N., "The Persian Jews," in *Jewish Quarterly Review,* vol. 10, p. 584; Wolff, Joseph, *Narrative of a Mission to Bokhara* (1845), especially chapters 12 and 13; Bacher, "Das jüdisch-bucharische Gedicht, Chudaidad," in *Zeitschrift der deutschen morgenländischen Gesellschaft,* vol. 52, p. 197; idem, "Der Dichter Jusuf Jehudi," *ibid.,* vol. 53, p. 389; idem, "Die jüdisch-persische Dichterschule von Buchara," *ibid.,* vol. 53, pp. 421, 693; idem, "Jüdisch-Persisches aus Buchara," *ibid.,* vol. 55, p. 241; Slouschz, N., "Les Juifs à Boukhara," *Revue du monde musulman,* vol. 7 (1909) 402-43.

BOKSER, BEN ZION, rabbi, author and journalist, b. Luboml, Poland, 1907. He came to the United States in 1920, and was ordained as a rabbi at the Jewish Theological Seminary of America, in New York city, in 1931. Columbia University awarded him the Ph.D. degree in 1935. His first rabbinical position was with Congregation Beth Israel, Vancouver, British Columbia (1932-33); in 1933 he became rabbi of the Forest Hills, N. Y., Jewish Center, and in 1940 still held this position. Bokser became one of the associate editors of *The Reconstructionist,* a biweekly published by the Society for the Advancement of Judaism in New York city, in 1936, and is a member of the New York Committee of the Civil Liberties Union. He wrote *Pharisaic Judaism in Transition* (New York, 1935).



Bokharan Jewess and child

BOLAFFIO, LUIGI FILIPPO, publisher, b. Venice, Italy, 1846; d. Milan, 1901. From 1881 on he published at Milan a newspaper called *Caffè, Gazetta Nazionale,* the organ of the Lombardy monarchists. He then established a non-political publishing house, Casa Editrice Verri. He wrote sixteen travel-guides for European countries.

BOLECHOVSKY, JUDAH, court interpreter, b. in Poland, 1723; d. 1805. A Polish winedealer by vocation, he made frequent trips to Hungary and acquired such a proficiency in the Magyar tongue that he became a member of the royal household of Prince Ferenc Rákóczi II of Hungary. Thus Bolechovsky served as interpreter during a series of important negotiations between Rákóczi and Siesziavsky, the commander-in-chief of the Polish armies.

BOLECHÓW, a town in the province of Stanislawów in eastern Galicia. Even before the founding of the city in 1612 Jews were living on the site of Bolechów. When local government was formally set up by Nicholas Giedzinski, the Jews built their first synagogue. The founders granted them equal rights with the Christians, even to the electing of the mayor, and Sigismund III of Poland later confirmed these privileges. The town rigorously enforced the rule that charges leveled by a Christian against a Jew were to be judged by the mayor with the aid of a Jewish elder as adviser. No discriminatory taxes were to be levied; Jews were permitted to build houses in any section of the town. The synagogue, cemetery and other communal properties were exempt from taxation. The first mayor, inaugurated in 1660, pledged the preservation of the rights of all faiths.

The Jews were respected members of the Bolechów community. When the Cossacks burned the castle of Zyadoczow and all the official documents in it, in 1669, the city elected Leib Itzkowitz and Lipman Lazarowitz to draw up a new list of Jewish rights and privileges. The following year, the Tatars invaded and plundered Bolechów, and George de Giednie Giedzinsky, bishop of Lemberg and lord of the manor, furnished loans to the impoverished Jews.

The celebrated vintner, Ber Brezower-Birkenthal (1723-1805), usually called Beer of Bolechów, who took part in the Frankist disputation in Lemberg in 1759, was a native of the city, and left in his autobiography historically valuable memoirs. In 1765 the Jews in Bolechów numbered over 900 souls. The Jewish tradesmen dealt in wine from Hungary and in cattle and horses. They were good horsebackriders and were trained in shooting, while defending caravans of merchants against robbers. Many Jews were occupied as farmers of the saltworks in the vicinity of the town.

At the time of Emperor Joseph II a Jewish agricultural colony, "New Babylon," was established near Bolechów. This was the only such settlement in Galicia that managed to survive several years; later, because of the trickery of the leaders, it was abandoned by the Jewish colonists. (In 1921 there was only one Jew among 100 inhabitants of the village.) About this time (1787) a large secular school was set up in Bolechów, under the leadership of B. Blumenthal, a pioneer in the Haskalah movement. The school lasted till 1806. Permission for the re-establishment of the school was granted in 1847, although, because of the opposition of the traditionalists, it did not actually open its doors till 1856. The first director of this school was the well-known Haskalah writer and scholar, Dr. Solomon Rubin. In Bolechów lived also a famous Haskalah leader of the earlier period, the editor of *Kerem Hemed,* Samuel Goldenberg.

The Jewish population in Bolechów decreased from 3,323 in 1900 to 2,433 in 1921, but the percentage of the Jews in relation to the total population remained still over 77. Subsequently, the predominantly Jewish character of the town has been radically changed by the administrative fusion of adjacent villages, like Ruski Bolechów, with the small town, which amounts now to about 11,000 inhabitants. Bolechów is the center of a tanning industry which is owned almost exclusively by Jews and operated to a great extent by Jewish workers.

Lit.: Wischnitzer, M., *The Memoirs of Ber of Bolechów* (1922); Linder, M., "Tanners' Industry in Bolechow," *Di Yiddishe Economik,* vol. 1 (1937) No. 1.

BOLESLAW I, III, V, *see* POLAND.

BOLIVIA, the third largest of the South American republics. During the period of Spanish domination (1531-1825) there were a large number of Marranos in the region that now comprises Bolivia. They came overland from Buenos Aires and Tucuman, Argentina, and established themselves in Potosi, a silver-mining center where some became large mine-owners, others miners and drivers.

With the introduction of the Inquisition into Peru (of which the Bolivia area was a part) in 1570, the Marrano groups found themselves subject to the persecution that was characteristic of the Inquisition everywhere. Many were taken to Lima for trial: some were burned at the stake, some imprisoned, others banished from South America. Most of the remaining Marrano families were eventually assimilated into the Catholic population.

The establishment of the republic in 1825 brought religious toleration, but few Jews settled in Bolivia during the first hundred years. In 1905 a group of Jewish families arrived from Russia by way of Germany and France. Eastern European families also came from the Argentine; to these were added a settlement of Sephardic Jews from the Near East. Until 1933 there were only about thirty-five families in La Paz, a smaller settlement in Sucre, and a few scattered elsewhere, bringing the total to less than 200.

Since 1933 about 6,000 German refugee Jews have been admitted, particularly after the governmental resolution of 1938 offering free land grants for agricultural settlement and other inducements to immigrants. In 1939 two hundred refugees were established on a single farm colony at Villa Sacaba. Similar colonies were planned elsewhere and Jewish physicians were admitted for settlement in the provinces.

Under an agreement of July, 1939, 250 refugees were to be admitted each month. Two German-Jewish settlers, Rudolfo Pomerantz and Georg Friedlander, were appointed directors of the new social security division of the Bolivian ministry of labor in August, 1939. Shehitah was legalized the same month.

BOLOGNA, city in northern Italy; in 1940 it had nearly 700,000 inhabitants, of whom about 1,500 were Jews. Since the city itself goes back to the time of the Romans (Bononia), it is probable that Jews were settled there in ancient times; this supposition is supported by the mention of a Jewish cemetery there in the year 302. No further information is available until 1171, when there is a report that they were expelled from the city for a short period. Hillel of Verona is known to have resided for a time in Bologna toward the end of the 13th cent., and in 1308 the community is mentioned as presenting to Fra Aymerico, prior of the Dominicans, a Pentateuch inscribed on vellum and erroneously said to have been written by Ezra.

The Jews of Bologna did not live in a ghetto until the 16th cent., but possessed houses and real estate in all parts of the town. A synagogue was erected about 1400. In the 15th cent. they were subjected to more restrictions, being compelled to wear the Jew-badge in 1417, and being assessed a yearly sum for the students in 1421. Despite this, the intellectual life of the community flourished, and a print-shop was opened about 1482, when it issued an edition of the Pentateuch with Rashi, printed by Abraham ben Hayim dei Tintori. The 16th cent. brought additional oppressions, such as an accusation of arson (1503), burnings of the Talmud (1553), the creation of a ghetto (1556), malicious accusations on the part of the apostate Alessandro that caused the arrest and torture of many and the flight of others to Ferrara, culminating in the expulsion of the community (1569). They were permitted to return in 1586, but were expelled again in 1593.

During the period of the 14th to 16th centuries the community had had a lively intellectual life. Its numbers were not more than 2,000 (there were 800 left at the expulsion of 1569, after many had already fled, and 900 in 1593), but there were eleven synagogues, and the community took a leading part in the affairs of the Jews of Italy. Among the famous rabbis and scholars who worked there were Solomon ben Hasdai, Mattithiah ben Joseph of Lucignano, the Finzi family, which possessed a library of over 200 manuscripts, Obadiah Sforno, the commentator, Jacob ben Samuel Mantino, who was professor of medicine at the university, Azariah de Rossi, Samuel Archivolti, Abraham Pisaro, Samuel Minerbi, Solomon da Modena, Isaac of Pisa, rabbi, liturgical poet, and banker, and Ishmael Hanina ben Mordecai Harofe. From 1537 to 1540 there was another printing press which issued a number of important works, and which was subventioned by a company of silk-weavers.

For the next two centuries after the expulsion of 1593 Jews sojourned occasionally in Bologna for trading purposes, being allowed to remain in the city two or three days by special permission. A few Jewish families settled in Bologna at the beginning of the 19th cent., when it was part of the Cisalpine Republic. After 1814, when the city was again made part of the Papal States, the Jews were subject to restrictions, and there was another brief expulsion in 1836. In 1858, Bologna was the seat of the Mortara affair, when a Jewish boy, Edgar Mortara, who had been secretly baptized by a Christian servant, was forcibly taken from his family and raised as a Christian. The following year Bologna was joined to the kingdom of Piedmont and the Jews received full civil and political equality. Since that time the size of the community has rapidly increased. It was affected, like other Jewish communities of Italy, by the anti-Jewish decrees of 1938, and about a score of Jewish professors at the University of Bologna were deprived of their posts. The university library owns a number of important Hebrew manuscripts and rare books, and the city museum contains some Jewish tombstones with 16th cent. inscriptions.

MAX SALOMON.

Lit.: Rava, "Gli Ebrei in Bologna," *Educatore Israelita* (1872) 237, 295, 330; (1873) 73, 140, 174; (1874) 19, 111, 296; Finkelstein, L., *Jewish Self-Government in the Middle Ages* (1924) 280-95; Cassuto, Umberto, in *Encyclopaedia Judaica,* vol. 4, cols. 924-27.

BOMBAY, capital of the Bombay Presidency, and the principal seaport of Western India, with a total of about 10,000 Jews out of a total population of about 1,160,000 (1940). The Jewish population of the city of Bombay has grown as follows:

1864—2,872
1872—2,669
1881—3,321
1891—5,021
1901—5,357
1911—6,597
1921—7,548

Of the 7,548 Jews residing in Bombay city in 1921, there were 3,376 literate and 4,172 illiterate; a total of 1,953 were literate in English.

The Jews of Bombay may be classed into two divisions: the Beni Israel and the Baghdad Jews, with the former in the majority. The Beni Israel have four synagogues: Shaar Harachamim (Gate of Mercy), built in 1796, and the oldest; Shaare Ratson, next to the oldest, built in 1843 and originally called New Synagogue; Tiphaereth Israel, and Maghen Chasidim, consecrated on Passover, 1931. They have also two prayer-halls. A very small number of the Beni Israel have a "Jewish Religious Union" on the basis of Liberal Judaism.

The Baghdad Jews have two large synagogues: Maghen David (built by David Sassoon and enlarged by Sir Jacob Sassoon, Bart.) and Keneseth Eliyahu (built by Sir Jacob Sassoon and his brothers in memory of their father Elias David Sassoon). Neither the Beni Israel nor the Baghdad Jews maintain Hachamim. In the precincts of the Maghen David Synagogue the Sassoons have provided rooms as lodgings to accommodate emissaries (Shelihim) from Palestine during their short sojourn in Bombay.

There are six cemeteries, of which two are in use, one for the Beni Israel, the other for the Baghdad Jews.

The charities of Sir Jacob Sassoon cover large sums of money in endowment trusts for the Baghdad Jews: (1) to help widows and orphans; (2) to distribute free Matzoth, grains, and meat to the poor during the week of Passover and the week of Sukkoth; (3) to distribute gifts to the poor and needy on the festival of Purim and on the Yom Kippur; (4) for the medical treatment of the poor Baghdad Jews, through the establishment of a free dispensary called the Rachel Lady Sassoon Free Jewish Dispensary; (5) to support and repatriate the poor and destitute among the Bagh-

dad and the Persian Jews. The Beni Israel conduct the Bene Israel Benevolent Society, founded in 1853, to help widows, orphans, and cripples. They have a free dispensary for the medical treatment of the poor; this is maintained by the trustees of the Shaar Harachamim (Gate of Mercy) Synagogue estate. The Beni Israel have, further, (1) the Bene Israel Conference Educational Fund, for the purpose of helping poor Israelite students pay their school and college fees; (2) Beth Israel, a home for Beni Israel students; (3) Israelite Brotherhood, with a reading room and library; (4) Jewish Cooperative Credit Society, Ltd. The Baghdad Jews have the Bombay Zionist Association and a local branch of the Jewish National Fund, whose official organ is the monthly *Jewish Bulletin*.

Contrary to previous belief, there is no so-called "Jewish bank" in Bombay. The Eastern Bank in Bombay was founded by Sir Jacob Sassoon, who as director holds a very large number of shares. This bank has a branch in Baghdad, conducting a large business and for the most part patronized by the Jewish merchants of Baghdad and Iraq.

There are two Jewish schools in Bombay, one of which is the Sir Jacob Sassoon Jewish Free School, with an endowment trust provided by Sir Jacob Sassoon, where the children complete the matriculation standard. About 1900 this was a Hebrew school for instruction in Hebrew and Arabic and English (five standards); this school, founded by David Sassoon, later ceased to exist for want of funds. Then Sir Jacob Sassoon took it over, modernized and enlarged the curriculum and it is now called the Sir Jacob Sassoon Jewish Free School. The second Jewish school in Bombay, conducted by the Beni Israel, is known as the Sir Elly Kadoorie School. It was formerly called the Israelite School of Bombay, and is the only educational institution of the Beni Israel (for boys and girls), under the auspices of the Anglo-Jewish Association of London, which gives an annual grant of £600 (about $3,000) for its maintenance. Its present name was given to it in honor of Sir Elly Kadoorie K.B.E., a philanthropic Jew of Shanghai, who contributed liberally to its rebuilding and extension.

The Beni Israel, who are in the majority, are Jews with brown or wheat-colored skin. There is a sprinkling of foreign Jews—Ashkenazim—in Bombay; they remain hidden the whole of the year, and suddenly appear on the scene in the Keneseth Eliyahu Synagogue Fort at the Kol Nidre and other services of the Day of Atonement.

The Baghdad Jews, who number about 2,000, were formerly under the leadership of Nasi David Sassoon (1792-1864), who founded the firm of David Sassoon at Bombay in 1832.

The chief organ of India Jewry, *The Jewish Tribune*, is published in Bombay; it is conducted by Joseph I. Sargon, managing editor, and his two brothers.

See also: BENI ISRAEL; INDIA.

EZEKIEL MOSES EZEKIEL.

Lit.: Cohen, Israel, *Journal of a Jewish Traveler* (1925); Isaac, I. A., *A Short Account of the Calcutta Jews, Beni Israel, Etc.* (1917).

BOMBERG, DANIEL, Flemish Christian aristocrat who became an important printer and publisher of Hebrew books, b. Antwerp (then the Netherlands)



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"Pesakim Ukethabim" by Israel Isserlein, printed (1519) by Daniel Bomberg, Christian printer

in the 8th decade of the 15th cent.; d. Venice, 1550. At the beginning of the 16th cent. he settled in Venice, where he established his press, from which many important Hebrew books were issued. Employing Jewish help, he was fortunate to have had on his staff such learned men as Jacob ben Hayim ibn Adonijah, Cornelio Adelkind, Hiyya Meir, rabbi of Venice, Elijah Levita the grammarian, and others. With their cooperation he succeeded in procuring valuable manuscripts of the Bible and of the Talmud, with the help of which an endeavor was made to establish the accuracy of their texts. According to Abraham de Balmes, Bomberg "studied Hebrew and crowned himself therewith." His interest in Hebrew printing earned for him the praise of eminent contemporaries.

The first great work published in large folio by Bomberg's press was the complete text of the Hebrew Bible with many old and new commentaries and appendices containing legal and liturgical matters. It is the *editio princeps* of the Rabbinic Bible in four parts, and is the first printed Hebrew Bible in which the official variants (Keris) are given in the margin. Portions of the Targums heretofore not printed are likewise included. It was edited by Felix Pratensis (Venice, 1516-17). In the second edition (Venice, 1524-25), which was edited by Jacob ben Hayim, Bomberg placed some of the older commentaries next to the text, and incorporated additional Masoretic notes such as the Sebirin (suggested readings). A third edition of this Bible was issued in 1525 to 1528, and from the same press came four quarto editions of the Hebrew Bible, and several in 16mo. The Hebrew Penta-

סוכה פרק ראשון מאי סוכה ב



שהיא גבוהה למעלה מעשרים אמה פסולה
ורבי יהודה מכשיר ושאינה גבוהה עשרה
טפחים ושאין לה שלשה דפנות ושחמתה
מרובה מצילתה פסולה: גמ' תנן
התם מבוי שהוא גבוה מעשרים אמה ימעט
רבי יהודה אומ' אינו צריך מאי שנא נבי סוכה
דתני פסולה ומאי שנ' נבי מבוי דתני תנתא
סוכה דאוריתא תני פסולה מבוי דרבנן תני
תנתא ואיבעית אימא בראוריתא נמי תני
תנתא מיהו סוכה דנפישי מילה פסיק ותני
פסולה מבוי דלא נפיש מילה תני תנתא
מנא הני מילי אמר רבה דאמ'קרא למען ידעו
דורותיכם כי בסוכות הושבתי את בני ישראל
עד עשרים אמה אדם יודע שהוא דר בסוכה
למעלה מ'אמה אין אדם יודע שדר בסוכה
משו'דלא שלטא בה עינא רבי זירא אמ'מהכא
וסוכה תהיה לצל יומם מחורב עד עשרי אמה
אנס יושב בצל סוכה למעלה מעשרים אמה
אין אדם יושב בצל סוכה אלא בצל דפנות
אמר ליה אביי אלא מעתה העושה סוכתו
בעשתרו'קרנים הכי נמי דלא הוי סוכה אמר
ליה התם דל עשתרות קרנים איכא צל סוכה
הכא דל דפנות ליכא צל סוכה ורבא אמר
מהכא בסוכות תשבו שבעת ימים אמר'תורה
כל שבעת הימים צא מדירת קבע ושב בדירת
עראי עד עשרים אמה אדם עושה דירתו דירת
עראי למעלה מעשרים אמה אין אדם עושה
דירתו דירת עראי אלא דירת קבע אמר ליה
אביי אלא מעתה עשה מהיצו'של ברזל וסיכך
על גבן הכי נמי דלא הוי סוכה אמר ליה הכי
קאמינ'לך עד עשרים אמה דאד'עושה דירתו
דירת עראי כי עביד ליה דירת קבע נמי נפיק
למעלה מעשרי אמה דאדם עוש'דירתו דירת
קבע כי עביד ליה דירת עראי נמי לא נפיק
כולהו

ורבי יהודה מכשיר בתורת מפרש בלשונו היה מתני'
ושאינה גבוהה עשרה בתורת מפרש טעמא' מפני
דפעמ'מי בתורת לקה להו: ושחמתה מרובה
מצילתה הואיל ובל'בריות והרי הוא כמי שפלוגתן ומכל מקום הכי הלכתא:

גמ' מבוי שהוא גבוה מעשרים אמה מהו שיתמעט
מהאי מתניתין דקתני ורבי יהודה מכשיר ואינה גבוהה עשרה טפחים ושאין לה שלשה דפנות ושחמתה מרובה מצילתה פסולה ואמאי הא אמרת מבוי שהוא גבוה מעשרים אמה כשר ומשני התם מבוי שהוא גבוה מעשרים אמה ימעט רבי יהודה אומ' אינו צריך מאי שנא נבי סוכה דתני פסולה ומאי שנ' נבי מבוי דתני תנתא סוכה דאוריתא תני פסולה מבוי דרבנן תני תנתא ואיבעית אימא בראוריתא נמי תני תנתא מיהו סוכה דנפישי מילה פסיק ותני פסולה מבוי דלא נפיש מילה תני תנתא מנא הני מילי אמר רבה דאמ'קרא למען ידעו דורותיכם כי בסוכות הושבתי את בני ישראל עד עשרים אמה אדם יודע שהוא דר בסוכה למעלה מ'אמה אין אדם יודע שדר בסוכה משו'דלא שלטא בה עינא רבי זירא אמ'מהכא וסוכה תהיה לצל יומם מחורב עד עשרי אמה אנס יושב בצל סוכה למעלה מעשרים אמה אין אדם יושב בצל סוכה אלא בצל דפנות אמר ליה אביי אלא מעתה העושה סוכתו בעשתרו'קרנים הכי נמי דלא הוי סוכה אמר ליה התם דל עשתרות קרנים איכא צל סוכה הכא דל דפנות ליכא צל סוכה ורבא אמר מהכא בסוכות תשבו שבעת ימים אמר'תורה כל שבעת הימים צא מדירת קבע ושב בדירת עראי עד עשרים אמה אדם עושה דירתו דירת עראי למעלה מעשרים אמה אין אדם עושה דירתו דירת עראי אלא דירת קבע אמר ליה אביי אלא מעתה עשה מהיצו'של ברזל וסיכך על גבן הכי נמי דלא הוי סוכה אמר ליה הכי קאמינ'לך עד עשרים אמה דאד'עושה דירתו דירת עראי כי עביד ליה דירת קבע נמי נפיק למעלה מעשרי אמה דאדם עוש'דירתו דירת קבע כי עביד ליה דירת עראי נמי לא נפיק כולהו

מיבה לתיתר מהנמתים מיתן קללה וים לתיתר רבנות חיישינן כדתנות תו עביד להו קבע תכל מקום בסבכה סביקר הסוכה על גבי הדלף לא תכשיר עד דעביד להו מרתי ותהני טעמא כמי כיתח לרבי זירא דתנים תרתיך ואמאי

יהודה נמי הא כתיב ותקטר ויכבי כמי מלא ירדו נמתים לתחתה תלג ורוחי מקום רבעינן בסבכה מרתי ואפ כן הוה ליה קבני:

כרם

ג' ב' ו' ו'

Beginning of the Tractate Sukkah from Daniel Bomberg's edition of the entire Talmud, the first of its kind

teuch in different sizes, with and without commentaries, was likewise published by Bomberg.

With the permission of Pope Leo X, Bomberg issued the first complete edition of the Babylonian Talmud (1519-23; 2nd ed., 1526-31); its pagination has been retained in all subsequent editions. He printed also the first editions of the Palestinian Talmud, the Tosefta, Midrashim, commentaries on the Bible, philosophic works, legal codes, responsa, works on Hebrew grammar, and numerous liturgical books representing various rites, including that of the Karaites. According to Scaliger, Bomberg produced books worth four million guilders.

The Jewish writers of the 16th cent. are full of the most extravagant praises of him, and he is often termed "The Aldus of Hebrew books." Just as Daniel Bomberg learned from his father Cornelius the art of printing and type founding, so did he impart that knowledge to his son David, who upon the death of the founder became the owner of the famous Bomberg press in Venice which, prior to the 17th cent., issued more Hebrew books than any other press.

JOSHUA BLOCH.

Lit.: Berliner, in *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 3 (1905) 393 et seq.; Freimann, in *Zeitschrift für hebräische Bibliographie* (1906) 32 et seq.; Amram, D. W., *Makers of Hebrew Books in Italy* (1909) 146-224; Ginsburg, C. D., *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (1897) 925-76; Roth, C., *Venice* (1930) 246 et seq.

BONAFED, SOLOMON BEN REUBEN, Hebrew poet and thinker, who lived in Spain about 1400. As a freethinker he entertained a sceptical attitude towards strict orthodoxy and the speculations of the theologians. Yet during the religious disputations in Tortosa he ardently defended Judaism as an exalted communion. His zeal against the decline of true humility and religion formed a mainspring of his creative activity. He employed Arabic and Latin verse and the new Castilian troubadour poetry as models, creating lyrics marked by clever and satirical turns of expression. His poetic works, though not of the import or force of the Jewish classical writers of Spain, reveal a distinctly personal note and a trenchant wit which brought him many an enemy. He wrote a pamphlet against the apostate Francisco Dios-Carne, in which he speaks of the Jewish Diaspora as the path of sorrow of the people of Israel that brings it atonement for its sins, so that it struggles toward perfection until the coming of the Messiah. He possessed a deep knowledge of philosophy, and regarded Aristotle as supreme in this field.

Lit.: Some of the poems of Bonafed were published by Kaminka, A., in *Mimizrah Umimaarab* (1895); Patai, Joseph, *Hatzofeh Lehochmath Yisrael* (1926) 220-23, 288-95.

BONAVENTURA, ARNALDO, musicologist and historian, b. Leghorn, Italy, 1862. He abandoned a law career to devote himself to the study of the history and esthetics of music, becoming one of the most important modern Italian authorities in his field. He was appointed librarian of the musical section of the National Library at Florence, and afterwards assumed the chair of the history and esthetics of music at the Cherubini Royal Institute, Florence.

He wrote a history of music, which first appeared in 1898 and reached twelve editions. Other works were *Dante e la musica* (1904), *Cimarosa* (1905), *La figura e l'arte di Verdi* (1919), histories of the violin and the piano, and volumes on Paganini and Boccaccio. Bonaventura has also served as music critic for *La Nazione* and other periodicals.

BONDI (BONDY), well-known Bohemian Jewish family. The name is a literal translation into French and Italian of the Hebrew Yomtob, "holiday." The most noteworthy members of the family are the following: Abraham ben Yomtob, Talmudist, d. Prague, 1786, author of two books on legal questions in the Talmud; David, who lived in Rome in the 18th cent. and wrote a number of Piyutim; Simon and Marcus, two brothers who lived at Dresden at the beginning of the 19th cent. and composed a lexicon of the Latin words in the Talmud and Midrash.

Lit.: Karpeles, Gustav, *Geschichte der jüdischen Literatur,* p. 1083; Zeitlin, William, in *Zeitschrift für hebräische Bibliographie* (1900).

BONDI, AUGUST, public official, opponent of slavery in Kansas before the Civil War, and Civil War soldier, one of the earliest Jewish pioneers in Kansas before it became a state, b. Vienna, 1833; d. St. Louis, Mo., 1907 (his family name is spelled in the records also as Bondy, Bondie and Bundy). Bondi's public school education ended with his fifteenth year. Then, in Vienna, Bondi enlisted in the students' revolutionary movement, and became a member of the Vienna Academic Legion organized to fight for political freedom in the various Austrian and German states; in this struggle he assisted the Hungarian patriot Louis Kossuth.

In September, 1848, he was brought to the United States by his parents, who settled in St. Louis. In 1850, however, Bondi enlisted in an expedition which planned to liberate Cuba from the Spanish yoke, but after the failure of this venture, he went to Texas, where he remained until 1851, returning to St. Louis that same year. He became a clerk in the general merchandise store which Jacob Benjamin opened there.

Bondi removed to Kansas in 1855, settling on the Mosquito branch of Pottawatomie Creek, in Franklin County, where he became a partner in another general merchandise store which Benjamin opened; this little settlement became known later as Weinersville, after Theodore Weiner, a third partner in the mercantile venture.

In 1856, Bondi, who, together with his two partners, was bitterly opposed to slavery, joined the military company organized by the son of John Brown, later of Harper's Ferry fame; a short time later, Bondi served as a volunteer soldier under John Brown himself. The three partners, who suffered severe property loss and were subjected to numerous threats on the part of the pro-slavery groups, took part, under Brown, in the Battle of Black Jack, in Kansas, in the first half of 1856, and in the Battle of Osawatomie on August 30, 1856. After Brown left Kansas in 1857, Bondi continued his earnest support of the anti-slavery cause; he campaigned throughout Anderson County in behalf of the Topeka Constitution promulgated by the Free State Party, and participated in later clashes between



The historic Bondi home at Salina, Kansas

the pro-slavery and the anti-slavery forces in several parts of Kansas.

At the outbreak of the Civil War, in 1861, Bondi enlisted as a Union soldier in the Fifth Kansas Cavalry, serving as the first sergeant of Company K for more than three years and taking part in every engagement in which his regiment was involved. Shortly after the end of the Civil War, in August, 1865, Bondi moved to Leavenworth, and in July, 1866, to Salina, Kan., where he lived until almost the end of his life.

In Salina Bondi was successful as a lawyer, as a real estate dealer, and as a farmer. Later, he entered public life, and served as a member of the Salina school board, as township trustee, as clerk of the district court, and as a land office clerk. He was for many years a director and member of the state board of charities, and from 1894 to 1897 was postmaster at the Greeley Post Office and at Salina. For many years he was one of the directors of the Kansas State Historical Society, to which, late in his life, he presented a flint-lock musket which John Brown had given to him and which had been saved from the ashes of Bondi's cabin, which had been burned down by pro-slavery sympathizers while Bondi was serving in the Union Army during the Civil War.

ABRAHAM I. SHINEDLING.

Lit.: Publications of the American Jewish Historical Society, vol. 23 (1915) 63-78; *Transactions of the Kansas State Historical Society,* vol. 8 (1903-4) 275-89; Ehrlich, Leonard, *God's Angry Man* (1932; a novel based on the life of John Brown, and containing mention of Bondi); Duncan, A., *Western Pioneer Life* (1871).

BONDI, JONAS (ben Abraham), rabbi and editor, b. Dresden, Germany, 1804; d. New York city, 1874. A descendant of Jonathan Eybeschütz, he received a theological education. He also studied at the University of Prague, graduating with a Ph.D. degree at the age of twenty. After devoting himself to his father's business for many years, he came to the United States in 1859, in answer to a call to become rabbi of Congregation Ansche Chesed of New York city.

From the expiration of his term in 1860 to the end of his life he was proprietor and editor of a Jewish paper, *The Hebrew Leader,* which was published in English and German; he contributed also to the *Occident,* a periodical published in Philadelphia. Among his many works for the *Hebrew Leader* was a series of articles, "Jonathi bechagve hasela" (Dove in the Cleft of the Rock), in which he dealt with the question of the permission to erect a monument of a benefactor in a synagogue.

Bondi was prominently connected with numerous Jewish charitable organizations. One of his daughters, Selma, became the second wife of Isaac M. Wise.

BONDY, JOSEPH, lawyer and military officer, b. Syracuse, N. Y., 1864. He was a member of the board of supervisors of Onondaga county from 1885 to 1889 and of the state legislature from 1896 to 1898, and had an active legal practice. When the United States entered the World War in 1917, Bondy, although he was fifty-two years old, offered his services to the War Department, and was commissioned as major, serving in the construction department of the Quartermaster Corps.

At the close of the War Bondy became interested in organizing patriotic and military organizations. He helped organize the American Legion in New York state (1920-22), the Reserve Officers Association in the state (1923), of which he was secretary until 1930, and the 98th Division of the United States Army, in which project he worked together with Colonel Willis Uline (1924). From 1923 to 1930 he organized the Citizens' Military Training Camps for the Second Corps Area, embracing New York, New Jersey and Delaware. For eight years he gave annual prizes to high school students for enlisting volunteers in these camps, and for six years he lectured on constitutional history to the soldiers in training there. In 1923 he also organized a Reserve Officers Training Camp at

Syracuse University. He was commissioned colonel in 1925, retiring two years later.

Bondy has written *Travail and Progress; Why the National Defense Act?* (1923); *How Religious Liberty was Written into the American Constitution* (1927); and a historical brief against President Roosevelt's proposal to enlarge the United States Supreme Court (1937).

BONDY, WILLIAM, American jurist, b. New York city, 1871. After completing his academic and legal courses at Columbia University in 1893, he entered the practice of law in the state and federal courts of New York. Actively interested in politics, he served as delegate to the Republican National Convention in 1916; and he was appointed by Governor Hughes as a delegate to the first Conservation Conference of the State of New York.

In 1923 President Harding appointed him judge of the United States District Court for the southern district of New York. From 1920 to 1935 he was a member of the State Board of Regents, and president of the Alumni Association of the Columbia Law School from 1930 to 1933. The degree of Doctor of Civil Law was conferred upon him by the University of Syracuse and also by Columbia University in 1935. He is the author of *Separation of Governmental Powers* (1896).

BONET DE LATTES (Jacob ben Immanuel Provinciale), physician, astrologer and rabbi who lived at the end of the 15th cent. He hailed from a family that was well-known in Southern France as early as the 12th cent. Driven from French territory, he and his family fled to the papal city of Carpentras, where members of the de Lattes family were still to be found in the 18th cent. He interested Pope Alexander VI by dedicating to him an astronomical work on the finding of the sun's position in the heavens through a ring-dial of his own invention, the calculation of the calendar, and similar subjects. He moved to Rome, where he predicted that the coming of the Messiah would occur in 1505. In 1499 we find Maestro Bonet Provenzali mentioned as rabbi of the congregation in Rome and personal physician to the pope.

In 1513 Reuchlin addressed a Hebrew letter to Bonet as the personal physician of Leo X. Passages from this letter were incorporated in a Hebrew essay published by Reuchlin later (Hagenau, 1519). It appears that Bonet took up the cudgels for Reuchlin in his defense of the Talmud against Pfefferkorn and Hoogstraten. As a result, Leo X sent to the bishops of Speyer and Worms a papal brief concerning the Talmud and in favor of Jewish literature. Bonet exercised the highest jurisdiction among the Jews of Rome, and received a part of the Jewish taxes as remuneration. He died in 1514 or 1515. A curious discovery was made at the end of the 19th cent., when, during the dredging of the Tiber, a marble slab was found bearing a Hebrew inscription, which indicated that the slab belonged to the house of Bonet.

Lit.: Vogelstein, Hermann, and Rieger, Paul, *Geschichte der Juden in Rom,* vol. 2, pp. 35, 81-83; Scherbel, *Jüdische Ärzte.*

BONFILS, IMMANUEL BEN JACOB (also known as Immanuel of Tarascon, son of Jacob Bonfils), mathematician, astronomer, physician and author. He lived in the 14th cent. in France, for the most part in Tarascon, where he was born, and in Orange; the exact dates of his birth and death are unknown. It is believed by some historians that he was a younger contemporary of the noted philosopher Levi ben Gerson (Gersonides, 1288-1344), of Bagnols, France, who resided for a time in the city of Orange.

Over a period of years, Bonfils taught astronomy and mathematics in Orange, and wrote a number of technical works on contemporary scientific problems, especially mathematics, and astronomy, as well as astrology; some of these were extremely popular for a long period during the Middle Ages.

Bonfils' chief and most popular work was the *Kanefe Nesharim* (The Wings of Eagles), dealing with astronomy. It contains astronomical tables, calculations of the eclipses of the sun and moon and of the conjunctions and oppositions of the planets, and astrological tables. It was translated into Latin in 1406, and later the Greek physician Chrysococca wrote a commentary to a Latin version of it. A number of Hebrew commentaries to it were written, and in modern times the Karaite Nachman Bobowitz (Babovich) published the Hebrew text (Zhitomir, 1872). This work was called also *Shesh Kenafayim* (The Six Wings), the six chapters of the book being reminiscent of the six wings of the angels mentioned in *Isa.* 6:2. Because of this variant name of his work, Bonfils is often referred to as the Baal Kenafayim (literally, "the master [owner] of the wings," i.e. the author of the work *Kenafayim*).

His other writings include the mathematical and astronomical works *Biur Miluhoth* (Explanation on the Ground of the Tables, i.e. of the determination of the position of the stars at any given time); *Derech Hilluk* (The Way of Division); *Maamar Erech Hahilluf* (Treatise on the Reckoning of the Deviation), discussing the importance of deviations in the courses of the sun and moon and the necessity of considering such deviations in calculating the conjunctions and oppositions as well as eclipses of the sun and moon; *Luah Mattanah Tobah* (The Table of the Good Gift), dealing with the determination of the orbits of the planets Venus and Mercury; and *Biur Asiyath Haastrolab* (Explanation of the Construction of the Astrolabe). His astrological works consist of a commentary to the *Mozne Hanoch* (Scales of Enoch), a discussion of the wains of Enoch and Hermes which are mentioned in Abraham ibn Ezra's work *Sefer Hamoladoth* (Book Concerning the Beginning of New Moons); a treatise on the seven constellations; and a work explaining Abraham ibn Ezra's commentary to the four-lettered Hebrew word for God, the Tetragrammaton (*Ex.* 33:21).

Bonfils wrote also a translation from Latin into Hebrew of Archbishop Leon's novel *Historia de proeliis,* dealing with the wars waged by Alexander the Great, under the title *Toledoth Alexander* (The History of Alexander). It is now generally recognized that a note on the nine planets, formerly believed to have been written by the Egyptian astronomer Ptolemy



"The Horse Fair," by Marie Rose Bonheur, owned by the Metropolitan Museum of Art, New York

(first half of the 2nd cent. C.E.), was actually composed by Bonfils.

ABRAHAM I. SHINEDLING.

Lit.: Loeb, Isidore, "La ville d'Hysope," *Revue des études juives,* vol. 1 (1880) 77-78; Lévi, Israel, "Les traductions hébraïques de l'histoire légendaire d'Alexandre," *ibid.,* vol. 3 (1881) 245-58; Gross, Heinrich, *Gallia Judaica* (1897) 19, 250, 625; Neubauer, A., *Medieval Jewish Chronicles,* vol. 2 (1895) 238-39; Renan, Ernst, *Les écrivains juifs français du XIV^e^ siècle* (1893; extract from the *Histoire Littéraire de la France,* vol. 31) 346-53, also index under Immanuel de Tarascon.

BONFILS, JOSEPH BEN SAMUEL, *see* JOSEPH BEN SAMUEL TOB-ELEM.

BONHEUR, ROSA, animal painter, b. Bordeaux, France, 1822; d. Fontainebleau, France, 1899. She was also known as Marie Rose Bonheur. The artist came from a family of Orthodox Jews, and was the eldest of four children, all of whom were artists. She was known in Bordeaux as Rose Mazel Tov, a literal Hebrew translation of Bonheur ("good fortune"). Her father Raymond, himself an artist, permitted her to devote herself to her art at an early age. At nineteen



ROSA BONHEUR IN HER STUDIO.
By Achille Fould.

she had already exhibited at the leading salons, and by 1845 she had received five medals.

Rosa Bonheur's genius expressed itself in faultless observation and accurate depiction of animals. Her most famous work, the first to bring her international recognition, was the *Horse Fair,* a huge canvas, now in the Metropolitan Museum of Art, New York city. Among her other notable works were: *Horses Threshing Corn,* the largest animal picture ever shown, which depicts ten horses drawn life size; *Ploughing in the Nivernais,* which hangs in the Luxembourg; *Hay Harvest in Auvergne.*

Her frequent visits to horse fairs and markets led her to adopt masculine garb, a fact which made her conspicuous in the public eye. She was the first professional woman to be decorated with the cross of the Legion of Honor, which was bestowed upon her during a visit to her home by Empress Eugénie herself. She received other decorations from the kings of Belgium and France. During the siege of Paris (1871) the Crown Prince of Prussia even sent a detail of hussars to guard her studio and residence at Fontainebleau. During the last twenty-five years of her life she completely ignored the great French salons, which in her early career had snubbed her work, while her paintings were more and more eagerly sought after in England and the United States. In 1929 two rooms in the Château of Fontainebleau were set aside as a museum for her work.

Lit.: Stanton, T., edit., *Reminiscences of Rosa Bonheur* (1910); Ciolkowska, *International Studio,* Aug., 1922, pp. 367-72; Lepelle de Bois-Gallais, F., *Biography of Mademoiselle Rosa Bonheur* (1856).

BONI, ALBERT, publisher, b. New York city, 1892. Immediately after leaving Harvard University in 1912, he became volunteer secretary of the Essex County, N. J., branch of the Socialist party in the presidential campaign of that year. A year later, together with his brother Charles and a friend named Laurence Langer, Boni established the Washington Square Book Shop, in New York city, and at the same time he edited the Little Leather Library (1915). In 1917, together with Horace Liveright, he started the Modern Library, continuing it until 1925, when it was taken over by Bennett Cerf. In 1915 he organized the Washington Square Players, which later developed into the Theatre Guild.

As a result of the continued success of the book shops, the firm of Boni and Liveright, Inc., publishers, was organized; from 1917 to 1919 Boni served as secretary-treasurer of the firm. While in Europe in 1923 he secured the memoirs of the former German Kaiser, Wilhelm II, and published them on his return to the United States. In 1923, Boni became president of the new publishing firm of Albert & Charles Boni, Inc., which in 1929 began the publication of low-priced books, Boni and his brother being among the first to see the possibilities of large-scale sales of low-priced books. He was editor of *The Modern Book of French Verse in English Translations* (New York, 1920) and *Creative Art* (1927).

In 1940, Boni was working on a system called Readex Microprint, which condenses a 400-page book into four pages and enables the reader to read them a page at a time by projecting the page on a screen; this is the so-called microfilm principle applied to paper.



Moritz Julius Bonn

BONN, MORITZ JULIUS, political economist, b. Frankfort, Germany, 1873. In the course of his career as teacher, he became assistant professor at the University of Munich in 1910, rector of the Munich Handelshochschule in 1911, and professor of the Berlin Handelshochschule in 1920, where he remained until 1933. In 1926 he was appointed the German delegate to the European council of the Carnegie Foundation. Exiled from Germany since 1934, he has been teaching at Oxford University and has been visiting lecturer in the United States.

Bonn is regarded as one of the greatest authorities on colonial problems, the economic problems of countries in modern times, and American economics. Of his numerous works, the following have been translated into or written in English: *Modern Ireland and Her Agrarian Problem* (1906); *The Crisis of European Democracy* (New Haven, 1925); *Prosperity: Myth and Reality in American Economic Life* (1931); *The Crisis of Capitalism in America* (1932); *Economics and Politics* (1932); *The American Adventure* (1933); *The Paradox of Rationalisation* (1934); *The Crumbling of Empire* (1938). His *Stabilisierung der Mark* (1922) was written by order of the Reich finance minister.

BONNIER, noted family in Sweden. Its earliest member was Gerhard Bonnier (b. Dresden, Germany, 1778; d. 1862), who came to Copenhagen, Denmark, in 1801. His sons Albert and Adolf came to Stockholm, where they developed the largest publishing house in Sweden, with a branch in New York city. They created a fund for the support of Swedish authors. Albert married Betty Rubenson, the daughter of a leading merchant in Stockholm, and their daughter Eva (b. Stockholm, 1857; d. Copenhagen, 1909) was noted for her painting, sculptures, and work in bronze and embroidery. Among these are a self-portrait (1886); *Convalescent* (1888); *Reflex in Blue; Women*

Sewing. She was particularly interested in the beautification of the buildings and squares of Stockholm, and the Eva Bonnier fund was created to carry on this work after her death.

Lit.: Pauli, Hanna, *Eva Bonnier* (1909).

BONUS (family), *see* BUENO.

BOOK OF THE COVENANT, name given by Bible critics to a group of laws in *Exodus*, regarded as one of the oldest sections of the Pentateuch. It is introduced by the statement: "Now these are the ordinances which thou shalt set before them" (*Ex.* 21:1), which is followed by a number of laws running through 23:19. It has been generally held that the closing verses of chap. 20 are a misplaced part of the same document, while chap. 24 contains a narrative conclusion, in which Moses and the people make a covenant with God, in which they promise to obey the laws. This book, it is thought, was incorporated by the Elohist (E) writers of the 9th and 8th centuries B.C.E. into their narrative.

The laws in the Book of the Covenant fall into three general types: "words" (*debarim*), "ordinances" (*hukkim*) and "rulings" (*mishpatim*). "Words" are commandments couched in the second person singular, such as "Thou shalt not wrest the judgment of a poor man in his cause" (*Ex.* 23:6). "Ordinances" are brief statements in the third person, for instance, "He that sacrificeth unto the gods, save unto the Lord only, shall be utterly destroyed" (22:19). "Rulings" are more elaborate descriptions of the law to be observed in various hypothetical cases, and are introduced by the word "if"; an example of this is the law of the Hebrew slave, "If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing, etc." (21:2-6). Such laws are probably the summation of conclusions reached in actual cases brought before the rulers of the people, an example of which is given in the story of David's division of the spoil taken from the Amalekites (*I Sam.* 30:21-25). Many of them have interesting parallels in the code of Hammurabi (about 2100 B.C.E.).

Morgenstern goes still further in analysis and reconstruction of the Book of the Covenant. He regards the laws in *Ex.* 34 as part of an older code (the Kenite Document) upon which some of the laws in the Book of the Covenant are based. He thinks that there was a narrative, discarded by the E historians, relating how the Israelites came to make the covenant in the time of Moses; he considers *Ex.* 24:4-8 as the continuation of the book, describing how Moses (who is priest as well as law-giver) administers the covenant to the people; and he finds in *Num.* 10:33b a fragment of the additional narrative. According to this last passage, the Ark miraculously guided the Israelites through the desert, and, accordingly, the narrative comes from the same general source as the stories of the employment of the Ark as a battle talisman, its loss to the Philistines, and its guiding of the oxen on its return (*I Sam.* 4 to 6). He connects the composition of the Book of the Covenant with the reformation effected in Israel in the time of Jehu, with Elisha and Jehonadab ben Rechab as its chief proponents (*II Kings* 9 and 10).

See also EXODUS, BOOK OF; KENITE DOCUMENT.

SIMON COHEN.

Lit.: Baentsch, *Das Bundesbuch* (1892); Waterman, "Pre-Israelite Laws in the Book of the Covenant," *American Journal of Semitic Languages*, vol. 38 (1921-22) 36-54; Jepsen, *Untersuchungen zum Bundesbuch* (1927); Morgenstern, J., "The Oldest Document of the Hexateuch," *Hebrew Union College Annual*, vol. 4 (1927) 54-98; idem, "The Book of the Covenant," *ibid.*, vol. 5 (1928) 1-150; vol. 7 (1930) 19-258; vols. 8-9 (1931-32) 1 et seq.; the commentaries to *Exodus*.

BOOK OF JASHAR, *see* JASHAR, BOOK OF; BIBLE, LOST BOOKS OF THE.

BOOK OF LIFE (*sefer hahayim*). Many passages in the Bible speak of a book in which God inscribes the names of the pious who are to be granted life (*Ex.* 32:32; *Isa.* 4:3; *Ps.* 69:29); later theology held that this meant not merely earthly life, but life eternal. In the beginning the expression was probably merely a poetical term, borrowed from the idea of a register of citizens and their families. After the Babylonian Exile there developed, under the influence of Babylonian legends and myths, the conception of an actual book in which all the good deeds of men are written down (*sefer zikkaron, Mal.* 3:16), and that the men whose names are written in the book are exempted from the punishment that is to befall the godless (*Dan.* 12:1). This belief is further developed in the apocryphal writings and in the New Testament, where, as in the Talmud, mention is made of the book of eternal life, of the book of the pious, and of a corresponding book, that of the sinners who are destined to destruction (*Enoch* 47:3; 81:4; 104:1; 108:3; *Jubilees* 30:20-23; *Luke* 10:20; *Phil.* 4:3; *Rev.* 3:5; 13:8; 20:12).

In the Talmud human beings are divided, from the moral point of view, into three groups: the completely pious, the wholly godless, and the middlings. Accordingly, the Talmud assumes that the mediocre, too, who are neither wholly pious nor wicked, "are written down" (*R.H.* 16b). On Rosh Hashanah these books are opened; life is decreed for the pious, death for the wicked. From this it is evident that although the apocryphal writings and the Talmud name several books, these are different terms for two only: the book of life, and the book of death. Possibly such books were only understood figuratively and were therefore not designated with complete exactness; hence there was considerable confusion as to their names. *Aboth* 2:1 and 3:16 mention only one book, in which all deeds are inscribed. This conception was further developed by later teachers, but with no essential changes. The opening of the books and the inscribing is vividly portrayed in the liturgy for Rosh Hashanah, and in the Unethanneh Tokef prayer on the afternoon of Yom Kippur. The symbolic conception of the idea appears as early as in the *Sefer Hasidim* (chap. 33) of Judah ben Samuel of Regensburg (d. 1217).

See also ESCHATOLOGY.

Lit.: Moore, G. F., *Judaism;* Charles, *Book of Enoch*, 131-33.

BOOK, PEOPLE OF THE, *see* PEOPLE OF THE BOOK.

BOOK OF THE WARS OF THE LORD, *see* BIBLE, LOST BOOKS OF THE.

BOOK OF WISDOM, *see* WISDOM OF SOLOMON.



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BOOKPLATES, labels placed in books to indicate ownership, often called *ex libris* (Latin: "from the books of"). Bookplates have been used virtually since the invention of printing, at first in gift volumes, then in private libraries. Christian theologians and Hebraists often used Hebrew inscriptions on their bookplates, and in the first quarter of the 16th cent. the great engraver Albrecht Dürer executed six especially fine specimens. Of these, the ex libris of Willibald Pirckheimer (1503) is one of the earliest printed bookplates to bear an inscription of any kind.

Jews began to use bookplates late in the 18th cent. David Friedländer of Berlin used as his marker an engraving made in 1774 by Daniel N. Chodowiecki, one of the masters of the bookplate. Theodore Cerf Berr (1726-94) had a bookplate on which were represented a shield, a stag and a bear. Bernhard Friedländer used a plate etched by the Jewish artist, Johann Michael Siegfried Löwe, in 1790. Isaak Euchel (1756-1804) used an etching by C. Hampe. Neither Hebrew inscriptions nor Jewish motifs are found in these early Jewish bookplates, although occasionally one of the German Jews transliterated his name into the Hebrew alphabet. English Jews often preferred to use heraldic symbols in accordance with the general English custom; figures from Greek mythology were also popular. Probably the only Jewish bookplate of the entire 18th cent. with a motto in Hebrew was that of one Isaac Mendes, which included the initials "I.M." and a Hebrew motto from *Eccl.* 2:13.

After the middle of the 19th cent. Hebrew inscriptions and symbols reappear in Jewish bookplates. The *magen david,* the Shofar, the Menorah, the hands of the priests giving the blessing, the scrolls and tablets of the Law are all represented; plates are to be found bearing portraits of great personalities or Palestinian landscapes. Hebrew acrostics, and symbolic representations of the owner's name, are also common. Among the celebrated English Jews with noteworthy bookplates were Moses Montefiore, Herbert Bentwich, Disraeli, and Lady Rothschild. Outstanding American bookplates include those of Solomon Schechter, Max J. Kohler, Hyman G. Enelow, Mayer Sulzberger (by Louis Loeb), Peter Wiernik and Simon Rosendale.

A modern Jewish bookplate that is notable for the way it symbolizes the bookowner's family name, occu-



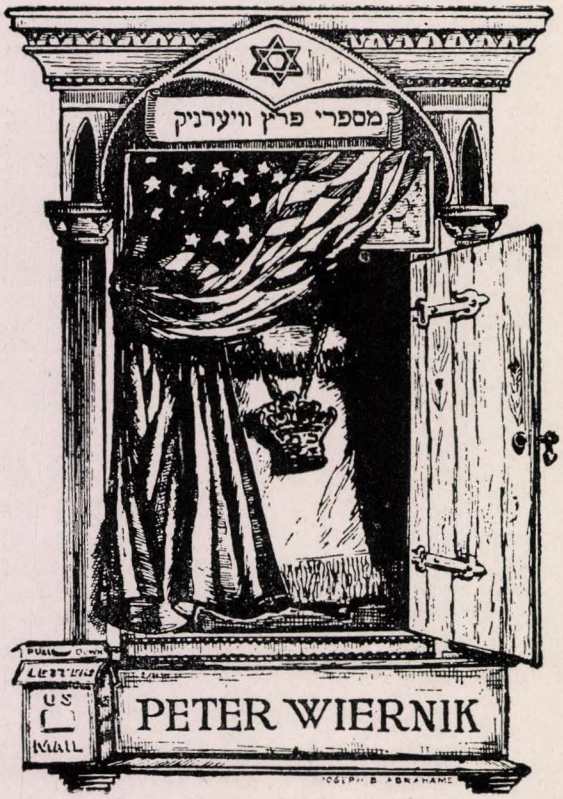
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Four centuries of bookplates of Jewish interest. (Left column, top to bottom): Very early bookplate of Christian scholar, Willibald (Bilibaldus) Pirckheimer, by Dürer; Hermann Adler; Moses Montefiore; Martin Buber, by Lilien. (Middle column): Earliest Jewish bookplate, David Friedländer (Fridlaender), by Chodowiecki; Théodore Cerf Berr; member of Baer family, with name transliterated into Hebrew characters; Israel Solomons, noted English collector of Jewish bookplates. (Right column): Chief Rabbi Joseph H. Hertz, of England; Carl von Rothschild Public Library of Frankfort, renamed The Library of Modern Languages under the Nazi regime; G. Montefiore; Elkan Nathan Adler.





American bookplates: Peter Wiernik and Reuben Brainin. The latter, a drawing by E. M. Lilien, shows the faces of famous European rabbis: (top, center) Hirschel Levin of London; (second row) Naftali Hirsch Katzenellenbogen of Frankfort, Eliezer Hurwitz of Vienna, Solomon Tiktin of Breslau, Elijah Gutmacher of Graz; (bottom row) Joseph Schapiro of Inowroclaw, Tiah Weil of Karlsruhe and S. J. L. Rappoport of Prague. (Courtesy of the Jewish Theological Seminary of America.)

pation and interests is that of Hermann Adler, chief rabbi of England from 1891 to 1911. The central figure is an eagle (German *Adler*), in front of which is unrolled a scroll that bears the representation of two hands giving the priestly blessing. At the eagle's feet is the Adler family motto, a phrase in Hebrew from *Deuteronomy*: "As an eagle that stirreth up her nest." Below the rabbi's name is an acrostic on the Hebrew word *nesher* ("eagle"), contained in the Deuteronomic exclamation: "O Naphtali, satisfied with favour!" This is doubly significant, since Naphtali was Adler's Hebrew name. The fruits of the Holy Land are pictured on either side of the bookplate—wheat, barley, grapes and figs, pomegranates and olives; while in the four corners are symbols of Judaism: the phylacteries, the Shofar, the Mezuzah, and the Ethrog of Sukkoth.

Jewish institutions—libraries, centers and synagogues —have made it their practice in modern times to use a special donor's bookplate in gift volumes.

Among the Jewish artists known for their bookplate designs were Joseph B. Abrahams, Julius Arnfield, Eduard Bendemann, Benedict H. Bendix, A. Bernstein, Rafael Chamizer, Frank L. Emanuel, Rafael Frank, Felix Hess, Johann Michael Siegfried Löwe and May Sandheim, and more recently, Ephraim Moses Lilien, Joseph Budko, Hermann Struck and Jakob Steinhardt. DAVID LANDMAN.

Lit.: Solomons, Israel, "Jewish Book-plates," *Jewish Chronicle,* London, June 21, 1912; Loeb, Harold S., "Artistic Jewish Bookplates," *American Hebrew,* June 29, 1923, p. 137; Lilien, E. M., *Sein Werk* (1903), includes reproductions of many of the artist's bookplates.

BOOKS. Table of Contents:

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2. Materials.
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9. Rare Books.
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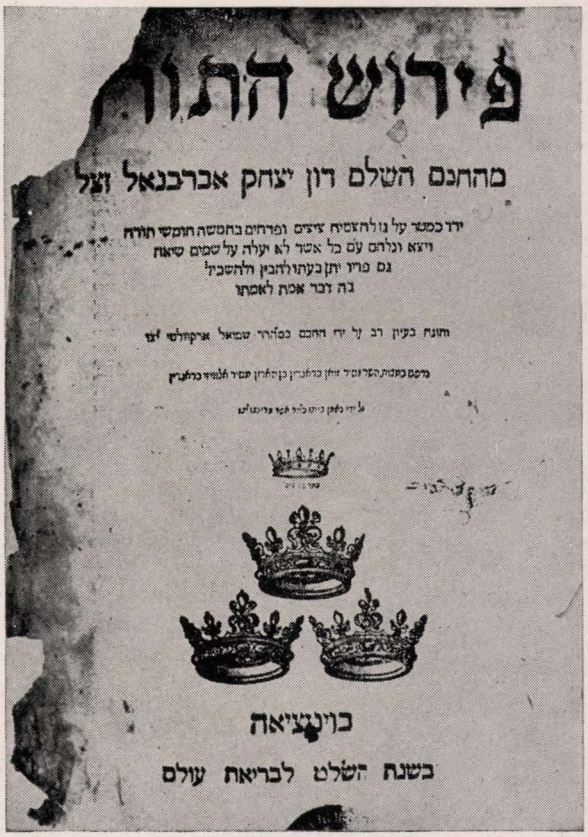
The word book, in modern times, connotes a printed volume, made up of a number of sheets printed on both sides, and bound together and provided with a cover of paper, boards, leather or other material. In ancient times, however, the term book was broadly used to denote any composition coming from a single author or compiler. Thus the "books" of the Bible represent individual productions, which in the case of *Obadiah* consist of a few hundred words, and in the case of several others, from three to five chapters. Historical works, such as those of Josephus, were divided into books, that is, sections containing several chapters. Even as late as the 12th cent. the *Mishneh Torah* (*Yad Hazakah*) of Maimonides is similarly divided into books. It was only after the introduction of printing (15th cent.) that the word was definitely established as equivalent to a printed volume, although the Scroll of the Law continued to be known as Sefer





Guide for the Perplexed

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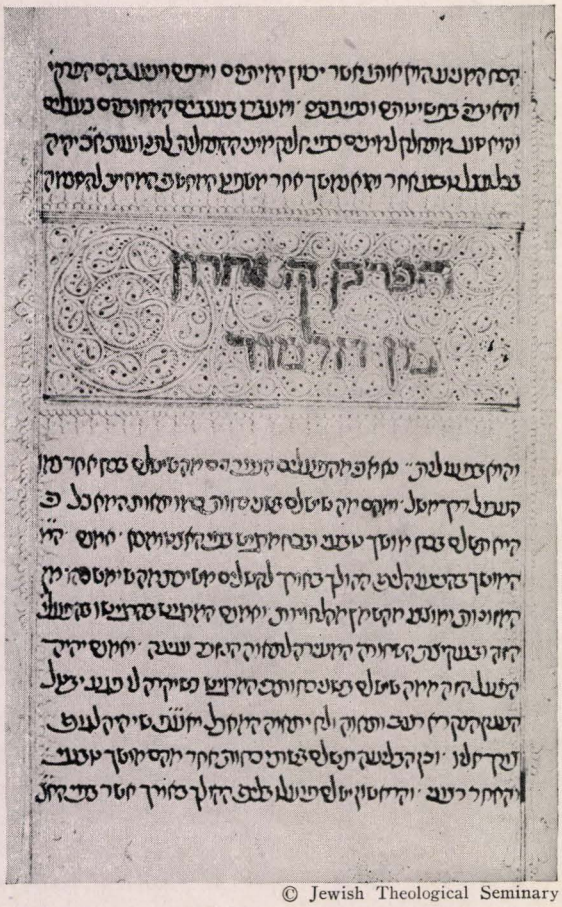
Books of rarity. Title pages of (top) Gersonides' commentary on the Torah, printed 1547 at Venice; (right) Rambam's "Guide for the Perplexed," printed in 1553 at Sabbionetta; (bottom) Isaac Abravanel's "Perush Hatorah," printed in 1597 at Venice. Reproduced from the private collection of Mitchell Kaplan, Newark

Torah (literally, "book of the Law") in Jewish speech.

The Hebrew term for book is *sefer*, a word of uncertain origin. The most probable derivation is from the Akkadian *shipru*, originally meaning a letter, and later applied to all forms of writing. Another derivation is from the material, the term being taken originally to mean "scraped hide," the ordinary writing material of the Israelites. Another possibility is a derivation from the root *sapper*, "to relate," though this is usually regarded as a denominative from the word *sefer* itself. Compound terms in Hebrew include such terms as *sefer torah*, "Scroll of the Law"; *yode'a sefer*, "literate"; *sefer kerithuth*, "bill of divorce"; *beth sefer*, "school."

1. History. The dividing line in the history of books is the invention of movable type in the middle of the 15th cent. Books prior to this are all in manuscript form; thereafter all new books are uniformly printed. The manuscript period is further divided into two: the period of the use of such forms as the clay tablet and the roll, and the period when the manuscript takes a form resembling that of modern books.

There are no Israelite counterparts of the Babylonian books written on clay tablets or the Egyptian papyrus



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Avicenna, Canon, Book 1, in Hebrew translation, Spain, 1468

rolls. The earliest records speak of scrolls written on the skin of animals (*Jer.* 36:2; *Ezek.* 2:9), *megillath sefer,* or books in roll form. The Talmud expressly states that sacred books are to be written on the skins of animals (*Sab.* 108a). The earliest scrolls of this sort were very small, and the lettering was so minute that it was a strain on the eyes to read it. Later, larger scrolls came into vogue, and these proved to be so bulky, especially in the case of the scrolls containing the Torah, that wooden rollers had to be employed for convenience in handling, a practice probably introduced in the early Middle Ages. The scrolls of the Torah have retained this form down to modern times, while the Megillah, or scroll from which *Esther* is read on Purim, still retains the form of the more ancient books.

It cannot be stated exactly just when the Jews began to use the codex, or book-form manuscript, instead of the roll. This came into use among the peoples of antiquity as parchment and paper in addition to leather, papyrus and vellum were introduced as writing materials. The oldest manuscripts of the classics in book form date from about the 2nd cent. C. E. Since the Jews were familiar with parchment in Talmudic times, it is possible that they, too, adopted this form as early as the non-Jews; but the earliest Hebrew manuscript on parchment dates from 750 C. E. (Cambridge University Library) and the oldest on paper from 831 (Jewish Theological Seminary of New York). All of the medieval Jewish manuscripts, with the exception of the rolls used in the synagogue services, are in book form.

Hebrew printing began about twenty-five years after the introduction of printing in Europe. The first was an edition of Rashi's commentary on the Torah, printed at Reggio di Calabria, Italy, in February, 1475. From Italy the art of Hebrew printing spread to the Iberian peninsula, where the industry was short-lived, moving on to Turkey, the countries of Eastern Europe and Holland. Books printed prior to 1500 (some scholars make the line 1540 for Hebrew printing) are known as incunabula, "cradle works"; about 150 of these are known prior to 1500. After that time the making of Hebrew books grew rapidly and spread to many countries.

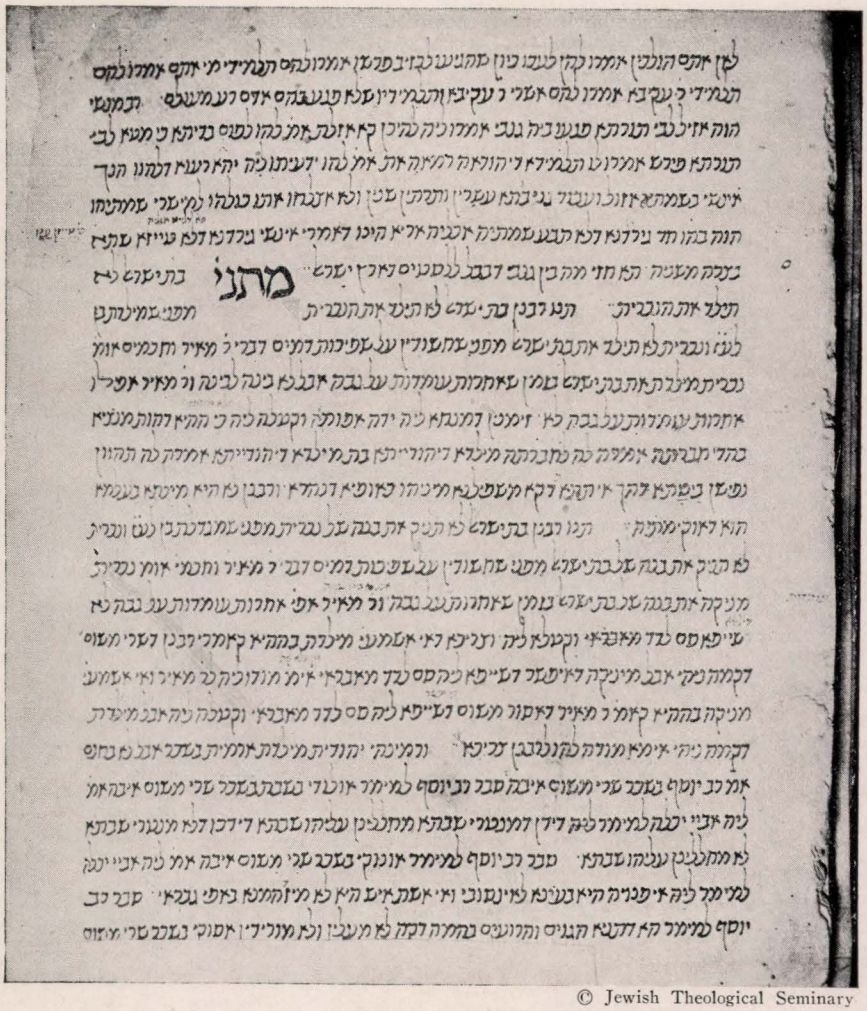
The introduction of printing had a profound effect upon Jewish life. It fixed, for instance, the form of the liturgy; it determined the final order of the books of the Hebrew Bible; it spurred the study of the Bible and the Talmud; it spread wide the idea of reading books for entertainment and instruction.

2. Materials. The earliest material used for Hebrew books was leather; the skin of an animal was merely scraped on both sides so as to make the surface fit for writing. By the time of the Talmud improvements had been made in the manufacture of writing material. The hide was split into two thinner parts. That part which was on the outside, next to the hair or fur, was called *gevil,* and regarded as inferior in quality to the *diphthera,* or inside part nearest the flesh. *Dochsostos,* also mentioned in the Talmud, is about equivalent to parchment. Paper (*neyar,* a term originally used for papyrus) was utilized only rarely prior to the invention of printing in the 15th cent., but after that displaced other writing materials entirely.

The standard ink in which early manuscripts were written was manufactured out of lamp-black, and is known in Hebrew as *deyo.* Other inks are mentioned, made from galls, vitriol or red pigments. These, however, since they were liable to fade and were not so readily erasable, were forbidden for books used in the services. The usual form of writing instrument was the reed pen, although it is probable that quill pens were likewise utilized.

3. Format and Appearance. The first manuscripts in book form were of unusually large size, since they followed a period of large size manuscripts in roll form. Some are as much as fifteen inches in height and twelve in width. The same is true of the first printed books, which were in folios and quartos. Later on, the smaller formats became more popular, and the majority of Hebrew books were octavos. In the earlier period, too, the width was greater in proportion to the height than it is at the present time. The reason for the unusually large size of early books is thought to have been the fact that, since books were extremely rare, they had to be of a size to make it possible for several individuals to read from a single volume simultaneously.

The writing in all the earlier manuscripts in roll form was in columns, the usual procedure being to write a column on a strip of skin, and then to attach these strips, by means of threads or sinews, side by



Talmud Abodah Zarah, Ubeda, Spain, written in 1290

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Portion of a page in the Hijar (Ixar) Pentateuch (Ex. 20) about 1486 to 1489

side into a roll. When the book format succeeded the roll, the column form was still retained. Instead of running the lines all the way across the page, however, the scribes inscribed from two to four columns on it. This method, by no means the most convenient, was no doubt adopted because the scribes, who were paid by the line, delighted in the increase of the number of lines on each manuscript page.

When manuscripts were superseded by printed works, the column form at first prevailed, and it was not until some time had elapsed that this form was abandoned in books that came from the pen of a single author. In most of the more important books, such as the Bible and the Talmud, which had marginal notes and commentaries, it became customary to divide up the page between the original text itself, which was usually placed in the middle, and the commentaries which occupied the space above, to the sides and below the text. This has become the established form in the printed copies of the Bible with rabbinic commentaries (*Mikraoth Gedoloth*), the Mishnah and Talmud, the Midrashim, the codes, and similar works.

In the earliest printed books no numbering appears; later sheets rather than pages were numbered and subsequently leaves were numbered, each one indicating two pages, as in present-day editions of the Talmud, references to which are always indicated as p. 56[a] and 56[b]. A common practice, which persisted into the 19th cent., was the use of the catch-word, that is, the first word of the following page, printed at the bottom of the page preceding in order to facilitate reading.

Decoration of the text of Hebrew manuscripts is at least as early as the period of the Second Temple. The copies of the Torah sent to King Ptolemy of Egypt, according to the *Letter of Aristeas,* were written in gold, and there are references to Bibles in which certain words (in particular, the name of God) were outlined in gold or silver. Palestinian rabbis, however, frowned upon such decorations, and as a result of their condemnation, the scrolls of Biblical books are normally not illuminated or provided with pictorial ornaments. The sole exception is the Megillah of *Esther,* which was often provided with elaborate borders and illustrations.

Hebrew manuscripts are frequently provided with illustrations in colors and with illuminated capitals, many of which show a considerable degree of artistic merit. Passover Haggadahs, in particular, were sometimes richly supplied with decorative paintings. The earliest printed books, however, were produced without illustrations, or at most drawings in black and white, because the art of printing in color was still unknown. Most Hebrew books still have no illustrations, except such diagrams as are necessary to explain the provisions of the laws of agriculture, or Cabalistic drawings. During the 20th cent., there has been a great increase in the number of illustrated Hebrew books, particularly those printed since 1930 in Palestine.

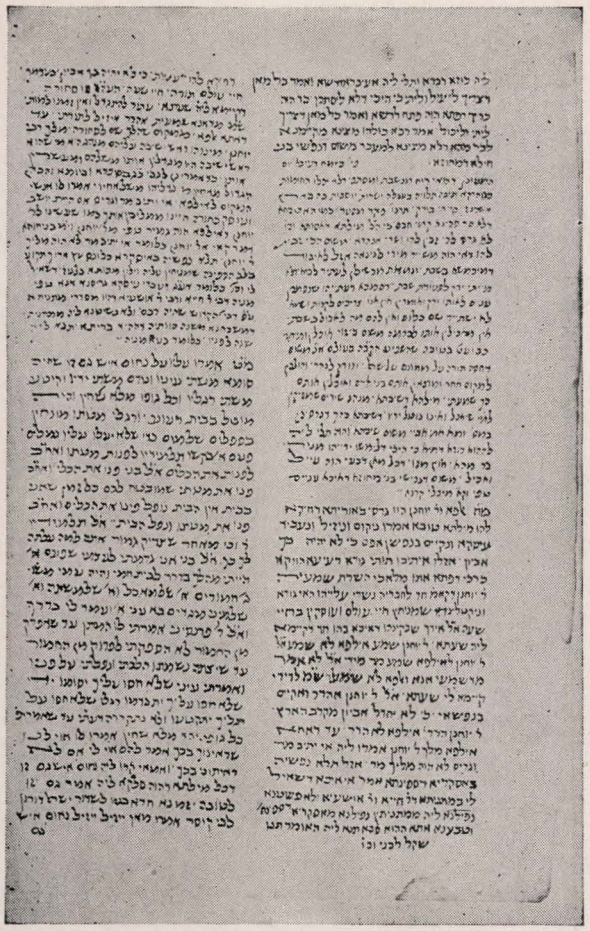
4. Colophons. Early books had no title pages; the text began on the very first page. This is true of all the incunabula extant. Instead, the information that is ordinarily given on a title page was reserved for the colophon, a paragraph written at the end of the book. Colophons are of very ancient origin, occurring at least as early as the last two centuries B.C.E. They give the title of the book, the date and place of publication, the name of the printer, and similar items of information. They are, however, more elaborate than the ordinary title page in that they served to advertise the book and its author. They frequently give biographical details about the writer or the arranger of the book, and do not hesitate to praise him in more or less elaborate terms. Some of the early colophons are in the form of poems in which the book and its makers are praised. Frequently such poems are in acrostics; the name of the author of the book or the colophon is used for the purpose. The colophon frequently closed with a prayer for the welfare of the author and the printer; in course of time this became a formula universally invoked, "Be strong and of good courage; may the printer suffer no injury (if he made an error in the printing)" (*ḥazaḳ, venithḥazaḳ; ḥamehoḳeḳ lo yuzaḳ*).

5. Title Pages. In the first half of the 16th cent. Hebrew books are for the first time provided with title pages. At first this contained merely the title of the book. Later there were added other passages which had formerly been confined to the colophon, such as an enumeration of the merits of the work, or the pedigree of the author and other pertinent information. As succeeding printers vied with one another in producing more elaborate title pages, the amount of printing on them grew inordinately. It was not until the 19th cent. that a simpler form was substituted. Decorations on the title pages began to appear in the middle of the 16th cent. and became a general custom. Printer's marks were also inserted on the title pages and in many instances became so well-known that in some editions they replaced the indication of the printer's name.

Titles of books were often arbitrarily chosen. There are numerous titles that bear no relationship whatever to the subject matter. Sometimes a title consists of a phrase taken from the Bible or the Talmud; sometimes it contains a reference to the name of the author, his wife or children; sometimes it is chosen simply because the numerical value of the letters in it amounts to a certain significant sum. False titles have arisen from a misunderstanding; thus the *Tzeenah Ureenah,* or Yiddish version of the Pentateuch, acquired its title because these words, quoted from the Bible (*Song of Songs* 3:11, "Go forth, O ye daughters of Zion, and gaze . . ."), were erroneously assumed to be the name of the book. In course of time titles and sub-titles grew to an inordinate length, but were replaced by briefer titles in more recent times.

Toward the beginning of the book, usually on the reverse side of the title page, would appear one or more approbations (Haskamah), a testimonial by famous rabbis or scholars. The first book known to have been printed with such approbations is the *Agur* of Jacob Landau (Naples, 1487-92); from the 16th cent. onward the custom became general.

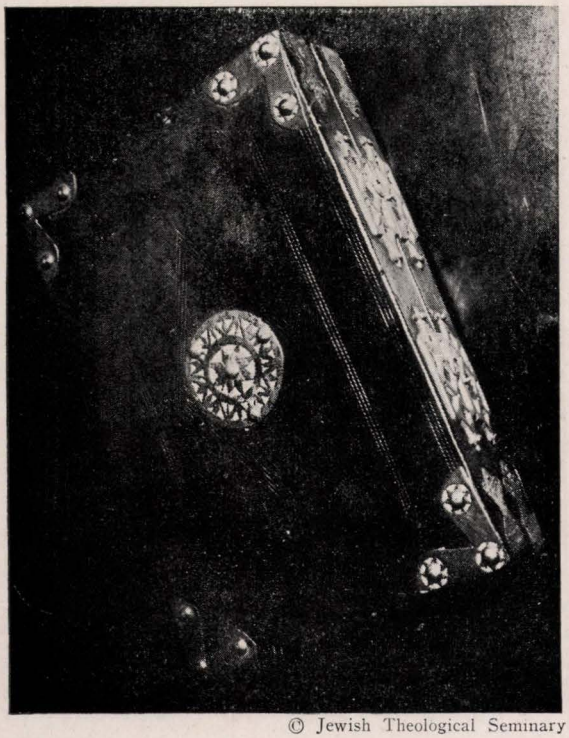
In countries where Hebrew books were subject to government censorship, they were required to carry the mark of inspection by the censor before they could be sold. This appears usually on the title page itself, or on the reverse side. The church censors would examine the books after they were printed, erase the objectionable matter and at the end of each



"The Haggadah of the Talmud" (En Yaakob), compiled by Jacob Ibn Habib, 1516



"The Book of Fundamentals" (Sefer Ikkarim) by Joseph Albo, printed in 1618 at Venice



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Box-binding of a Yemenite Pentateuch, made in the 15th cent.



(This and two top pages from the Collection of Mitchell Kaplan)

"The Great Laws" (Halachoth Gedoloth), written in the 9th cent. by Rabbi Simeon Kayyara, printed in 1548 at Venice

copy thus treated place an inscription giving the place and date of the act and the signature of the censor.

6. Variations in Quality. The books most frequently copied as manuscripts or printed were naturally those most frequently in demand. The Bible and its commentaries, the Talmud, the prayer-book and the law codes, together with historical narratives and entertaining tales, form the bulk of the Hebrew books of the medieval period. Among the earliest to be printed were, in addition to Rashi, the Bible and the Mishnah, the *Turim* of Jacob ben Asher, the *Semag* and *Mishneh Torah,* the *Yosippon* and well known commentaries on the Bible. The rarity of extant early printed copies of the Bible and the prayer-books appears to be due to the fact that they were in such frequent use that few available copies have survived.

Since Jews of all classes, even the poorest, were eager to read books, and publishers wanted to sell many copies, editions were large and not too costly. The quality of printed books varies widely and is a good indication of the economic condition of the Jews of the corresponding country and century. In Italy, for example, where the Jews were prosperous, the books were printed on good paper, and the Bibles and prayer-books were as a rule bound in leather of good quality or in velvet, and often had gilt edgings. The same is true of Holland; a book turned out in Amsterdam is easily recognizable by its clear type and good paper. On the other hand, in Russia and Poland, where the conditions of the Jews were wretched, and the communities were constantly beset by persecutions, the books are badly printed on flimsy paper and the bindings are cheap and unsubstantial. Since 1800, however, the books of Eastern Europe have improved in quality, especially those produced by the great firm of Romm in Vilna, which published the famous Vilna Talmud in sixteen volumes, as well as other special editions of Hebrew classical works on good paper and in clear type. In Germany before 1933 and in Palestine since 1920 noteworthy examples of beautifully printed Hebrew books have come from Jewish presses.

7. Book Trade. In the earliest period the authors were likewise the book sellers. In course of time book selling became a trade. It is interesting to note that in Talmudic times there were even non-Jews who sold copies of the Hebrew Bible (*Tos. A.Z.* 3:7-8). During the Middle Ages it was usual for the book seller to have numerous copyists in his employ, while he himself attended to the work of distribution; in addition, there were traveling book venders who visited the smaller communities, selling manuscripts. After the invention of printing, the printers of books at first undertook the distribution of their own wares. Some travelled about from town to town with their pack of books; in this way early Yiddish literature was first brought to the people. In the 19th and early 20th cent., in Eastern Europe, it was no longer the actual publishers, but book peddlers who would visit the cities and towns with their wares—Yiddish chapbooks, prayer-books and brief handbooks for Jewish ceremonies, together with an assortment of Mezuzoth, prayer-shawls, phylacteries and other ceremonial objects.

The system of selling subscriptions in advance of publication was employed as a means for raising funds by printers as early as the 16th cent. The edition of the Talmud printed in 1583 at Constantinople was financed by advance orders and delivered in instalments. Authors would themselves require advance subscribers to make possible the publication of their books; or they would print at their own expense and then peddle the volumes.

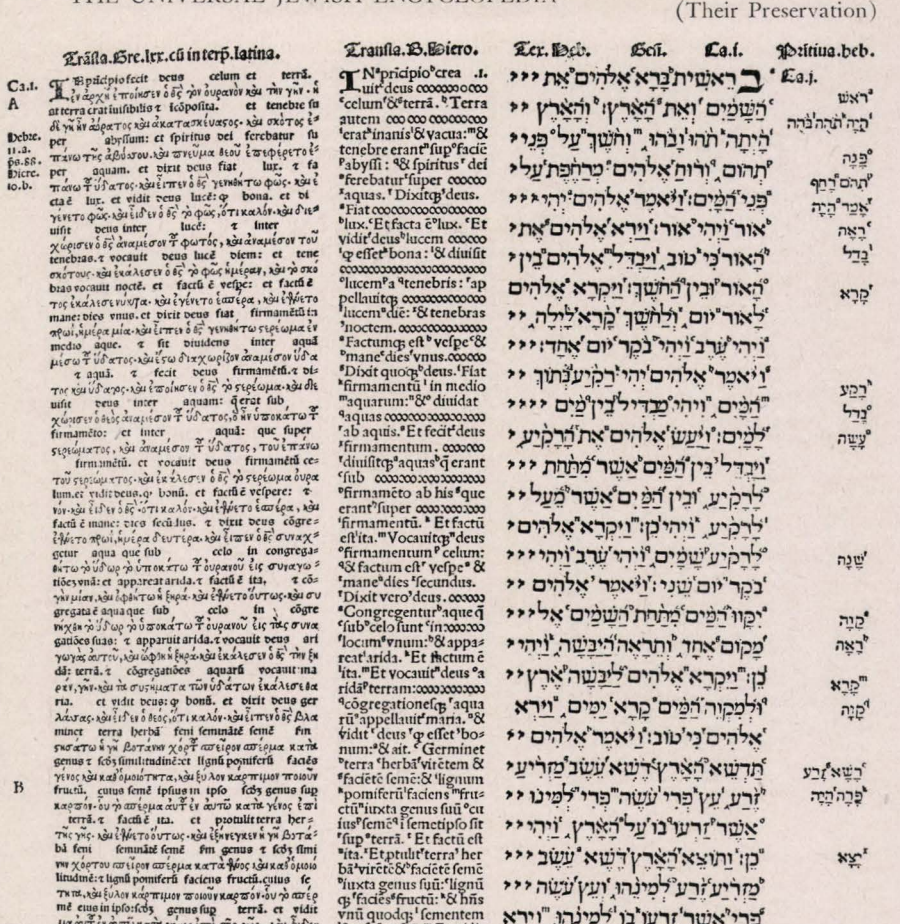
As the printing and sale of Jewish books increased in volume, great rivalry developed between the competing printers and dealers. Rulers of principalities and countries, and Jewish communal organizations were besought to grant special privileges, even monopolies, to individual dealers. On the other hand, the communal organizations never sought to protect their own book publishers and dealers. The Council of the Four Lands in Poland, for instance, never protected Polish publishers and book-sellers from the competition of those of other countries, and in some cases actually favored certain foreign publishers; thus it gave its approbation to the Amsterdam edition of the Talmud in 1751, and four years later put the rival Sulzbach edition under the ban.

The 19th cent. saw the rise of modern Jewish publishing and book-selling. Books were published and distributed on a large scale, and the dealers handled not only works written in Hebrew but also those written in a number of languages or of general Jewish interest. Among the most important of these were the establishments of Romm in Vilna (founded 1789), of J. Kaufmann in Frankfort (1832), of Wolf Pascheles in Prague (1836), of Joseph Schlesinger in Vienna (1858), of M. Poppelauer in Berlin (1860), all of them dissolved since 1938, of the Soncino Society (1924) and Vallentine in England, and of the Bloch Publishing Co. (1850) and Hebrew Publishing Co. in New York.

Certain dealers have specialized in rare and unusual books of Jewish interest; among them are Gustave Fock of Leipzig, A. S. W. Rosenbach of Philadelphia, Leo S. Olschki of Florence, and Quaritsch, Maggs,



Dr. Alexander Marx, librarian of the Jewish Theological Seminary, holding copy of "Arba Turim," printed (1474-5) at Piove di Sacco, Italy



First page of the first volume of the Old Testament in the Complutensian Bible. Reproduced by courtesy of the New York Public Library

Luzac, Sotheby and Co. and Hodgson and Co. in London.

Book auctions, where large libraries or collections of Jewish books were offered to the highest bidder, have been held from time to time. Prior to the World War (1914) the chief centers of the Jewish book-trade were Amsterdam, Leipzig, Frankfort and Berlin. Since the War, Poland, the United States and Palestine have developed new and important centers of their own. As a result of the spread of the Nazi regime through Europe, many of the Jewish dealers in books have emigrated to America and Palestine.

8. Preservation of Books. As early as the Talmudic period the sacred scrolls were protected by wrappings made of linen, silk or leather, or by mantles such as are now used for the Torah scrolls (*Sab.* 14a). Books in roll form were generally kept in a case (*capsa*) resembling a hat-box in size and shape. Especially valuable works were preserved in more elaborate cases of ornamented wood or precious metals, while ordinary books were kept in boxes or niches. In fact, the Ark in the synagogue is essentially a niche for the protection of the scrolls.

After the book form was adopted, the book was mainly protected by a binding. Manuscripts were usually bound in leather or parchment, occasionally in wood that might be ornamented with bosses of metal; paper was used but rarely. Printed works were at first generally bound in paper, but later leather, linen and wood were substituted. Many of these bindings are ornamented in the same styles of book binding ornamentation that were customary in non-Jewish books of the period and country.

It was regarded as a sacred duty to use extreme care in handling books, so as not to mar them. Sacred books which contained the Ineffable Name of God might not be destroyed. When they had become worn out they were either buried in the grave of a scholar,



Title page of the Bible Commentary by Isaac Abravanel (1437-1508)

or—what later became the universal practice—stored away in a special cupboard or room in the synagogue, known as the Genizah. In some instances, after the Genizah was filled with such wornout books, they were taken out and buried with a special elaborate ceremony. Fortunately, however, this was not always done, and such Genizahs, especially those at Cairo and Aleppo, have become priceless mines for the rediscovery of rare Hebrew books.

9. Rare Books. Out of the stream of books that were written by Jewish scribes or produced by Jewish printers proportionately fewer have survived than in the field of more general books of ancient and medieval times. Expulsions with their confiscation of property, campaigns against Jewish literature as heretical, disastrous fires, the mishaps of war and exile, all took their toll; and the industrious hands of readers wore out still more copies. As a result, many of the earliest Hebrew books are no longer extant, known only by references and citations, and many others are of extreme rarity.

Among the rare Hebrew books which have become collectors' items are: all the incunabula (before 1500); the *Minhagim* of Abraham Klausner (Riva di Trento, 1519); the complete edition of the *Yalkut Shimeoni* (Salonika, 1526); the *Mahzor Catalonia* (*ibid.*, 1526); the fourth volume of the responsa of Levi ben Jacob ibn Habib (Guru Dschechme, near Constantinople, 16th cent.). Early books printed in Hebrew in England and America are also extremely rare; examples of these are the *Urim Vethumim* of Aaron Hart (London, 1707) and the *Form of Prayer . . . Thanksgiving . . . for the Reducing of Canada to His Majesty's Dominions* . . . by Joseph Yesurun Pinto (New York, 1760).

10. Book Collectors. Jews were among the first peoples to encourage the formation of private libraries. In the time of Antiochus Epiphanes (2nd cent. B. C. E.) many Jews possessed their own copies of the Torah, and in the Talmudic period there are frequent references to collections of books, some even large enough to fill a room. Among the earliest known book collectors in the medieval period were Samuel Hanagid of Granada, and Judah ibn Tibbon of France, each of whom had a large collection of manuscripts.

After the introduction of printing the collecting of books became a less costly enterprise and the number of collectors increased. In Italy and the Levant the outstanding collectors were Menahem Volterra, the Cabalist Menahem Azariah da Fano, Elijah Levita, Don Joseph, the duke of Naxos, David Vidal of Patras, and Samuel Benveniste of Salonika. In Holland Manasseh ben Israel, Raphael d'Aguilar, Samuel Abbas and later David Montezinos had assembled notable libraries; the library of Montezinos later became the property of the Etz Haim seminary in Amsterdam. Undoubtedly the most famous collection of the 18th cent. was that of Chief Rabbi David Oppenheimer of Prague (d. 1737), which later passed into the possession of the Bodleian Library in England for the trifling sum of £1200. Oppenheimer, who was a true bibliophile, had special editions of no less than forty Hebrew books printed on vellum for additions to his collection.

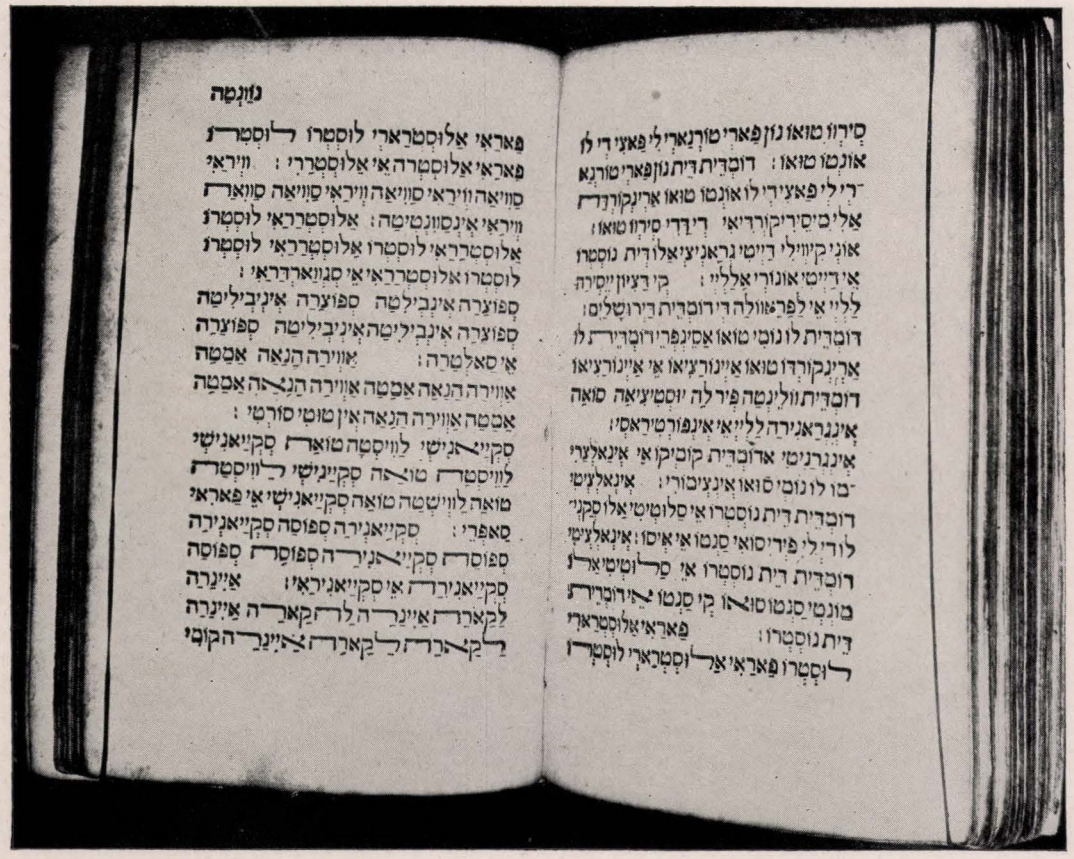
Another great collection was that of Eliezer Rosenthal, of Hanover, Germany, which was later transferred to the University Library at Amsterdam. Other collections which were so highly regarded as to be deemed worthy of special catalogues were those of Jacob Emden of Altona, of J. Lewenstein of Paramaribo, and of Jacob Cardozo, Hirsch Isaacsohn, Jacob Wolf de Jonge and Naphtali Rubens, all of Amsterdam.

In the 19th cent. and after, the notable collectors of Hebrew books include Joseph Almanzi of Padua, Abraham Merzbacher of Munich, Joseph Michael of Hamburg, and Mathias Straschun of Vilna. Several private collections are now a part of university or public libraries, such as those of David Simonsen of Copen-

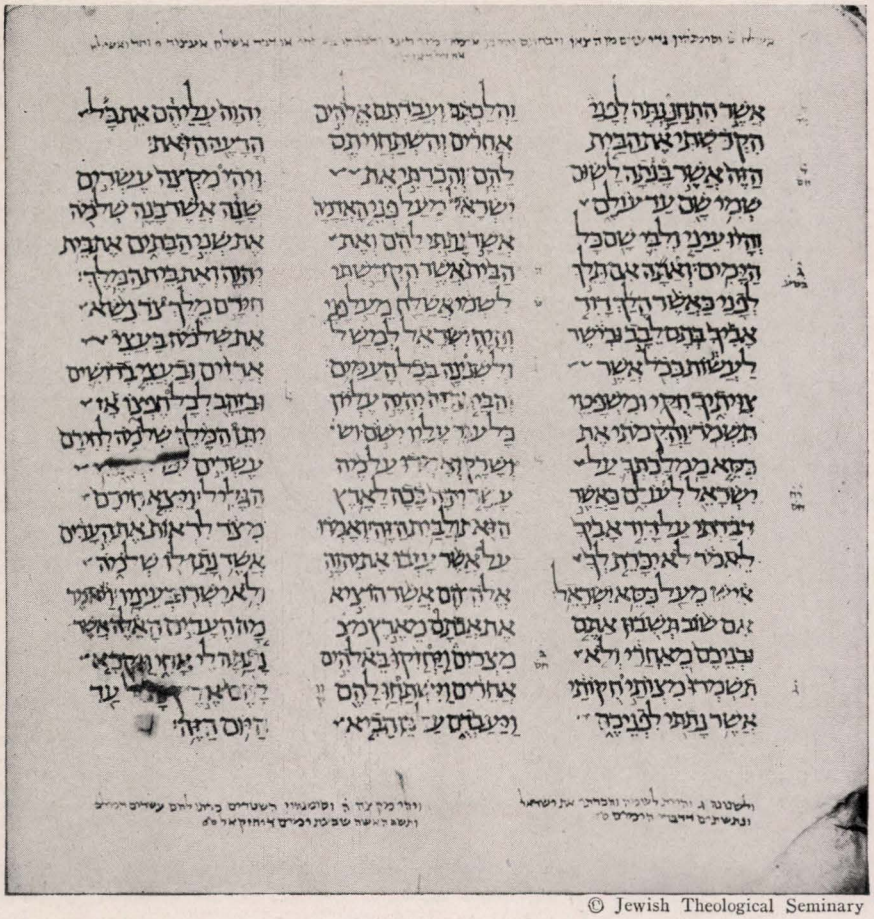


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"Seder Berachoth," a miniature book of the 18th century

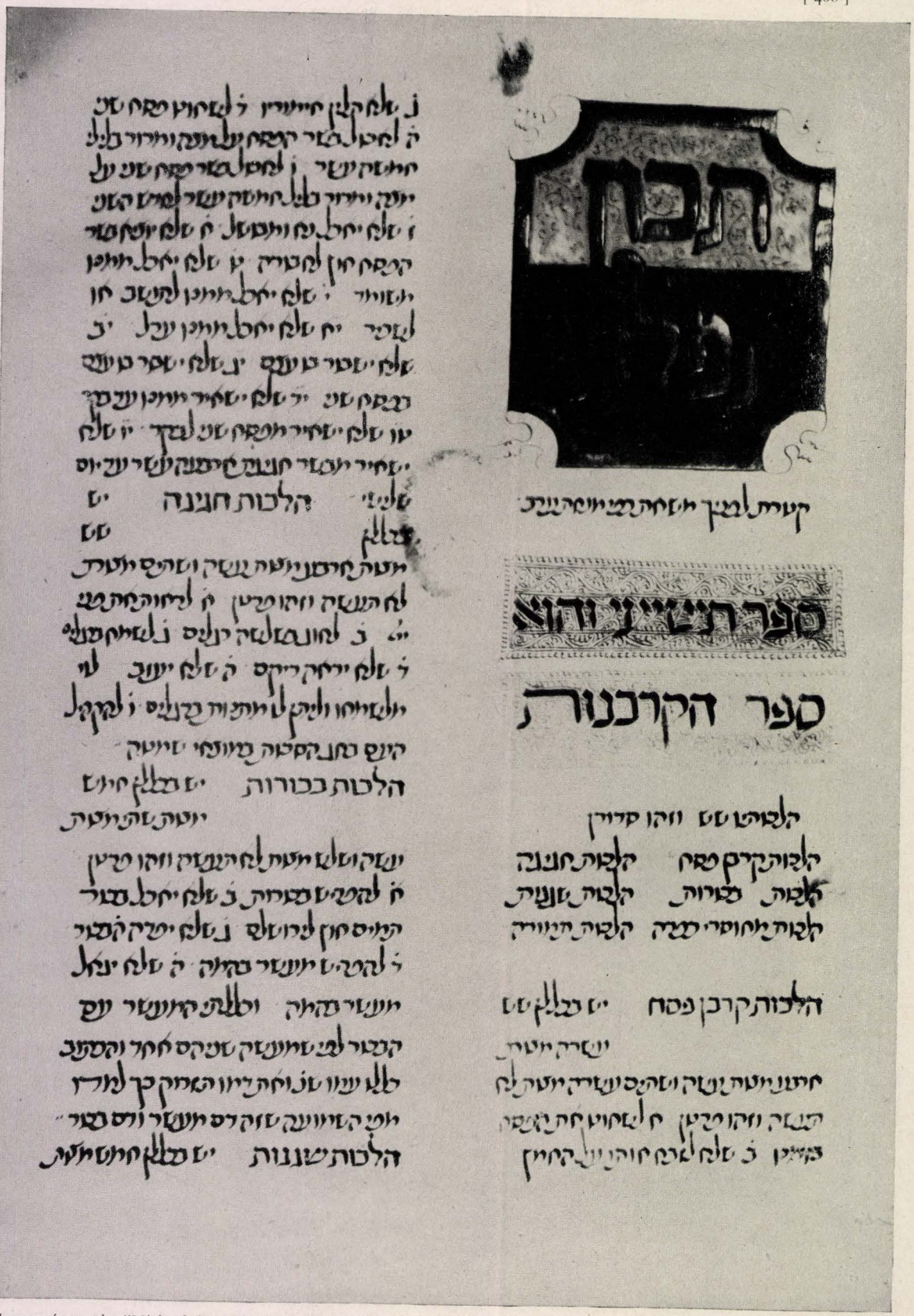


(Top): *Tefillot Latine, Italian translation of the Prayer Book, printed at Bologna in 1538*

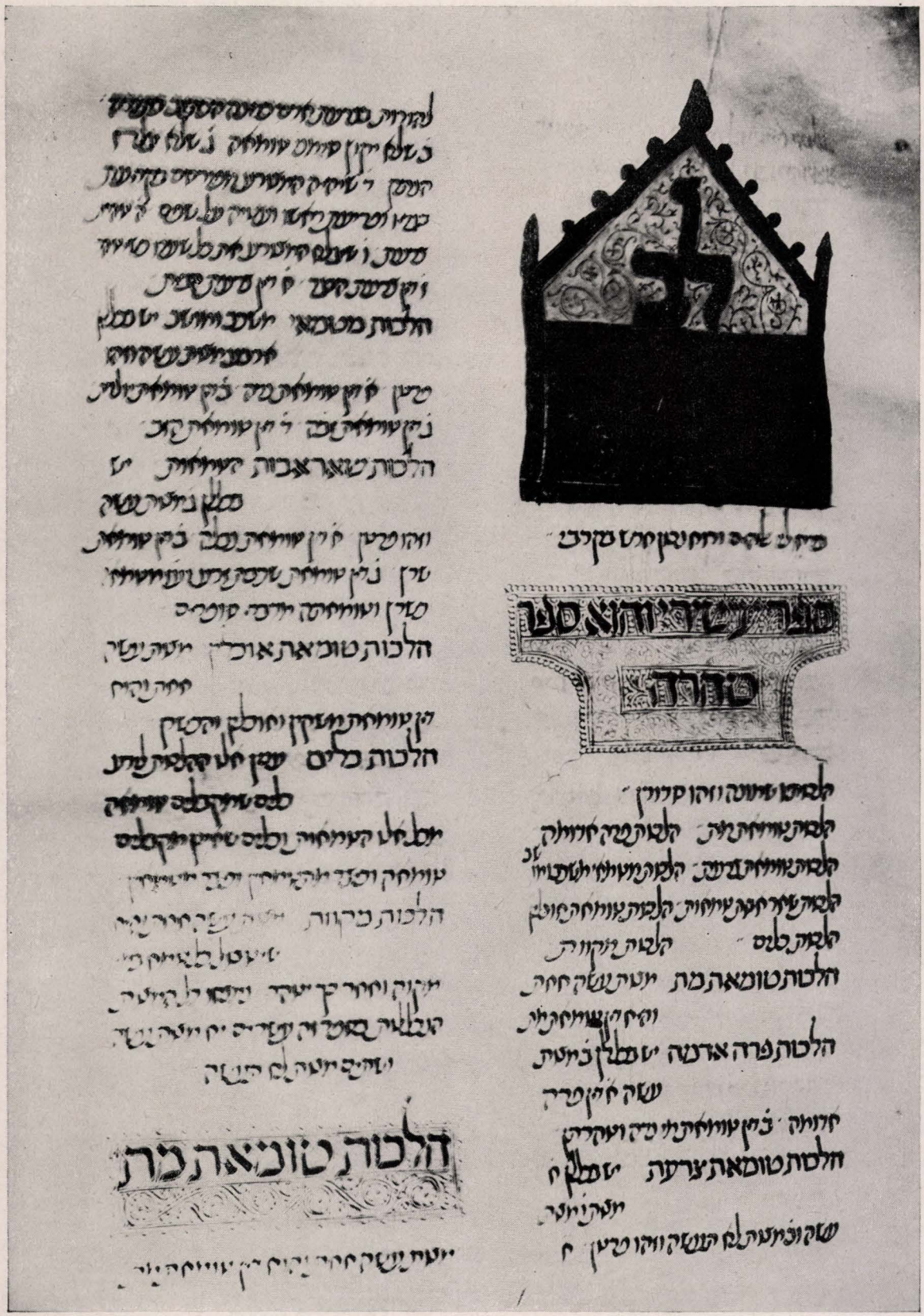


(Right) *Fragment of the Book of Kings from the Genizah, printed (10th cent.) in Palestine*

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A page from the "Mishneh Torah" (Books VIII-XIV) by Maimonides, written on vellum in Spain (15th Cent.). This manuscript and the one on the opposite page are from the Elkan Nathan Adler Collection at the Jewish Theological Seminary of America



A page from Maimonides' "Mishneh Torah," written on vellum in Spain (15th Cent.). The manuscripts on this and on page 468 are part of the Elkan Nathan Adler Collection in the library of the Jewish Theological Seminary of America

51 JEHUDAH HALEVI

25

OPHRA

Ophra washeth her garments in the waters
Of my tears, and spreadeth them out in the
sunshine of her radiance.
She demandeth no water of the fountains,
having my two eyes;
And no other sunshine than her beauty.

51 יהודה הלוי

25

עפרה

עָפְרָה תְכַבֵּס אֶת־בְּגָדֶיהָ בְּמֵי
דִמְעִי וְחַשְׂטָחֵם לְשֶׁמֶשׁ זִהֲרָהּ
לֹא שְׁאֵלָה מַי הָעֲיָנוֹת עִם שְׁתֵּי
עֵינַי וְלֹא שֶׁמֶשׁ לְיֹפִי תְּאֵרָהּ:

Edition of the poems of Judah Halevi, issued (1925) from the press of the Jewish Publication Society of America

hagen (Copenhagen State Library), David Kaufmann (Budapest National Academy), Israel Solomon (a unique collection of Anglo-Judaica, now in the library of the Jewish Theological Seminary, New York city), and Gustave Gottheil (Columbia University Library). The magnificent collection of Baron David Günzburg of Leningrad, containing numerous manuscripts and rare books, was presented by his heirs to the Jerusalem National Library, but has not been released by the Soviet government and is reported to be stored in Moscow (1940). The manuscripts of S. H. Halberstamm of Bielitz, Galicia, were acquired by Montefiore College, Ramsgate, England; his printed books by the Jewish Theological Seminary of New York. The most noted book collectors in Germany in the 20th cent. were B. Pinczower of Berlin and S. Kirchstein. One of the largest collections of Hebrew books and manuscripts, and undoubtedly the most valuable, is that of David S. Sassoon of London. Elkan Nathan Adler possesses a fine collection of Hebrew books and manuscripts, although his original library of more than 6,000 items has been acquired, part by the Jewish Theological Seminary and part by the Hebrew Union College, Cincinnati. The collection of Siegmund Seeligmann of Amsterdam is chiefly notable for occasional prints and responsa. The most notable American Jewish book collectors are A. S. W. Rosenbach of Philadelphia, who has a valuable collection of Hebraica and Judaica, and Harry Friedenwald of Baltimore.

There are numerous catalogues describing important collections of Jewish books, including: that of M. Roest for the Rosenthal collection (1875); Steinschneider's catalogues of the Jewish books of manuscripts in the Berlin State Library (1878, 1897), of the Hamburg City Library (1878), of the Munich library (1875) and of the Bodleian Library (1852-60, 1894); A. A. Roback's list of the Harvard Yiddish collection (1929); Zedner's catalogue of Hebrew books in the British Museum (1867); Kraft and Deutsch's catalogue of the Imperial Library in Vienna (1847); A. Marx's catalogue of the rare books in the library of the Jewish Theological Seminary (1914).

See also: BIBLIOGRAPHY; BOOKPLATES; INCUNABULA; LIBRARIES; MANUSCRIPTS; PAPYRI; PRINTERS AND PRINTING; SCRIBES; TITLES OF HEBREW BOOKS; WRITING.

CHARLES DUSCHINSKY.

Lit.: Blau, Ludwig, *Das althebräische Buchwesen* (1902); Steglich, E. A., *Schrift- und Buchwesen der Hebräer* (1876); Freimann, Aron, *Über hebräische Inkunabeln* (1902); Abrahams, Israel, *By-Paths in Hebraic Bookland* (1920); *Soncino-Blätter,* 1925-28; Marx, A., in *Jubilee Volume of the Jewish Theological Seminary of America* (1939) 87-120; see also the bibliographical works listed in the article BIBLIOGRAPHY.

37 הגרים ויראי־ה' בסוף בית שני

בצורתה הנצרנית או די בטבילה בלבד[35]; ורק אחר־כך נתרחבה מחלוקת זו על כל שאר המצוות המעשיות שבתורה.

2. ודבר זה מעביך אותנו אל עניין גדול ושנוי במחלוקת: אל הפרובלימה בדבר „יראי־ה'".

יוסף בן מתתיהו, כשהוא מדבר על הביזה, שבזז קראסוס הרומי את האוצרות של בית־המקדש, מזכיר, כפי שראינו למעלה[36], בתור מנדבים לבית־המקדש „את כל היהודים שבעולם (ב„נושבת") וגם את יראי־האלהים שבאסיה ובאירופה" (Πάντων τῶν κατὰ τὴν οἰκουμένην Ἰουδαίων καὶ σεβομένων τὸν Θεὸν ἔτι δὲ καὶ τῶν ἀπὸ τῆς Ἀσίας καὶ τῆς Εὐρώπης); על פופיאה (סאבינה) המלכה, אשתו של נירון־קיסר, אומר בן מתתיהו, ש„היתה יראת־אלהים" (θεοσεβὴς γαρ ἦν)[38]; על קורנליוס, „שר־המאה מן הגדוד הנקרא האיטלקי", נאמר[39], שהיה „חסיד וירא־אלהים עם כל ביתו" (εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ). פאולוס בא בנטיוכיה שבפיסידיה בבית־הכנסת בשבת אל „אנשי־ישראל וירא־אלהים"

35 נגד ש. ציסלין (Hebrew Union College Annual I [1924] 357–363), שלדעתו, טבילת־גרים מאוחרת היא לחורבן־הבית, עיין: י. קלוזנר, ישו הנצרי, הוצאה ד', עמ' 272, הערה 5. ויש להוסיף על מה שכתבתי שם את דברי־התלמוד: „מבלילה באמהות מנלן? — סברה היא: דאם לא כן במה נכנסו תחת כנפי־השכינה?" (יבמות, מ"ו ע"ב). וכיצד לא שאל ציסלין את עצמו: אם לא היתה טבילה לגרים קודם חורבן־הבית, במה נכנסו הגיורות המרובות קודם־החורבן (הילני המלכה, נשי־ד מ ש"ק, ועוד) תחת כנפי־השכינה? באמירה בלבד?—

36 עיין למעלה, עמ' 15. 37 קדמוניות, י"ד, ב', § 110.

38 שם, כ', ח', § 195. והשוה גם־כן: חיי־יוסף, 3, § 16 (תרגומו של מ. שטיין, עמ' ב־א).

39 מעשי־השליחים, י', ב'.

A modern Jewish book: Page from Joseph Klausner's "Miyeshu ad Paulus," printed in Tel-Aviv (1939), showing Hebrew, Greek and English text all on the same page

BOOKS OF ADAM, *see* ADAM, BOOKS OF.

BOOKS, CENSORSHIP OF, *see* BOOKS, PROHIBITED; CENSORSHIP.

BOOKS, COLLECTIONS OF, *see* BOOKS; LIBRARIES.

BOOKS, PROHIBITED. The prohibition of books has been comparatively rare in Jewish life. In general, the Jewish attitude has been that of permitting freedom of expression to all writers, and there has been no central authority that has assumed for itself the right to censor or to forbid the writing of books. The only account of a book suppression in Talmudic times is that of a single copy of a Targum (Aramaic translation) of *Job* (*Sab.* 115a). The prohibition in the Mishnah against the reading of the non-canonical books (*Sanh.* 11:1) refers to public reading in the synagogue, and not to private reading.

The first case of prohibition of books came in the 13th cent. as a result of the controversy raised over the theological opinions expressed by Maimonides. Opponents of Maimonides, notably Solomon ben Abraham of Montpellier, issued a ban against the works of the philosopher. In the 17th cent. Joseph Caro issued a ban against the sensuous writings of Immanuel of Rome, and Moses Alshech and others against the works of Azariah dei Rossi which disagreed with the traditional view.

Both Hasidism and the movement for modernization in Judaism led to prohibition of books on the part of opponents. Mendelssohn's German translation of the Bible, though applauded by many rabbis, was prohibited by Raphael Cohen (1779) and Moses Sofer. Elijah Vilna waged similar war against the Hasidim and their writings, and Hasidic books were publicly burned in Brody and Cracow. In general, however, while Orthodox rabbis have forbidden their followers to read certain books which they regard as heretical, there has been no prohibition of the books themselves. In every case where one group has attempted to prohibit books it regards as heretical, the other group has always stoutly resisted, and there has never been a unanimous or definite ban.

For Christian censorship and prohibition of Jewish books, *see* CENSORSHIP.

BOOKSTABER, PHILIP DAVID, rabbi, b. New York city, 1892. He received the B.S. degree from the College of the City of New York (1911) and the A.M. degree from Columbia University (1912). He spent some years in social work, then began to study for the rabbinate, at the same time serving as instructor in economics and fellow in philosophy at the University of Cincinnati. In 1924, after having received his Ph. D. degree from the university and his ordination as rabbi from the Hebrew Union College, he became rabbi of Ohev Sholom Congregation, Harrisburg, Pa.

Bookstaber is a member of the national and executive committee of the Boy Scouts of America, and he twice visited Palestine (1933, 1937) in the interests of the International Boy Scout Movement. He is the first American Jew to have been awarded a Scoutmaster key, and a scout camp was established in his honor. He has served on state commissions, and was chairman of the Pennsylvania State Civil Liberties Commission (1930-35). In 1937 Gettysburg College awarded him the honorary Litt.D. degree for his contributions in the field of social service and goodwill between Christians and Jews. He has written: *Postulates of Perfectibility* (1925); *The Mary Letters* (1928); *Judaism and the American Mind* (1939).

BOOKSTEIN, ISADORE, judge and communal leader, b. Albany, N. Y., 1891. Entering the field of law in 1912, he rose to the office of assistant district attorney of Albany by 1920, becoming the first Jew to hold that post in the county. A year later, he was appointed judge of the Albany County Court, where he served until 1923. He was chairman of the Albany County Republican Committee from 1930 to 1934, and candidate for the state attorney-generalship in 1930.

While still at law school, Bookstein helped organize the Hebrew Free School of Albany and became its first president. He led a campaign which succeeded in raising $250,000 for the establishment of a new Jewish community center in Albany. He has served as chairman of the United Palestine Appeal, and has directed several fund-raising campaigns for the Hebrew Welfare Agency of Albany. He is also a former president of Temple Beth Emeth, of Albany.

BOOTHS, *see* SUKKAH; SUKKOTH.

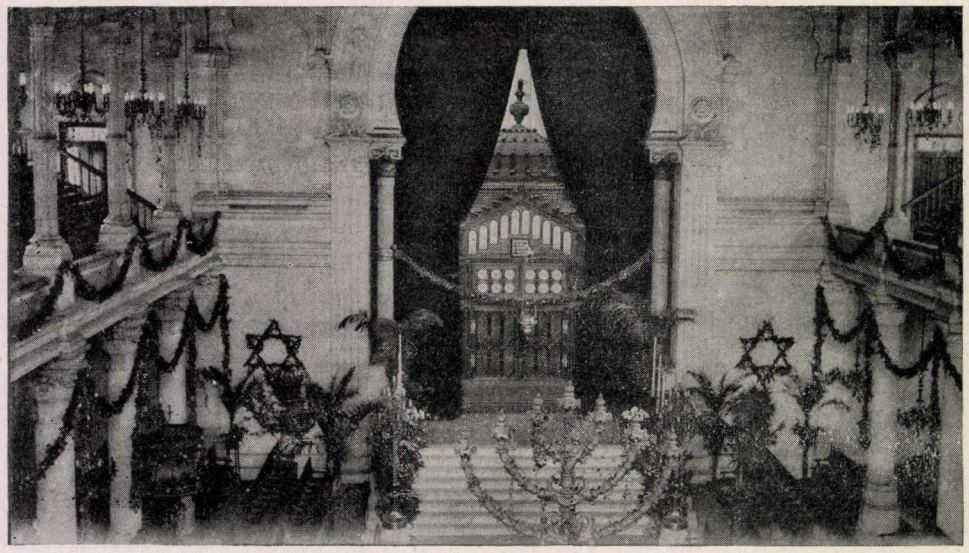
BORAITHA, *see* BARAITHA.

BORCHARD, EDWIN MONTEFIORE, attorney and expert on law, b. New York city, 1884. After his graduation from Columbia Law School (1908), Borchard served as an expert on international law to the American agency in the North Atlantic Coast Fisheries Arbitration at The Hague (1910). From 1911 to 1913 and again from 1914 to 1916 he was law librarian of Congress, from 1913 to 1914 assistant solicitor of the United States Department of State, and from 1916 to 1917 attorney for the National City Bank of New York. He was chief counsel for the republic of Peru in the Tacna-Arica Arbitration. In 1930 he was United States technical adviser at the Conference on Codification of International Law. In 1917 he was appointed professor of law at Yale University, and still held this position in 1940. He was a member of the Committee of Experts at the Pan-American Codification of International Law.

Borchard is a member of the International Academy of Comparative Law, at The Hague, and an associate of the Institut de Droit International. In 1925 he was awarded the honorary LL.D. degree by the University of Berlin, and in 1935 by the University of Budapest.

Borchard wrote: *Guide to the Law and Legal Literature of Germany* (Washington, D. C., 1911); *Guide to the Law and Legal Literature of Spain* (Washington, 1915); *The Diplomatic Protection of Citizens Abroad* (New York, 1915); *The Commercial Laws of England, Scotland, Germany and France* (with Archibald J. Wolfe; Washington, 1915); *Guide to the Law and Legal Literature of Argentina, Brazil and Chile* (Washington, 1917); *Latin American Commercial Law* (with T. Esquivel Obregón; New York, 1920); *Convicting the Innocent* (with E. Russell Lutz; London and New Haven, 1932); *Declaratory Judgments* (Cleveland, 1934); *Neutrality for the United States* (with William Potter Lage; New Haven, 1937). He contributed to American and European legal periodicals, and was American editor and translator from the Italian of Pasquale Fiore's *International Law Codified and Its Legal Sanction* (New York, 1917).

In August, 1923, Borchard delivered a course at the Académie de Droit International at The Hague on the



Interior view of the synagogue at Bordeaux

subject of the diplomatic protection of nationals in foreign countries. In December of the same year he delivered, before the Chicago Council on Foreign Relations, a series of addresses which was later issued under the title of *The International Court.*

BORCHARDT, GEORG HERMANN (pseudonym, Georg Hermann), author and art critic, b. Berlin, 1871. Although at first a merchant, he later studied philosophy, art and literature at the University of Berlin, and then became an art critic. His best-known work on art is a monograph on Max Liebermann in the collection *Jüdische Künstler* (Berlin, 1904). In the field of literature Borchardt's outstanding work is *Jettchen Gebert* (Berlin, 1907), a novel which portrays the life of the Jews in Berlin in the years 1839 to 1840; its sequel was *Henriette Jacoby.* Borchardt's other novels include *Heinrich Schön jun.; Kubinke; Die Nacht des Dr. Herzfeld* (1912); *Tränen um Modesta Zamboni* (1927); in his *Der doppelte Spiegel* (Berlin, 1926), Borchardt discusses his attitude toward Judaism; he believes in a combination of Jewish belief and German patriotism.

Lit.: Bartels, A., *Geschichte der deutschen Literatur,* vol. 3 (1928) 803; Eloesser, *Modern German Literature,* pp. 251-52; Kohn, Hans, in *Die Juden in der deutschen Literatur* (1922).

BORCHARDT, LUDWIG, Egyptologist, brother of Georg, b. Berlin, 1863; d. Paris, 1938. After studying archeology and architecture in Berlin, he began his scientific career in 1887 as assistant in the Egyptian department of the Berlin museum. As founder and director of the German Institute of Egyptian Antiquities he went to Cairo in 1897, working there until the outbreak of the World War. He returned to Egypt in 1923, and remained until his retirement in 1929.

A specialist in Egyptian architecture, he wrote his first book on the subject *Die ägyptische Pflanzensäule* in 1897. Later he wrote architectural histories of the Temple of Ammon at Karnak (1905) and of the tombs of the Fifth Dynasty kings, Neuserre, Neferirkere, and Sahure (1907, 1909, 1910).

Borchardt was no less interested in the legend of the lost continent of Atlantis. In the summer of 1926, when the Paris Atlantidean Society revealed plans to sound the Atlantic Ocean for the lost continent, Borchardt declared that it was to be found, not west of Gibraltar as commonly believed, but south of Tunis.

He reported that, according to his own researches, Atlantis was once located in the salt swamps of the Sahara which are known as Shott el Jerid; an earthquake about 1250 B.C.E. caused it to disappear. An ancient name of Shott el Jerid was "Behr Atala" or "Sea of the Atlantis." On old maps the region was marked as water and called the "Sea of Triton," Triton being the son of Poseidon, Atlantis' patron saint.

Borchardt's other works on Egyptology include: *Portraits of Queen Nefertiti* (1912); *Die Annalen und die zeitliche Festlegung des alten Reiches der ägyptischen Geschichte* (1917); *Egypt: Architecture, Landscape, Life of the People* (London, 1929).

BORDEAUX, city in southern France; in 1940 it had about 270,000 inhabitants, of whom about 2,500 were Jews. Jews have lived in Bordeaux ever since the 9th cent.; certain investigators think that they settled there at an even earlier date. Until the 11th cent. they lived in a suburb called "Plantier des Juifs"; after that they began to settle in the city proper. From 1154 to 1451 the city was occupied by the English, who gave the Jews there much more favorable treatment than they received anywhere else in France. Edward I, who had expelled the Jews from his kingdom of England, was fully tolerant toward the Jews of Bordeaux who lived in his French provinces. With the exception of a few attacks, as in 1236 from Crusaders, they lived in peace, and were not affected by the expulsion of the Jews from France in 1394.

Even after the town was recovered by the French, the Jews of Bordeaux still retained their privileges, which were confirmed by an express decree of Louis XI in 1474. This favorable position of the Jews attracted to the community many of their coreligionists who had been expelled from Spain in 1492 or from Portugal in 1497; many of these Jews eventually came to play an important part in the economic and intel-

lectual life of the city. In 1550 Henry II issued a charter granting some of these "New Christians," as they were still called, free rights of trade and commerce; this was repeatedly confirmed and its privileges still further extended. The Jews were expelled in 1684, during the war against Holland, but were allowed to return two years later. In 1706 they finally received the right to worship in their own way without being subject to the supervision of the church.

When Jews from Avignon and Germany began to settle in Bordeaux in the first half of the 18th cent., a bitter feud arose between the newcomers and the older Jewish settlers. The latter, fearing that they would lose their privileges, even petitioned the government not to grant the rights of citizenship to these "foreigners." The strife between the two factions was settled only after the French Revolution, when the National Assembly, on January 28, 1790, decided that all the Jews of Bordeaux who had originally come from Spain, Portugal or Avignon should have full rights of citizenship. This was the first grant of civic equality to any of the Jews in France, and preceded by twenty months the decree (September 28, 1791) which enfranchised their coreligionists elsewhere in France.

Under Napoleon I, Bordeaux was made the center of a consistory embracing ten communities and presided over by Rabbi Abraham Furtado, who was later chosen president of the Assembly of Notables and of the Napoleonic Sanhedrin. Prominent Jews of Bordeaux in the latter part of the 19th cent. included Camille Lopèz-Dubec, the deputy, the Pereira brothers, bankers, and Adrien Léon, a member of the National Assembly in 1871. JACQUES GOLDBERG.

Lit.: Malvezin, T., *Histoire des Juifs à Bordeaux* (1875); Detehererry, *Histoire des Israélites de Bordeaux* (1850); Michel, *Histoire du commerce de Bordeaux* (1867); Cirot, *Recherches sur les Juifs espagnols et portugais à Bordeaux* (1908); idem, *Revue historique de Bordeaux* (1909), vol. 2.

BORG, MADELEINE (Mrs. Sidney C. Borg), social welfare worker, b. New York city, 1878. She studied sociology and allied subjects at Columbia University, concentrating on the causes of juvenile delinquency. She has, for many years, been actively engaged in promoting human welfare, regardless of race or creed, and has been a leader in the establishment of psychiatric clinics as an integral part of the study of child behavior.



Madeleine Borg

A founder of the Big Sister movement and a former director of the International Big Brother and Big Sister Federation, she served as a director of the Child Welfare League of America, vice-chairman of the Mental Hygiene Committee of the State Charities Aid, a director of the Associations of Volunteers, a member of the National Probation Committee, and as a member of the executive committee of the Girls' Service League of America.

She has long been engaged in constructive work among the underprivileged Jewish girls of New York city. She served for years as president of the Jewish Big Sisters. She was chairman of the board of directors of Cedar Knolls School, at Hawthorne, N. Y., and when the Jewish Big Sisters and the Jewish Big Brothers and several other groups were merged in 1921 to form the Jewish Board of Guardians, in New York city, she became chairman of its committee on outside activities, then vice-president, and in January, 1939, president.

She was a trustee of the Training School for Jewish Social Workers, the Salvation Army and other institutions, and former head of the Women's Division and vice-president of the Federation for the Support of Jewish Philanthropic Societies of New York. She served also as president of the Montefiore Hospital Ladies' Auxiliary Society, and trustee of the United Hospital Fund. In 1929, Governor Franklin D. Roosevelt appointed her a member of the New York State Old Age Pensions Commission. At the same time she was named to the executive committee of the New York city Crime Prevention Bureau. In 1940 she was a trustee of the New York World's Fair and active on several of its administrative committees.

BORG, SIDNEY CECIL, financier and civic and communal leader, b. New York city, 1874; d. New York city, 1934. His father, Simon Borg, came from Haupersweiler, Germany, in 1856, and in 1869 founded the New York banking firm of Simon Borg and Company. Borg attended Sachs' Collegiate Institute in New York city and the Sheffield Scientific School of Yale, at which he was class historian, graduating with the degrees of B.S. and Ph.B. (1895).

Borg began his business career in his father's banking house in 1897, and upon the latter's death (1904) succeeded him as head of the firm, continuing the sound and conservative policies of the founder. He devoted much time and effort to the financing and reorganization of Southern and Western railroads, including the Chicago Great Western, the Detroit Southern, and the Cincinnati, Findlay and Fort Wayne railroads. A member of the reorganization committee of the Chicago, Peoria and St. Louis Railroad and of the Lehigh and New York Railroad, he aided in reorganizing the Houston Oil Company and the Kirby Lumber Company of Houston, Texas. He took great pains to safeguard the securities issued or sponsored by his

firm, and was a member of various protective committees formed in their interests.

In civic and Jewish communal service Borg was extremely active. He was on the Mayor's Defense Committee of New York city during the World War, and a member of the Executive Committee of the War organization of the American Red Cross for Westchester County. For various periods he was a trustee of the United Hebrew Charities, treasurer of the Jewish Board of Guardians, a trustee of the Society for the Prevention of Cruelty to Children, and a member of many civic, philanthropic, and cultural organizations.

BORINSTEIN, LOUIS J., merchant and civic leader, b. Indianapolis, Ind., 1881. Active in public affairs, he was at various times president of the Indianapolis Chamber of Commerce, member of the Mayor's Advisory Board on Relief, chairman of the N.R.A. for Indianapolis, and on the executive committee of the National Emergency Council for Indiana.

In communal life, Borinstein is a director of charitable and educational organizations. He is also president of the Indianapolis Hebrew Congregation and national chairman of the Wider Scope Committee of B'nai B'rith. During the United Jewish Campaign he served as campaign manager for the state of Indiana. In 1929 he was appointed a non-Zionist member for the United States on the council of the Jewish Agency for Palestine.

BORN, GUSTAV JACOB, histologist, b. Kempen, Germany, 1851; d. Breslau, Germany, 1900. After receiving his degree from the University of Breslau in 1876, he worked under Gegenbaur in Heidelberg, then joined the faculty of the University of Breslau, where he finally became professor of histology and comparative anatomy. He was the inventor of the method of reproducing and plastically enlarging small anatomical and embryological objects, which is described in *Zeitschrift für wissenschaftliche Mikroscopie* (vol. 5). Born wrote many works on the embryology of mammals and amphibia, of which the most important is *Über Verwachsungsversuche mit Amphibienlarven* (Leipzig, 1897).

BORN, MAX, physicist, son of Gustav Jacob Born, b. Breslau, Germany, 1882. He received his M.A. at Cambridge, his Ph.D. at Göttingen, his Sc.D. at Bristol. Appointed professor at the University of Berlin in 1915, he subsequently served on the faculties at Breslau and Frankfort on Main, and as professor of theoretical physics at Göttingen from 1921 until his dismissal as a "non-Aryan" in 1933. He immediately became Stokes Lecturer of Applied Mathematics at Cambridge; in 1936 he was named Tait Professor of natural philosophy at the University of Edinburgh.

His chief work has been in connection with the theory of relativity, the quantum theory and the dynamics of the crystal. He made important additions to the Schroedinger theory of the dynamics of matter and to Heisenberg's quantum-mechanics. He wrote eleven books in German, most of which have been widely translated, and innumerable papers for scientific periodicals, particularly the *Zeitschrift für Physik* and the *Annalen der Physik*.



Karl Ludwig Börne

Born's volumes include: *Constitution of Matter* (1922; trans. E. W. Blair and T. S. Wheeler, 1923); *Einstein's Theory of Relativity* (1922; trans. H. L. Brose, 1924); *Atomic Physics* (1933; trans. John Dougall, 1936); *The Restless Universe* (trans. Winifred M. Deans, 1936).

BÖRNE, KARL LUDWIG (originally **Löb Baruch**), literary and political writer, b. Frankfort, Germany, 1786; d. Paris, 1837. At 118 Judengasse, in the isolated ghetto that imprisoned the Jews of the free city of Frankfort, Löb Baruch was born, a few doors from the home of the bankers Rothschild. The Baruchs were also well-to-do bankers and merchants, of high position in the Jewish community, respected and patronized by the various rulers whom they served. Löb's grandfather had built the synagogue. His father, Jakob Baruch, was in the confidence of Metternich, whom he had first met in school at Bonn. Though Jakob Baruch's own Judaism was rather more formal than profound, he had his sons educated in the traditional fashion: at an early age Löb was being tutored in Hebrew, the Bible, and the Talmud. He also studied German grammar, French and Latin.

The boy's temperament was hostile to this type of Jewish education. In later years he forgot Hebrew completely. Of Jewish customs he had no genuine understanding, and, unlike his contemporary Heine, he cared little for the Old Testament. Those rich Frankfort Jews whom he personally knew, he early despised as servile money-grubbers. Particularly did he hate the Rothschilds, of whom he later said that they were the brokers "of all those state loans which give monarchs the power to defy liberty."

At fourteen the boy left the Frankfort ghetto for Giessen, where he enrolled in Hetzel's institute. About this time he changed his name to Louis. A year later his father, having decided to educate Louis as a doctor, sent him to live with Markus Herz, eminent physician and scientist of Berlin. The salon of Dr. Herz's beautiful wife Henriette was at this time an intellectual center of the Prussian capital. But the

young man proved rather languid in his pursuit both of medicine and of general intellectual contacts; he fell seriously in love with the magnificent Mme. Herz, who was about twenty years his senior. On the death of Dr. Herz, he avowed his love, whereupon Mme. Herz insisted on his removing to Halle. At Halle he attended the lectures of Schleiermacher, Wolf, Steffens, and Reil, with whom he lived. He wrote constantly to Henriette Herz, now calling her his "dear mother." The letters, an intimate revelation of the youth's developing reactions and ideas, were withheld from publication by Mme. Herz until fourteen years after Börne's death, when they appeared as *Briefe des Jungen Börne an Henriette Herz.*

When the Napoleonic invasion sent professors and students of Halle scattering, Börne left for Heidelberg. Here, having determined to enter public life, he abandoned medicine for political science, law, and administration. Finally he went once more to Giessen, and there took his doctor's degree in 1809.

When the Jews of the now ducal Frankfort were permitted, under French domination, to buy their citizenship rights with half a million florins, Louis Baruch was one of the first among them to enter public service in his native city. He was given a post in the police department (1811). There is evidence that the choice was not entirely voluntary: his father, disgruntled by his student debts, insisted that his son earn a livelihood. While in the ducal police department, young Baruch delivered a course of lectures to the Jewish lodge of Freemasons in Frankfort, and began to contribute a series of anonymous articles to the *Frankfurter Journal.*

With Napoleon's downfall in 1815, the political reaction that wrought so much terror drove the Jews back to their ghetto. Börne, after a vain attempt had been made to force his resignation, was finally ousted from office. The satirical sketch in his collected works, "Jews in the Free City of Frankfort," describes his sentiments on this general situation.

In 1818 Börne entered in earnest upon his career as the first German journalist in, as Brandes says, "the grand style." He began publication of the journal *Die Wage* (The Balance). At once his articles, especially those on the drama, created a sensation. Besides the stage, he covered, in bold and witty style, literature, society, art and politics. He discussed the events, the ideas, and the people of the day in a high-tempered, sculptured and lucid prose that was altogether foreign to German journalism.

Die Wage was in fact the first attempt at truth-telling in the German press. Whatever Börne talked about, he had always in mind his one great and cherished ideal of political and social liberty. Börne also assumed the editorship of the liberal paper, *Zeitung der Freien Stadt Frankfurt,* but gave that up very shortly, disgusted by his clashes with the censor.

Indeed, these years were unpleasantly filled with a long struggle against the censorship. Börne's journals were suspended, suppressed; he was fined, imprisoned. Finally the Bundestag forbade the publishing of his work altogether. Börne's revenge was his *Denkwürdigkeiten der Frankfurter Censur.* So miserable did Börne's satire make the Frankfort censor that that official finally wrote a pathetic letter of resignation, claiming that Börne had made him the laughing-stock of Europe and the very symbol of reaction.

In 1818, the year in which he started his journal, Löb Baruch was baptized a Lutheran and assumed the name Karl Ludwig Börne. The conversion had no religious significance. He had already defended the Jews in a monograph and two pamphlets, *Für die Juden* and *Die Juden und ihre Gegner.* It is, however, true that Börne cared nothing about the preservation of the Jews as Jews. He wanted them to become totally assimilated Germans. Whenever he championed them, he did so from his principle of general, universal liberty. His conversion was clearly an attempt to solidify his position as a critic of the German people, whom he wished to exhort not as a Jew, but as a true German. His enemies, however, would never let him forget that he was a Jew. About 1820 his father secured for him, through Metternich, who could divine in Börne's powerful satire a useful political weapon, a position in Vienna, a post with no responsibility and a substantial emolument. But Börne, scornful of any restriction on his intellectual liberty, declined it.

In 1821 he left for Paris. Just before this, he wrote his famed *Monographie der deutschen Postschnecke,* a work that ranks, together with his *Esskünstler,* among the finest German humorous productions. Börne's master in humor was Jean-Paul Richter, whom he had worshipped from boyhood as spokesman of justice and the brotherhood of man. Börne's classic memorial address on Jean-Paul, given at the museum in Frankfort on December 2, 1825, is considered by many to be indubitably the most significant of his serious literary contributions, if not his masterpiece.

The years between 1821, when he first saw Paris, and 1830, when he settled there permanently, were years of wandering for him. From Paris he went to Heidelberg, where occurred the first ominous hemorrhage of the disease that finally cut short his career. In 1826 he was again active in Frankfort. He contributed to Menzel's *Literatur-Blatt* and Berty's *Iris.* At this time he wrote his eulogy on Henriette Sontag, the opera singer, a piece of analysis which elicited great excitement and the highest praise in all the cultural circles of Germany. The winter of 1827 he spent in Berlin, where he was welcomed as a political and literary hero in the salons. Then he went to Hamburg, to arrange with the publisher Campe for a collected edition of his writings, which thereafter appeared in eight volumes in 1829 to 1834. In 1828 he passed through Weimar, but scornfully refused to be taken to Goethe.

His health was now becoming markedly worse, and after trying various resorts, he finally arrived at Bad Soden in the summer of 1830. Here he received the news from Paris of the July revolution. Immediately, in a state of rapture at this realization of his dreams of liberty and republicanism, he set out once again for the French capital.

From this base of Paris he waged for the next seven years a vigorous warfare against every form of German philistinism. He became the publicist of French revolutionary ideas to his beloved German countrymen. About ten years before this period there had begun his fast friendship with Mme. Wohl, later Mme. Wohl-Strauss, who greatly encouraged and aided him

until his death. To her he now began to write the famous *Briefe aus Paris,* evidently intended from the beginning for publication. The first series of forty-eight letters appeared in 1831; the second, thirty-one letters, in 1833; and the third, of thirty-six letters, in 1834. The letters, published by Campe, were confiscated, but secretly circulated.

In the letters Börne preaches one doctrine: liberty is virtue. He exhorts the German people to look to the triumph of liberty and republicanism in France, and to free themselves likewise. He lays bare the terrible stupidities and tyrannies of the numerous governments in the German fatherland, and pleads with his countrymen to set up a German republic. A united free Germany, living in close friendship with her natural ally, France, is his objective. He has unbounded belief and faith in the people, and to secure their rights vindicates violent revolution.

In Germany he was naturally attacked by the reactionaries, notably by Menzel, a one-time liberal who was waging a scurrilous campaign against the liberal young writers. In reply, Börne wrote his last work, the famous pamphlet *Menzel der Französen Fresser* (Paris, 1836), which stands as a sort of final testament of Börne's ideas. Here his pen moves with a greater calm, a serene and penetrating objectivity. Not long after this last pamphlet was written Börne died of consumption at the home of Mme. Wohl-Strauss, who, on taking up residence in Paris, had insisted that her friend come to live with her and her husband. He was buried at Père Lachaise, and together with his distinguished literary friends, there were present many German workers whom Börne had befriended. Raspail gave the funeral address; some years later, a monument by the sculptor David, still standing, was erected: a bust of Börne between a bas relief of Germany and France extending hands under the blessing of Freedom.

Because Börne's material was essentially journalistic, he is the most neglected of the foremost German prose writers. But Graetz points out that he and Heine were the two Jews who possessed a German style, and it was they who made the discovery that German prose could be written in an "easy, pointed" style. It was the work of Börne and Heine which set in movement "Jung Deutschland" and finally culminated in the great revolutionary year of 1848.

Though Börne never wrote a book, his writings have been collected several times. Campe issued eight volumes in 1829 to 1834; a more complete edition was published at Hamburg in 1862 to 1863, in twelve volumes, and reprinted in 1868. Klaar, of Leipzig, issued an eight volume collection in 1900.

SHERRY MCKENZIE.

Lit.: *Encyclopaedia Britannica,* 11th ed., vol. 3, p. 777; Heine, H., *Satires et Portraits* (1874); Walter, in *McGill University Magazine,* vol. 6 (1917) 238-46; Dresch, in *Revue de littérature comparée,* vol. 2 (1922) 351-68; Krauskopf, *Börne and Heine,* pamphlet 8 in the series *Jewish Converts and Perverts* (1891); Alberti, *Ludwig Börne;* Brandes, *Main Currents in 19th Cent. Literature,* pp. 39-102; Ward, *Collected Papers,* vol. 4 (1921) 378-87.

BOROCHOV, BER (Borochow, Dov Ber), theoretician and leader of the Poale Zion movement,



Ber Borochov

writer and Yiddish philologist, b. Zolotonoshi, Ukraine, 1881; d. Kiev, 1917. A brilliant student with a fine Jewish background, he joined in 1900 the Russian Social Democratic Party, from which he was expelled in 1901. After this, he was active in the Zionist movement, joined the Poale Zion movement in November, 1905, and became the most influential individual in the formulation of its program.

Arrested in 1906 by the Tsarist police, Borochov escaped but was forced to leave Russia in 1907. He travelled and resided in different European countries. In the summer of 1907, he helped to found the World Confederation of Poale Zion. He edited *Dos Freie Vort* (1907-1910), and contributed to a number of newspapers and periodicals.

In 1914, at the outbreak of the World War, Borochov came to the United States, where he was active in the Poale Zion movement and on behalf of the American Jewish Congress and the World Jewish Congress ideas. Here he edited *Der Jiddisher Kempfer,* and *Der Jiddisher Congress,* was on the staff of the *Vahrheit* and wrote a number of works on Yiddish philology, including his unpublished history of the Yiddish language and literature. Following the March, 1917, revolution in Russia, Borochov returned there, where he died at the age of thirty-six.

The most lasting contribution of Borochov lies in his synthesis and formulation of the theories of Zionism and Marxism, accepted by most adherents of the Poale Zion movement, which in turn helped to create and direct the Jewish labor movement in Palestine, to offset "assimilationist" and "escapist" tendencies among the Jewish workers and intellectuals, and to obtain the sympathies of various labor and socialist movements for Jewish efforts in Palestine and for the rationale of Jewish survival in the Diaspora. Borochov, unlike many of his contemporaries in the socialist movement in Russia, particularly the Bolsheviks, never subscribed to the theory that Socialism meant the desirability of the extinction of the various national groups and languages. He developed the theory of the role of "conditions of production" (an extension of Marx' and Engels' concept of "relations of produc-

tion"), to him the factors causing social conflicts, including the national ones.

The attitudes of the different classes to the problems of country, or territory, he maintained, are based on conditions of production.

He applied the same thinking to the Jews whom he considered to be a landless nation, constantly living under the twofold process of assimilation and isolation. Jewish capitalistic classes can never assimilate completely because of the presence of the large persecuted masses of Eastern European Jews. The Jewish middle classes are also faced by a similar dilemma but in a sharper fashion because of greater competition of the non-Jewish bourgeoisie.

The Jewish proletariat suffers even more because it is pushed by the non-Jewish proletariat into secondary occupations "away from nature," in small shops of little significance in the economic life of any country. This prevents its class struggle from assuming any importance. Such difficulties of the Jewish people and its proletariat will be eliminated by the settlement of the Jews in their own land where the working class can develop under normal conditions and thus achieve the social revolution. Emigration to other countries is merely a repetition of the same economic process. Ultimately national competition will be such that the gates of all countries will be shut to Jewish immigration, which will then turn to a semi-agricultural, thinly populated land fitted for the petty bourgeois Jew and his investment, and where the Jewish worker will enter basic industries and agriculture. The only land of this type is Palestine. The same relentless objective economic developmental process, in the words of Russian Socialists, *stychic* process, which will eventually introduce socialism in the world, will also drive the Jews to settle in Palestine. The task of the Jewish proletariat is to direct orderly immigration hither, and later to liberate it from capitalism, which the Jewish petty bourgeoisie, the first class to emigrate there, will introduce. At the same time, the proletariat will conduct its class struggle in the countries of its residence and make conditions easier for the Jewish masses.

This strictly materialistic approach to Zionism and Socialism is exclusively a product of Jewish conditions and trends in Tsarist Russia. Later, during his stay in America, Borochov abandoned this purely materialistic approach, including his strict *stychic* interpretation, and emphasized the role of will in social movements. He also widened his concept of Palestine which was to be a home for the entire Jewish people and not merely a strategic base for the class struggle of the proletariat, and called for work within the Zionist Congress. The fight against assimilation was visualized by him as a struggle for survival rather than for a strategic base. And for the name Palestine he substituted *Eretz Israel*.

Ber Borochov made significant contributions to the study of economic trends among the Jews, particularly in *The Jewish Labor Movement in Figures* (Russian ed., Minsk, 1918; Yiddish ed., Berlin, 1924). He also wrote a book on religion, *Virtualism and the Religious Ethical Problem in Marxism* (Russian, Moscow, 1920). Borochov's important ideological writings are included in *Nationalism and the Class Struggle: A Marxian Approach to the Jewish Problem* (edit. Moshe Cohen. New York, 1937). His selected writings were published in Yiddish under the title *Geklibene Shriften* (2 vols.; New York, 1920, 1928).

See also POALE ZION.

ABRAHAM G. DUKER.

Lit.: In addition to those cited above, a fairly complete listing of his works appears in Zerubabel, *Ber Borochov* (1926); Duker, Abraham G., "Ber Borochov's Theories and Their Place in the History of the Jewish Labor Movement," the introduction to the English edition of his works; *Studies of Ber Borochov,* issued by Young Poale Zion Alliance (1938) in mimeographed form.

BORODAVKA, ISAAC, tax-farmer, who lived at Brest-Litovsk, Poland, in the 16th cent. In 1560, together with David Shmerlevich and Abraham Dlugach, he was awarded the privilege of collecting the imposts on merchants at Minsk, Vilna, Novgorod, Brest and Grodno, in exchange for an annual payment of 6,808 copes. In the following year he received a salt monopoly, which was to last for seven years, and the right to build breweries, which were to have a monopoly for five years, in Bielce, Narva and Kleshtsheli. In 1569 he and the royal secretary Iberfeld were made lessees of the Vilna mint-office.

Borodavka's tax-farming made him unpopular and aroused enmity, first against him and then against the Jews in general. Merchants avoided paying the taxes, and when Borodavka complained, the king issued orders ("universals") for them to cooperate in the collection of the duties. Next Borodavka's agents were attacked, and still later charges of ritual murder were brought against them. Bernat Abramovich was seized by the citizens of Narva, accused, tortured and hanged; whereupon King Sigismund Augustus, after an investigation which showed Abramovich's innocence, ordered that all blood accusations be brought before him for trial. Another agent, Nakhim, was similarly accused in Rosokhi, but was acquitted, in 1566, whereupon the king issued another decree, threatening with punishment those who raised such groundless accusations.

Lit.: *Russko-Yevreiski Archiv,* vols. 2 and 3.

BORODIN (GRUZENBERG), MICHAEL, communist leader and statesman, b. Yanowitski, district of Vitebsk, White Russia, 1884. As early as 1900 he joined the Russian revolutionary movement and associated himself with the Jewish Social Democratic "Bund," which he abandoned in 1903 for the Bolshevist party. From 1905 on he was active under the party pseudonym Kirill in Riga among the Latvian Social Democrats, and was also a member of the joint committee of the "Bund" and of Latvian and Russian Social Democrats, which had been organized in that country. In 1906 he was delegated by this committee to the Socialist conference in Stockholm; after his return to Russia, he was arrested. In the same year he emigrated to the United States.

In the United States he associated himself with the Socialist Party of America, and was particularly active as a treasurer of the Russian Political Prisoners Aid Society, which was organized in 1909, and as the director of the Progressive Preparatory School for emigrants in Chicago.

In July, 1918, Borodin returned to Russia and par-

ticipated in the activities of the Bolshevist party in Moscow. Then he spent a short time in Mexico and left for England. He was arrested in Glasgow in August, 1922, and was sentenced to six months in prison and to deportation.

At the invitation of Sun Yat-sen, leader of the national revolutionary party Kuomintang, Borodin went to China in 1923. In Canton he became high adviser of the Kuomintang, and in this position was highly esteemed by Sun Yat-sen. His role in the Chinese revolutionary movement reached its pinnacle in 1926, when the revolutionary Chinese government moved to Hankow. At the beginning of 1927, when the Kuomintang was dominated by its right wing, headed by General Chiang Kai-shek, Borodin and other Bolshevist advisers of the movement were arrested. Soon afterwards Borodin left China and returned to Russia. Since 1932 he has edited the *Moscow News.*

BOROFSKY, SAMUEL HYMAN, lawyer, legislator and author, b. Wolkovyski, Lithuania, 1865. After two years' attendance at the Jews' Free School in Manchester, England, to which he was sent in 1874, he was apprenticed to a cabinetmaker. In 1879 he emigrated to Boston, whither his family had preceded him, and a year later began a six-year period of adventure during which he was a tailor, a seaman on a barge engaged in a voyage to the Southern Pacific, a peon captive in the interior of Ecuador, an interne in a hospital in that country, a salesman in Panama and, finally, a cantor in the English German Congregation in Kingston, Jamaica.

Shortly after his return to the United States in 1885 he was appointed secretary of the Hebrew Sheltering Home of Boston, serving in that capacity until 1890. A year later he was made a justice of the peace, an office to which he has been continuously reappointed. In 1898 he was elected a member of the Boston City Council, but resigned to serve in the Spanish-American War as a captain in an infantry company of the Massachusetts Provincial Militia. In 1900 he was elected to the Massachusetts House of Representatives for a two-year term. While in office he was the author and sponsor of many welfare bills, notably the Five Cent Ice Bill and the Sabbath Bill; the latter exempts observers of the Saturday Sabbath from keeping their establishments closed on Sundays. He was a member of the Boston Board of Principal Assessors (1906-8).

Borofsky, self-taught in law, was admitted to the bar in 1908. During the World War he was a member of a legal advisory board and one of the four minute men. He is president and treasurer of the Legal Directory Corporation, publishers of the *Baggott, Ryall Directory of Attorneys.*

Among his Jewish charitable and communal activities was the founding of the Helping Hand Temporary Home for Destitute Jewish Children, of which he was first president (1899-1902). He was on the executive council of the Federation of American Zionists (1903-4).

His literary activities include the books *Wheel of Destiny* (Boston, 1917); *Life's Panorama* (1932) and *Adopting Uncle Sam.* As a songwriter he composed *Marching On to Zion, Come Home to Palestine* and *God Save America.*

BOROVSKY, ISIDOR, soldier, b. Warsaw, Poland, 1803; d. Herat, Afghanistan, 1837. He came to New York city while he was still a lad, and there met by chance one of the followers of Simon Bolivar, who at that time was struggling to win independence for South America. Determined to participate in this war for freedom, he worked his way to South America as a ship's boy and succeeded in reaching the camp of Bolivar after many hardships. He was given a commission in the army of liberation, and served with distinction in the final campaigns, beginning in 1821, which drove the Spaniards from South America.

He next went to Egypt, where the ambitious pasha, Mehemet Ali, had been seeking to extend his power in the East. However, he found that his expectations of military glory were doomed to failure when Mehemet renounced his ambitions, and in 1829 he supported himself in Egypt for some time by giving lessons in mathematics and English. He next made his way to Persia, which he reached in 1831. Here he gained the friendship of the English envoy Sir John Campbell, and by him was recommended to the service of the shah, Fath Ali. He served first under the shah's son, Abbas Mirza, in campaigns against Khorassan and Turkmenistan, and was given the title and rank of general. In 1833, after Abbas Mirza had died, Borovsky assisted his son, Mohammed Mirza, to ascend the throne on the death of his grandfather. In 1837 Borovsky participated in the Persian campaign against Afghanistan; during the unsuccessful siege of Herat, he was killed while leading an assault against the city.

BORROWING, *see* BAILMENTS.

BORSA, city in Roumania (formerly part of Máramaros county, Hungary). The Jewish community, preponderantly Orthodox and of Hasidic bent, had about 4,000 souls in 1940. The first synagogue was built in 1800, with several others following since 1840. One of its unique welfare organizations is the Secret Philanthropic Society (1918) designed to aid those needy who would be embarrassed by public charity.

Jews first settled in Borsa in 1751, most of them being well-to-do emigrés from Galicia bent on commercial, and later on, agricultural pursuits. In those early years they were unjustly accused of criminally conspiring, with workers of gold mines in nearby Borsabánya, to acquire gold stolen by others. The authorities had virtually decided to banish the Jews, without due process of law, when it was discovered that shortage in the gold output was the result of depleted veins rather than of illicit disposal of the precious metal. Thereupon they were permitted to remain. This unexpected relief was regarded by the community as a miraculous act of divine providence through the medium of the famous Reb Mendele. This legend persists to this day. Nevertheless, Jews of Borsa are largely practical folk engaged in useful pursuits and respected by all creeds for their extensive employment of non-Jewish personnel and for their civic activities on a broad non-sectarian basis. Borsa contributed 350 Jewish soldiers during the first World War, and two of its Jewish citizens, Mr. and Mrs. Wolf Stein, were slain while resisting the revolution that followed.



The old Jewish cemetery of Bosnia

BORSHT, *see* COOKING, JEWISH.

BORUCH HABO, *see* GREETING AND WISH FORMULAS.

BORUCHOWITZ, I. L., *see* BARUCHOWITZ.

BOSHES PANIM, *see* PHRASES, POPULAR.

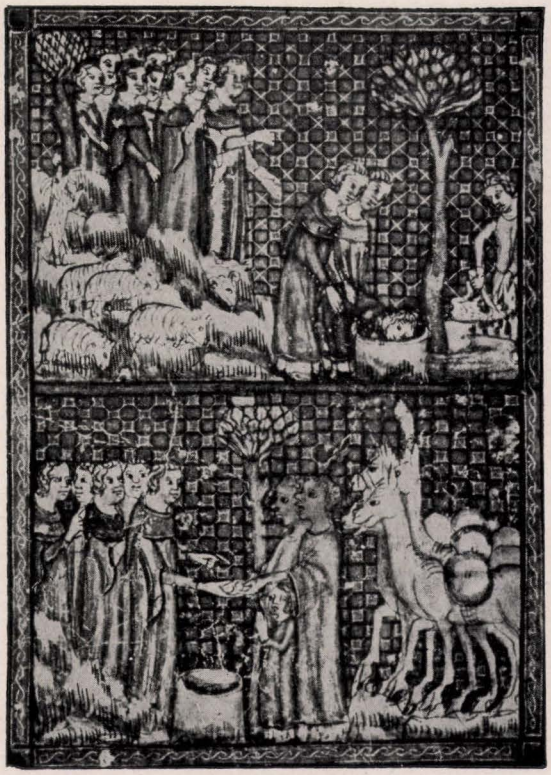
BOSHETH ("**shame**"), a defamatory name applied in late Biblical times to Baal and to those Israelites who worshipped him and named themselves after him. Evidently there was a period when the people innocently failed to distinguish between their own God and Baal, the former god of the land of Canaan, or when they worshipped them both (syncretism), and accordingly took names compounded with Baal, such as Ishbaal, Mephibaal, and Jerubbaal. These names possibly indicate that their own God had taken over the sanctuaries and functions of Baal, and had become identified with him. This was all the more plausible since Baal was not a proper name, but meant simply "lord" or "master." In any event, the later Biblical writers, who were strictly monotheistic, changed Ishbaal into Ish-bosheth (*II Sam.* 2:10), Mephibaal into Mephibosheth (*II Sam.* 9:6), and Jerubbaal into Jerubbesheth (*II Sam.* 11:21; cf. *Judges* 6:32; cf. also *Jer.* 3:24; 11:13; *Hosea* 9:10). The name Astarte was given the same vocalization, and therefore now reads Ashtoreth. It has also been suggested that the name Molech arose through a similar revocalization, and that the original name was Melech (meaning "king").

See also BAAL.

BOSNIA, a province of Yugoslavia (since 1918). During the Middle Ages Jews are known to have visited Bosnia on business, but they did not form any permanent settlements there, although at Sarajevo, the capital of the province, Jewish grave-stones have been found which date back to the year 1551. In 1565 Jews were allowed to reside in this region, which was then under the rule of Turkey. Accordingly, a number of families from Salonika and other Balkan cities settled in Bosnia, chiefly at Sarajevo. Here a special Jewish quarter was set aside which continued until the end of the 19th cent., by which time the Jews had been granted the right to live in any part of the city.

The Sarajevo community naturally looked for guidance toward Salonika. From that great Jewish center came its first rabbis. Sarajevo's most famous religious leaders were Hacham Zebi, in the 17th cent., and David Pardo, of Venice, in the 18th cent.; in 1770 the latter founded a Yeshiva there.

Bosnia's native Jewry is predominantly Sephardic. It was only after the occupation of the land by Austria-Hungary in 1878, and particularly after its incorporation into the dual monarchy, that a number of Ashkenazim immigrated thither. At Sarajevo they



A page from the Sarajevo Haggadah illustrating the story of Joseph



Copyright "Geographia" Map Co.

Map of Bosnia, showing, in distinctive type, communities inhabited by Jews

formed a separate and influential community. The hostility between the two groups, which at one time was considerable, is disappearing. In 1925 the combined Jewish population of Bosnia and Hercegovina was somewhat less than 14,000. In 1929 there were 8,500 Jews in Sarajevo, including 1,200 Ashkenazim. The rest live in half a dozen scattered towns. Two or three Jewish periodicals in Serbian are published at Sarajevo. The local museum owns the celebrated 14th cent. Haggadah, one of the most precious Hebrew illuminated manuscripts in existence. Until 1894 it was in the possession of an old Jewish family of Sarajevo.

See also YUGOSLAVIA.

Lit.: Levy, *Die Sephardim in Bosnien* (1911).

BOSPORUS, CIMMERIAN, *see* CRIMEA.

BOSTANAI, Babylonian exilarch of the 7th cent. He was the first exilarch (Resh Galutha) appointed by the new Mohammedan government after the Arab conquest of Babylonia. His personality is surrounded with legends. All that can be ascertained from historical sources is that he was born about 618 C.E., lost his father at an early age, and was appointed exilarch by Caliph Omar about the year 634, when he was sixteen years of age. Omar subsequently gave him as a slave the daughter of the Persian king Chosroes (Chosru) II, named Izdundad (Dara in the legend), who had been taken captive by the Arabs. Bostanai made her his wife. He died about 670 and is said to have been buried in Pumbeditha.

After his death his older sons by marriages with Jewish women contested the validity of his marriage to the Persian princess, and wanted to treat her three sons as slaves in order to deprive them of their right of inheritance. This dispute, which lasted for several decades and held the attention of the teachers of the law, was finally settled by the recognition of their legitimate descent. Bostanai's immediate successors were descendants of his Jewish wives; in 770 the exilarchate passed to Zakkai, a scion of the Persian princess. It is certain that the descendants of Bostanai were exilarchs as late as the 11th cent., possibly also even in the 12th and 13th centuries.

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 3 (1927) 10, 89-92; Tykocinski, "Bostanai Rosh Hagolah," *Devir,* vol. 1, pp. 145-79.

BOSTOMSKY, SOLOMON, Yiddish writer, educator and folklorist, b. Vilna, Lithuania, 1891. In 1912 he became teacher in a government school for Jewish children, but began to write short stories and sketches. He founded a publishing house, *Di Neie Yiddishe Folkshul,* for which he wrote a number of text-books for use in Yiddish schools. He also assumed the editorship of *Grieninke Beimlach,* a monthly magazine for children. His writings include: *Beim Kval,* folklore studies (1920-23); *Legenden vegen Balshemtov,* Hasidic legends (1925); *Dos Neie Vort* (with M. Hymanson, 1931-33).

BOSTON, largest city and capital of the state of Massachusetts. With about 118,000 Jews in a general population of approximately 820,000 (1939), Boston has the largest Jewish community in New England.

Although the city dates back to 1630, there was practically no permanent Jewish settlement until after 1840. Transient Jewish merchants engaged in the West India trade after 1648, and the earliest specific record of a Jew within the colony, dated May 3, 1649, refers to a Solomon Franco of Holland. About 1700 one Joseph Frazon or Frazier was known to have resisted attempts at conversion. He died shortly thereafter and was buried at Newport, R. I. Judah Monis, a convert to Christianity, was an instructor in Hebrew at Harvard from 1722 to 1760. Isaac Moses settled in 1762. Moses Michael Hays of Newport established himself in Boston with his family just before the American Revolution, and was followed by his nephews Abraham and Judah Touro. Hays became Grand Master of the Massachusetts lodge of Masons.

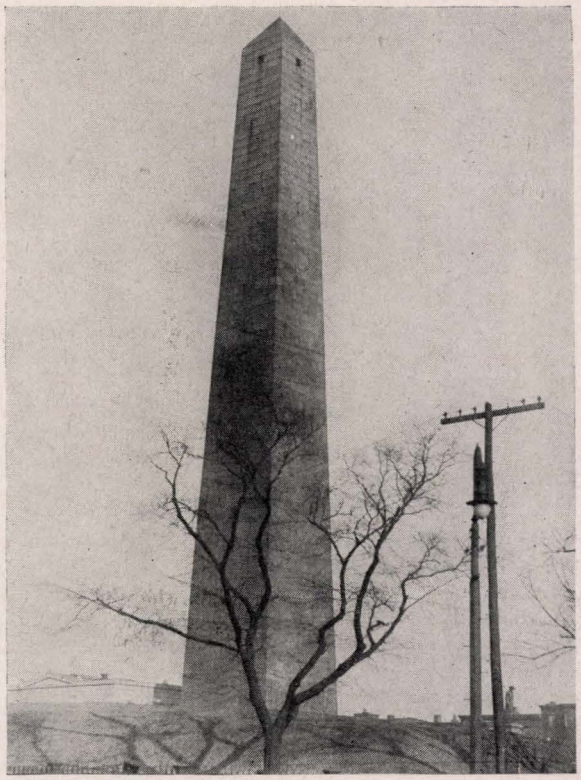
Judah Touro never forgot his early days in Boston. About twenty-five years later a movement was set on foot to erect a monument in commemoration of the battle of Bunker Hill. After the cornerstone was set in 1825, the movement languished for lack of funds, and the project was only saved by the donation of sums of $10,000 each by Amos Lawrence of Boston and Judah Touro, then in New Orleans, on condition that the remaining amount be raised by subscription. The gift of a Jew in so distant a section of the country aroused such enthusiasm that the fund was quickly completed, and the poem below was read at a banquet following the dedication (1843) appreciative of Lawrence's and Touro's combined efforts:

"Amos and Judah—venerated names!
Patriarch and prophet press their equal claims,
Like generous coursers, running neck and neck,
Each aids the work by giving it a check.
Christian and Jew, they carry out a plan—
For though of different faith, each is in heart a man."

A number of Algerian Jews settled in Boston in the 1830's, and immigration from Southern Germany and German Poland began with the arrival of a number of German colonists in 1837. The first group of immigrants included some petty manufacturers and merchants, but primarily it was composed of peddlers who carried on their business in the neighboring towns and villages, and returned to Boston only for religious worship.

Though Boston was settled and controlled by Puritans, themselves victims of religious persecution, the town was ruthlessly intolerant of other religious expressions and resentful of their practice. Thus, the Jewish community encountered considerable difficulty in purchasing a cemetery for its dead, which until 1845 had to be taken for burial to cities as far off as Newport, Albany or New York. The Jewish community's first petition of April 29, 1844, for a cemetery in the outskirts of East Boston aroused a storm of protest and was denied outright. However, three months later the petition was reconsidered, permission was granted, and on July 25, 1845, the present cemetery was established.

In 1843 the community was large enough to warrant the organization of a congregation, and Ohabei Shalom came into being. This was the second congregation in New England, preceded only by the Newport congregation which had been established in the 17th cent. Its first elected president was Moses Ehrlich, and its rabbi and spiritual leader was Abraham Saling, in whose house religious services were held until 1845, when the congregation's legal charter of incorporation was secured.

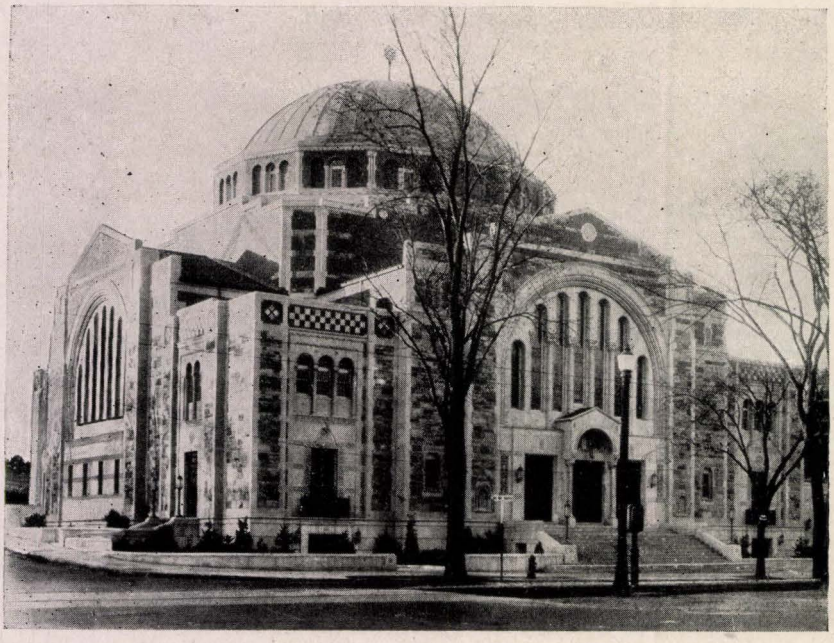


Bunker Hill monument, Boston, the erection of which was made possible (1843) by Judah Touro and Amos Lawrence

The number of Jews slowly increased, but the congregation remained financially unable to build its own synagogue until 1852; then the first synagogue in Boston was finally erected on Warren (now Warrenton) street, financed privately by a member of the congregation, Alex S. Saroni.

As a result of a constant influx of new immigrants from different European Jewish centers, considerable dissension arose over the modernization of the ritual. The more liberal elements seceded and, in 1854, formed a separate congregation, Adath Israel, composed principally of members of German birth. The further growth of the parent congregation brought about new differences and discussions and consequent withdrawals, and a third congregation was established in 1858, Mishkan Israel, afterwards renamed Mishkan Tefila. By 1875 several smaller Orthodox congregations were formed.

In 1858 a daily free school in which both English and Hebrew were taught was founded for the ever increasing number of Jewish children in the community. It was discontinued after five years because of the superior educational standards of Boston's general public schools.



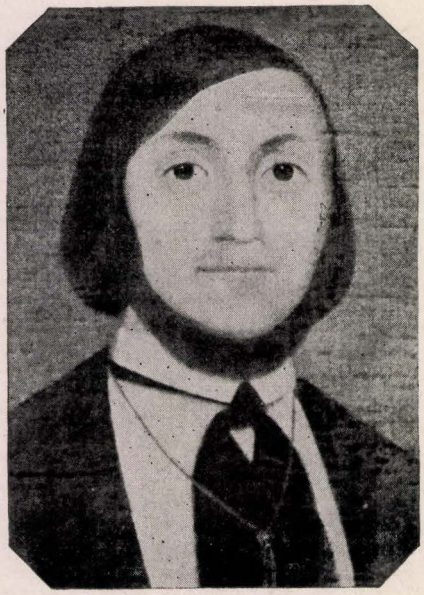
Temple Ohabei Shalom, Boston, which was dedicated in 1928

As elsewhere in the United States, the spirit of change led to the abandonment of many age-old religious customs practised by European Jewry. The first confirmation of boys and girls was celebrated in a Boston congregation in 1870; it was the initial recognition by the Jews of the equality of the sexes. A year later a mixed choir was organized at Ohabei Shalom, and in 1875 the custom of separating the sexes was discarded when family pews were installed in the two principal synagogues.

There are thirty congregations in Boston itself, representing every shade of belief within Judaism. The leading congregations are Temple Israel (Rabbi Harry Levi, emeritus, and Rabbi Joshua Loth Liebman), Ohabei Shalom (Rabbi Samuel J. Abrams), Mishkan Tefila (Rabbi Herman H. Rubenovitz), Kehillath Israel (Rabbi Louis M. Epstein), Adath Jeshurun (Rabbi Chaim Goldin), B'nai Moshe (Rabbi Joseph S. Shubow) and Temple Sinai (Rabbi Beryl D. Cohon).

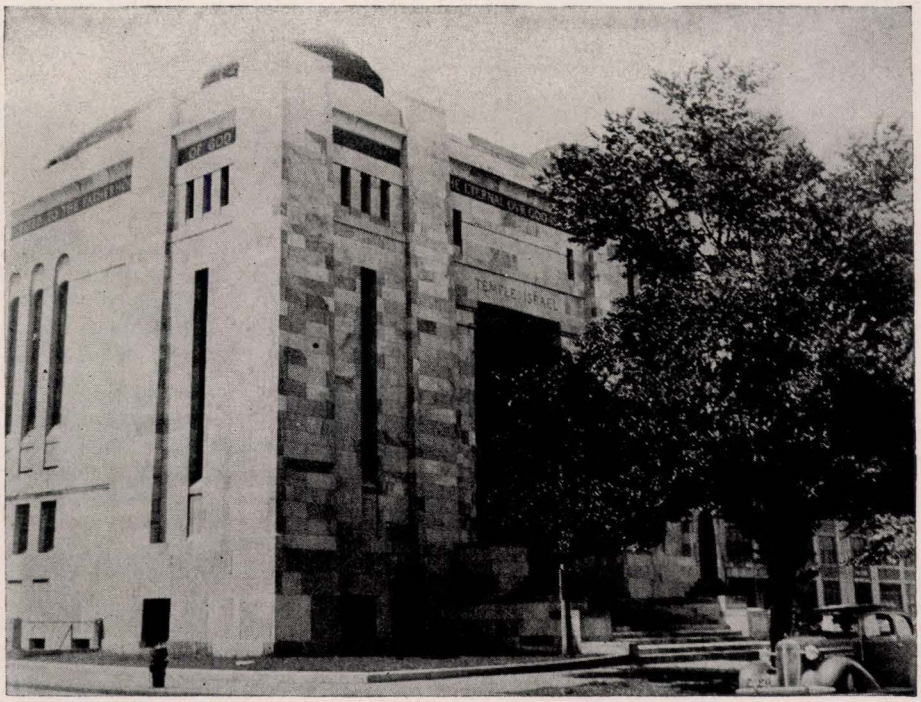
Temple Israel, the largest, has a membership of 700, five religious schools and an adult night school offering courses in religion, history, literature and Hebrew. The temple is located on Commonwealth Avenue; the School of Religion and the meeting house are on Longwood Avenue.

Ohabei Shalom, the parent congregation, carries on





Mr. and Mrs. Peter Spitzer, in whose home Ohabei Shalom was founded in 1843



Temple Israel, Boston, dedicated in 1907

© S. Alpert

its activities at the synagogue and temple center on Beacon Street, Brookline. A membership of 500 comprises approximately 2,200 communicants. Activities include the religious school and two college student organizations.

Temple Mishkan Tefila, located on Seaver Street, Roxbury, is one of the most beautiful synagogue structures in New England. Rabbi Herman H. Rubenovitz, its leader, was president of the Rabbinical Association of Greater Boston in 1940. Mishkan Tefila is Conservative, as is Kehillath Israel. The latter institution, known also as the Harvard Street Temple, was founded in Brookline in 1911.

The largest Orthodox synagogue in Boston is the "Blue Hill Avenue Shule," Congregation Adath Jeshurun. It was established in Roxbury when the Jewish population of that part of the city was growing in 1907. A separate school building, the Menorah Institute, is maintained by the congregation.

The two newer congregations, B'nai Moshe (1933) and Temple Sinai (1939), are both located in Brighton.

The first Jew to be elected to public office in Boston was Godfrey Morse, who became a member of the school committee in 1875. Leopold Morse was elected to Congress in 1876 and served five terms. Isaac Rosnosky was the first to serve on the city council (1878) and also the first representative to the state legislature (1883).

Since then Boston Jews have risen to many positions of prominence, among them: David A. Lourie, who served as judge of the Superior Court of the Commonwealth; Lewis Goldberg and Abraham E. Pinanski, judges of the same court in 1940; Philip Bernstein, justice of the Juvenile Court; Elijah Adlow, Jennie Loitman Barron, Abraham K. Cohen, Samuel Eisenstadt, David A. Rose and Sadie Lipner Shulman, all justices of the municipal court.

Abraham C. Ratshesky held some two-score distinguished appointive positions in the city and state, and was minister to Czechoslovakia from 1930 to 1932. Esther M. Andrews and Joseph B. Grossman served as members of the Governor's Council. Nathan Heller was a member of the transit commission and chairman of the overseers of the poor. David A. Ellis was commissioner of public utilities. Louis E. Kirstein, many times a public official, was donor of a building to the Boston Public Library in 1930. Edward A. Filene, president for years of the largest store in New England, was a leader in the activities of the United States Chamber of Commerce. More than a score of Boston Jews have served in the state legislature.

Jews who rank prominently in the professions and sciences include Dr. Charles F. Wilinsky, director, and Dr. Harry Linenthal, physician-in-chief of Beth Israel Hospital; Abraham Myerson, professor of neurology at Tufts College; Milton Rosenau, professor of preventive medicine, Harry Solomon, assistant professor of psychiatry, and Joseph Aub and Herman L. Blumgart, assistant professors of medicine, at Harvard Medical School; Harry Wolfson, professor of Semitics, and Harry M. Scheffer, professor of philosophy, at Harvard College. Felix Frankfurter served on the faculty of the Harvard Law School before going to the Supreme Court. Lee M. Friedman, Jewish communal leader, is owner of one of the largest collections of Jewish books and manuscripts in America.

The Jewish community of Boston has grown very rapidly since 1892, when it numbered approximately 6,000. The principal cause of the increase was the enormous influx of Jewish refugees from Russia, estimated in 1895 at not less than 20,000 individuals. Greater Boston's Jewish population exceeds 160,000, including 12,000 in Brookline, 12,000 in Malden, 9,000 in Lynn, 6,000 in Revere, 5,000 in Newton, 4,000 in Cambridge, 3,500 in Winthrop, 3,000 in Everett, 2,500 in Somerville and 1,650 in Quincy. Chelsea, with 18,000

Jews, has ten congregations, three rabbis, a number of schools and a Young Men's Hebrew Association.

Boston has seventeen member institutions in its Associated Jewish Philanthropies, an affiliate of the general, city-wide Community Fund. In 1940 the budget of the Associated Jewish Philanthropies was $615,200. Among the important charitable endeavors are the Beth Israel and Memorial hospitals, the Free Loan and Free Burial societies, the Jewish Home for the Aged, the Jewish Women's Convalescent Home, family welfare and child welfare associations, the Boston Y.M.H.A. and Y.W.H.A. and the Roxbury Ladies Aid and Fuel Society. The Hecht Neighborhood House celebrated its fiftieth anniversary in 1940. The Jewish orphanage has been closed in favor of home boarding. The Jewish Tuberculosis Sanatorium of New England, located in nearby Rutland, Mass., is, in part, a Boston-supported institution. Of the Jewish social organizations in Boston, the New Century Club, the Kernwood Country Club and the Pine Brook Valley Country Club may be mentioned.

Boston Jewry supports an active local press. Oldest of this group of publications is the weekly *Jewish Advocate,* founded in 1903, which circulates widely throughout the entire New England area. The Yiddish and English *Jewish World,* another weekly, dates from 1932.

The Hebrew Teachers' College, an important educational institution, is empowered by the state to grant degrees in Hebrew literature and education.

HARRY LEVI.

Lit.: Hühner, Leon, "The Jews in New England," *Publications of the American Jewish Historical Society,* No. 2, p. 75; Lebowitch, Joseph, *ibid.,* vol. 12, pp. 101-12; Friedman, Lee M., *ibid.,* vol. 14, pp. 63-92; vol. 23, pp. 79-90; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 52; idem, *Massachusetts Soldiers and Sailors of the Revolutionary War,* 938-43; Schindler, Solomon, *Israelites in Boston from 1840-1890;* Obst, Stella, *Story of Congregation Adath Israel* (1917); Spitz, Abraham A., *History of Temple Ohabei Shalom.*

BOTANY, *see* BIOLOGY.

BOTAREL, MOSES, Spanish scholar and Cabalist of the 14th and 15th centuries, who regarded philosophy as a divine science. He has been identified by Nehemias Brüll with a miracle worker and false Messiah, concerning whom legendary reports and epistles have been published by Jellinek and Dukes; he is mentioned as the Messiah of Cisneros by the convert Joshua Halorki. A work of Botarel that has survived is a commentary to the *Sefer Yetzirah* which he wrote at the prompting of a Christian scholar. In this he mentions numerous older Cabalistic works, some of which are dubious. The library of the Jewish Theological Seminary of New York city possesses a unique manuscript ascribed to Botarel, *Maayan Hahochmah.*

Another individual of the same name, who lived in Constantinople in the 16th cent., translated the work of the famous magician and prophet Nostradamus of Provence from Latin into Hebrew.

Lit.: Jellinek, *Beth Hamidrash,* vol. 6, under the heading "Sippurim"; idem, *Literaturblatt des Orients* (1846) 187-89; Dukes, *ibid.* (1850) 141-43.

BOTKIN, BENJAMIN ALBERT, educator and folklorist, b. Boston, Mass., 1901. In 1921 he became instructor in English at the University of Oklahoma, and in 1931 assistant professor. In 1936 he was consultant on population problems for the National Resources Board. He was editor of *Folk-Say* (1929-32) and *Space* (1934-35), and has been contributing editor to the *Southwest Review* since 1932. In addition to poems and sketches in periodicals, he has written "Folk and Folklore," in *Culture in the South* (1934) and *American Play-Party Song* (1937).

BOTON, a noted family of Sephardic rabbis in Turkey in the 16th to 18th centuries. The ancestor of the family, Moses de Boton, was one of the Spanish exiles of 1492 who settled in Salonika. His son, Abraham Hiyya de Boton (b. about 1560; d. about 1603), was rabbi at Salonika and head of the Yeshiva. He wrote *Lehem Mishneh* (Double Bread; Venice, 1609), a famous commentary on the *Mishneh Torah* (*Yad Hazakah*) of Maimonides, with which it is often printed, and responsa (Smyrna, 1660). His son Jacob was also rabbi at Salonika, while two other sons, Meir and Aaron, were rabbis at Gallipoli during the latter part of the 16th and the beginning of the 17th cent. Meir wrote numerous works, but only his responsa were published (Smyrna, 1660). Jacob's son, Abraham, and his grandson, Jacob (d. Salonika, 1687), were also rabbis in Salonika. He wrote *Eduth Beyaakob* (Witness in Jacob; Salonika, 1720), containing responsa and other writings. Another member of the family, Abraham ben Judah, lived in the 18th cent. and wrote *Mahazeh Abraham* (Vision of Abraham; Salonika, 1796).

BOTOSHANI, principal city of a district in Roumania. Documents of the 15th cent. mention Jewish merchants from Poland who came to Botoshani for purchases of cattle, which they forwarded to Danzig and England. In 1525 a decree was issued by the voivod of Moldavia, limiting the Jews to transit trade and barring them from innkeeping. The first document about the Jewish population of Botoshani dates from 1723. There must have existed an organized Jewish community in that city much earlier, since the oldest tombstone of the Jewish cemetery, which has been preserved, is as old as 1724. About 1800 there were 1,400 Jews; in 1859, 13,123 (almost a half of the total population); in 1900, 16,817; and in 1925, the Jewish population of Botoshani was estimated at 20,000—more than 58% of the total population. The official census of 1930 records the total population of Botoshani as 32,107. Already as early as 1832 Jewish artisans numbered 40% of all handicraftsmen of the city; in 1900 they constituted more than 80%, and today they are still the majority of that class of the city population. They include tailors, shoemakers, locksmiths, and blacksmiths. In 1940, following the turn of Roumania towards Nazi Germany, there were bloody anti-Jewish riots.

During the riots of the peasants in 1907 the Jews in Botoshani incurred serious hostilities. The most famous rabbis of Botoshani in modern times were natives of Poland.

BOTOSHANSKY, JACOB, Yiddish journalist, b. Chichmanik, Bessarabia (now Roumania), 1892. His first literary efforts were traveler's sketches and short stories in the daily *Gut Morgen.* At the outbreak of

the World War he went to Roumania, where he contributed articles to the Yiddish press. In 1923 he migrated to Buenos Aires, Argentine, where he has since resided, and where he has been a steady contributor to the Poale Zionist newspaper, *Die Presse*. His writings include: *Hershele Ostropoler* (Buenos Aires, 1927), a four-act play; *Portretn fun Yiddishe Shreiber* (Warsaw, 1933), biographical sketches; *Dramen* (Buenos Aires, 1933); a collection of Jewish legends and tales (Buenos Aires, 1938).

BOTWINIK, BARNETT (BERL), Yiddish short story writer and dramatist, b. Rakow, Russia, 1884. His family were poor, and carpenters by trade. After receiving a traditional Jewish education in the Heder and Yeshiva of Minsk, Botwinik, at the age of sixteen, became a sign painter and joined the "Bund." Because of his illegal activities under the pseudonym "Berele der Malier," he served (1903) a prison sentence in Minsk. He came to the United States in 1905 and settled in New York city, where he became active in the Jewish labor movement. In 1909 he began to publish short stories in the American Yiddish press, and in 1913 joined the editorial staff of the *Jewish Daily Forward*. Many of his contributions to the columns of that daily and to several periodical publications appeared under a variety of assumed names. He is the author of several plays which were produced on the Yiddish stage. A collection of his stories dealing with Jewish life in the United States was published under the title *Erzehlungen un Bilder* (New York, 1920). The attempt which he made, together with Mitchell Kaplan, in 1912 to issue a Yiddish magazine, *Unzer Shrift,* in Roman characters, proved abortive.

BOTWINNIK, MISHA, chess grand master, b. Russia, 1914. At the age of thirteen he participated in an all-Russian chess tournament at Leningrad, gaining fifth place in a field of twenty-one contestants. In 1931 and 1934 he won the all-Russian chess championship, and in 1934 divided first and second prizes in the Moscow International Chess Masters' Tournament, beating the scores of Eduard Lasker and Jose Capablanca. In 1935 he won second prize in the Moscow International Chess Masters' Tournament, and in August, 1936, he divided first and second prizes with Capablanca in an international tournament held at Nottingham, England. Botwinnik's last appearance in international chess play was in 1937, at the Avro Invitation Tournament in The Netherlands, at which he gained third place. Thereafter he resumed his engineering duties in Leningrad.

BOUDIN, LOUIS B., lawyer, author and lecturer, b. Russia, 1874. He came with his family to the United States as a boy, and worked his way through the New York Law School as shirtmaker, private tutor and journalist. His activities as a Socialist writer and lecturer led to his election to the National Committee of the Socialist Party. He represented his party in international Socialist congresses at Stuttgart (1907) and Copenhagen (1910). During the World War he sided with those elements within the American Socialist movement which condemned the patriotic stand taken by the German Socialists. Since the Russian Revolution his sympathies have been with the Soviet regime, although he has not identified himself with any of the Communist parties or groups in the United States.

Prior to the World War Boudin was one of the editors of the *New Review* (New York), a publication around which were grouped the various heterodox intellectual elements of the Socialist movement. During the War he participated in the publication of the *Class Struggle* (New York), which took a position openly sympathetic toward the Bolsheviks. In the early 1920's he collaborated on the *American Labor Monthly* (New York), which represented the opinions of various pro-Communist labor militants who were not in agreement with the official Communist Party line.

Boudin's best-known writings are: *The Theoretical System of Karl Marx in the Light of Recent Criticism* (Chicago, 1907; a German edition, entitled *Das Theoretische System von Karl Marx,* was published in Stuttgart, 1909); *Socialism and War* (New York, 1915); "Government by Judiciary," in *Political Science Quarterly* (1911; a new edition was published in 1932); and various magazine articles on legal problems, such as "Truth and Fiction about the Fourteenth Amendment" and "The Taxation of Governmental Instrumentalities."

Lit.: The American Labor Who's Who (1925) 23; *New Masses,* April 5, 1938 (article by A. B. Magil).

BOUNDARIES, REMOVAL OF (*hassagath* or *massig gebul*). In Biblical times, when legal surveying and real estate registry were unknown, boundaries could be indicated only by means of stones and similar landmarks. The shifting or removing of landmarks is forbidden in *Deut.* 19:14 and 27:17. Curses were inscribed on Babylonian boundary stones against him who should remove them; and even in Roman law this was a capital offense. Removing landmarks was regarded as a despicable crime indulged in only by the very wicked (*Job* 24:2). Later the expression "removal of boundaries" was used figuratively to mean "leading astray from the righteous path" (*Fragments of a Zadokite Work,* 1:11; 8:1). Philo (*On Justice,* edit. Yonge, vol. 3, p. 391) derives from the passage "Thou shalt not remove thy neighbour's landmark, which they of old time have set" (*Deut.* 19:14) the principle that custom has the same force as law. Sherira Gaon (cited in *Tur Hoshen Mishpat* 368) is of the same opinion. Such a removal of boundaries, especially in Palestine, was considered a theft and so punished; or, if effected by force, it was looked upon as robbery (*Sifre Deut.,* section 188).

This rule regarding the shifting of boundaries was reinterpreted in Talmudic legislation to include all unfair competition in social life (*B.B.* 21b). Thus it was forbidden to attempt to purchase an article which another had previously arranged to buy (*Kid.* 59a). It was also forbidden to a Jew to attract as a customer a Gentile who habitually dealt with another Jew.

BOUWMEESTER, LOUIS, actor, b. The Netherlands, 1842; d. Amsterdam, 1925. A member of a family which included many actors, Bouwmeester appeared on the stage at the early age of twelve. His talent was at first recognized only in his own country; when, however, at a comparatively late period in his career, he made a tour of a number of European



cities, including Brussels, London, Paris and Vienna, he gained an international reputation which was enhanced by a further tour, in 1909, of the various Netherlands colonies. In the 1920's he visited the United States.

Bouwmeester was especially famous for his portrayals of the role of Shylock in Shakespeare's *The Merchant of Venice,* beginning with the year 1880. Dramatic critics almost without exception considered him the greatest non-English interpreter of Shakespeare's plays, ranking him even above Sir Henry Irving and Jacob Adler. Bouwmeester was regarded also as the greatest portrayer of Shylock in the history of the theatre. Other noted roles which Bouwmeester played were Mark Antony, Hamlet, Cardinal Wolsey, Richard III, Louis XI, Napoleon in Victorien Sardou's *Madame Sans-gêne,* Fedja in Tolstoi's *The Living Corpse,* Fuhrmann Henschel in Gerhart Hauptmann's play of that title, and Herod in Stephen Phillips' tragedy of the same name.

In 1920 Bouwmeester was decorated by Queen Wilhelmina for his achievements as an actor. In 1922, at the age of eighty, he played Shylock in The Hague in a performance given for the delegates to the Hague Conference. For many decades he was known in The Netherlands by the affectionate term "Onze Louis," and throughout Europe he was referred to as the "Henry Irving of Holland."

BOVSHOVER, JOSEPH, Yiddish poet, b. Liubavich, Russia, 1873; d. New York city, 1916. Upon his arrival in New York at the age of eighteen, he became a fur worker and was at once drawn into the anarchist movement. He left the shop and supported himself by teaching and writing. He studied English literature at Yale University. His Yiddish poetic and prose work was featured by the labor and anarchist press because of its social revolutionary tendencies. He had, himself, rendered into English several of his Yiddish poems and had them published in anarchistic and other journals, under the pseudonym, Basil Dahl. As early as the age of twenty-two he began to show signs of psychic derangement. Exaggerated critical praise which he received only drove him more deeply into irrational melancholia, with the result that he died in a psychopathic ward.

His work comprises one volume, *Gezamelte Shriften* (New York, 1911; reprinted in 1916). Included in the volume are his essays on Heinrich Heine, Ralph Waldo Emerson, Walt Whitman and Edwin Markham. Some of his poems and stories had appeared previously in London (1903) and Petrograd (1918), and a number of his poems found their way into several anthologies of Yiddish poetry. He rendered into Yiddish verse Shakespeare's *Merchant of Venice* (New York, 1899), Goethe's *Faust* and Schiller's *Kabale und Liebe;* the last two remained unpublished.

Lit.: Cohn, Michael, Introduction to Bovshover's *Gezamelte Shriften* (1911); Richards, B. G., *Discourses of Keidansky,* p. 203.

BOWMAN, HARRY S., lawyer, b. Pueblo, Col., 1880. After graduating from the law school of the University of Michigan, he engaged in private practice in New York city from 1908 to 1910. After taking up his residence at Clovis, N. M., he was city attorney for two years. He then moved to Santa Fe, and became assistant attorney general in 1915 to 1916 and in 1919 to 1920, Attorney General of the State in 1921 to 1922, and assistant United States attorney until 1929. He then resumed his private practice in Santa Fe.

BOXERS, BOXING, *see* ATHLETICS.

BOYCOTT. I. Boycotts Against Jews. The social and economic boycott has become the favorite and most dangerous weapon in the anti-Semitic arsenal. While the dreadful pogroms are passing and isolated occurrences are of mostly local character, the boycott aims at all Jewry, and tends to become chronic.

The incitement to refrain from business or social relations with individuals or groups may lead to their elimination from the community. This was first demonstrated in a spectacular manner in Ireland in 1880, by tenants, against the estate agent Charles Cunningham Boycott. Hence his name has become identified with voluntarily organized pressure to injure individuals or groups. Anti-Semites were quick to adopt boycott methods against the Jewish minorities in various countries.

The same middle classes which, because of their growing impoverishment, are the main social cause of anti-Semitism, are particularly susceptible to the slogans of anti-Jewish boycott. The small storekeepers and handicraftsmen nourish the delusive hope of being able to improve their condition considerably by getting rid, through the anti-Jewish boycott, of their Jewish competitors. This accounts for the fact that in Eastern Europe (Poland and Galicia), where the Jews have played a dominant role in the commerce and trade of their respective countries, the economic boycott action started sometime before the World War, whereas in Central Europe, at that same time, the social boycott prevailed.

Just as anti-Semitism flourishes in times of economic crisis and under conditions of political reaction, so does anti-Jewish boycott propaganda gain immensely in force in such critical periods. Hence, with the growth of Fascism after the first World War, both Eastern European and Central European countries were swept by a boycott campaign, unprecedented in its violence. In countries such as Germany, where Naziism became a dominant force, the boycott was officially ordered and organized by the government. In countries like Poland, Hungary and Roumania, where semi-Fascist regimes were set up, the government encouraged the anti-Semitic boycott by granting it impunity and by its official declarations regarding the necessity for nationalization of the country's economy.

There is a striking difference between the results of boycott propaganda before and after the World War. In pre-War times, it was only the organized anti-Semites who lent an ear to the boycott propaganda; hence this propaganda did not alter considerably the situation of the Jewish merchants, artisans, and professionals. The increase in number of Christian-owned stores proved to be less a result of the boycott propaganda than of the economic process of urbanization of those countries which had been retarded in their development.

With the growing tide of political reaction in Cen-

tral and Eastern Europe after the World War, the anti-Semitic boycott propaganda changed not only in extent, but also in methods. Even in countries where anti-Semitism was not publicly favored by the government, the pressure of the anti-Semites, plus the fear aroused by anti-Semitic picketing, prevented many persons, who were not hostile to Jews, from entering a Jewish-owned store. This kind of "boycott" caused considerable economic loss to the Jewish middle classes, and indirectly to the entire Jewish population of those countries.

1. Anti-Jewish Boycotts before the World War.

a. Germany. After the Franco-Prussian War and the following overexpansion crisis, anti-Semitism reared its head in Germany. The country was flooded with anti-Semitic pamphlets demanding legal discrimination and the exclusion of Jews from universities, and inciting to boycott. Among white collar workers the influential Deutschnationaler Handlungsgehilfenverein actually excluded Jews from membership, and was instrumental in spreading boycott in middle class groups. More effective, however, was the boycott practised in the universities by the powerful organizations of wealthy students trained for future leadership and responsible state positions. Jews were not admitted even to scientific and sport activities sponsored by these student organizations. Certain hotels and resorts began to refuse admittance to Jewish guests.

With the growth of the anti-Semitic movement after 1890, the boycott extended into the economic field. Before the holidays, leaflets carrying the slogan, "Don't buy from the Jews," were distributed among passers-by on the street. However, this agitation dwindled away before the time of the World War.

b. Austria-Hungary. The growth of the Christian-Social Party in the last decade of the 19th cent., inspired by Karl Lueger's militant anti-Semitism, led to the preaching of a social boycott and to the first manifestations of economic boycott under the slogan "Don't patronize Jews."

In Bohemia and Moravia, Czech nationalists boycotted Jews because of their German orientation, while the rising Czech middle class coveted Jewish economic positions, especially in commerce. This gave rise to the slogans *Svuj k svemu!* (Everybody to his own) and "Buy only Christian."

In the Austrian empire, however, it was the Poles who became the champions of the economic boycott. This was due to the fact that the Polish middle class in Galicia had to endure a stronger competition from Jewish tradesmen than in any other province of the empire. At the beginning of the 20th cent. the National Democratic Party carried on a boycott propaganda in Galicia. Catholics who sold a piece of land to a Jew were denounced as "undermining the welfare of the Polish nation." Poles were granted credit facilities; peasant cooperative associations, Kolka Rolnicze, were formed to eliminate Jewish trade. In the cities stores were opened—conspicuously placarded "Christian stores."

Despite such serious manifestations of anti-Jewish boycott by Poles, the Ukrainians in Eastern Galicia were at the same time boycotting Jews on the ground that they were too friendly to the Poles.

c. Poland. In Poland the cooperative associations were less in number and weaker in organization than in Galicia; but the boycott activity, instead, was much more violent because of its outspoken political aims. In order to fight the Socialist movement, which was considerably stronger in this industrialized province than in agrarian Galicia, the National Democrats employed an anti-Semitic program in which the boycott became first in importance. A vigorous campaign, under such slogans as "Don't buy Jewish" and "Buy only Polish," was carried on in 1909 and 1910 in Warsaw and other cities. Small wonder, then, that during the 1912 elections to the Russian Duma, Jews in Warsaw, without nominating their own candidate, refused nevertheless to vote for the anti-Semitic National Democrat, Kucharzewsky. As a result, the Polish socialist, Jagiello, was elected with the help of the Jews (1912). A ruthless and unprecedented boycott followed in Warsaw, directed against Jewish storekeepers, artisans and professionals alike. The boycott action succeeded only in the creation of a small number of new Christian-owned stores in Warsaw and in province-towns. The bulk of the population, i.e. the peasants and workers, continued to patronize Jewish stores as previously, disregarding all boycott slogans. The Jewish wholesale trade was entirely unshaken by the boycott, as evidenced by the fact that even the Polish storekeepers were compelled to provide themselves with goods bought from Jewish wholesale stores.

2. Post-War Boycotts. During the World War the Jews in Eastern and Central Europe loyally sacrificed their lives for the victory of their respective oppressors. But although Jewish blood was shed abundantly after the War, the anti-Jewish boycott was renewed and carried through with a brutality unimaginable before the War. In Poland, where Jews still held the position of the majority in commerce and Jewish artisans amounted to one-half of the whole class of handicraftsmen of the country, the anti-Jewish boycott reached its greatest extent and violence. The Polish middle classes saw in the restoration of Polish independence the opportunity of ridding themselves of their Jewish competitors in commerce and trade. The growing economic crisis of the country, which was due chiefly to the unsolved and urgent problem of an agrarian reform, induced the reactionary forces to use anti-Semitism as a means of deflecting the attention of the population from the actual social problems. Once more Polish anti-Semites, until Hitler's advent to power, set a new record for anti-Semitic savagery.

d. Poland. As early as February, 1920, Jewish deputies in Warsaw had to request the authorities to prohibit the posting of "black lists" of Christians who sold houses to Jews. This was refused. At the same time, Deputy Hirshorn called the attention of Parliament to the fact that while Jewish newspapers were confiscated for quite trivial comments, the anti-Jewish press was permitted to conduct a boycott campaign without any interference.

The results of this boycott campaign were remarkably illustrated in 1921, during the Polish-Russian war. While Jews fought for Polish soil, the Polish Red Cross refused to accept Jewish volunteers, who were advised to organize separately. In 1922 the anti-Semitic Rozwoj organization, headed by the leader of

the National Democrats, Roman Dmovski, launched a violent campaign to oust Jews from their economic and professional positions. This campaign was inaugurated on Rosh Hashanah, 1922, with posters in Warsaw inciting to anti-Jewish excesses. The boycott spread to Galicia and to Posen.

An intensive boycott campaign in the press was carried on under the slogans "Markets without Jews" and "Market-stands for peasants." Jewish stores and shops were picketed and peasants were encouraged to move to the cities and open up stores.

Polish physicians championed the professional boycott. Their association in Warsaw advised non-Jews not to use the services of Jewish physicians and not to buy in drug stores owned by Jews. Polish physicians were ordered not to call Jewish physicians into consultation; medical journals were warned not to publish articles by Jewish authors. This association also inspired the systematic campaign against the admission of Jewish students to medical schools.

The boycott spread to the universities, being aimed especially at preventing the attendance of Jewish students. The department of philosophy of Lemberg University even tried to exclude Jews from its courses, but the government ruled against this decision. Student anti-Jewish riots became so severe that the universities were shut down again and again after 1923. In Posen the National Democrat student organization threatened to smash windows in restaurants unless the Association of Restaurant Owners signed an agreement to buy only from "Aryans," and such an agreement was signed.

The Polish Lawyers' Association, affiliated with the National Democrats, announced that it would blacklist Poles using the services of Jewish attorneys. In Vilna, Polish teachers excluded Jews from the mutual aid organization. In August, 1939, just before the outbreak of war with Germany, the society of engineers voted to debar Jews.

The boycott contributed greatly to the economic plight of Polish Jewry. A memorandum, submitted in November, 1933, by the Jewish Economic Committee to the government, stated: "In many branches of industry eighty per cent of Jewish workers are unemployed. Among Jewish artisans unemployment is as high as sixty to eighty per cent; Jewish professional people and intellectuals are increasingly unable to earn their livelihood." This information may have impressed the government, for on December 1, 1933, it issued an announcement prohibiting the Rozwoj organizations throughout Poland because of their threat to public safety. This slowed down the boycott for some time. However, it became still more violent in 1935. The National Radicals (Naras) joined forces with the National Democrats (Endeks) in the campaign for the expulsion of Jews by boycott and other means of economic pressure. The economic misery of Polish Jewry became intense.

To do justice to the commonsense of the Polish people, it must be added, however, that in most cases where violent acts were not applied to enforce the boycott propaganda, the masses of the population turned a deaf ear to the agitators. Thus the majority of the peasants continued to make purchases in Jewish-owned stores not only because of habit, but also because the experienced Jewish merchants calculated the prices reasonably. Time and again Polish workers, organized in the Socialist parties, drove away the boycott pickets who blocked up the entrances to Jewish stores.

e. Roumania. Roumania has also been a fertile soil for boycott propaganda. Peasants have been encouraged to boycott the Jewish artisans and traders; lawyers have eliminated Jewish competitors from courts and the bar; other professions have followed the same pattern. With National Socialist Germany's capture of Roumania's trade, Hitler methods of "purging" trade and industry of Jews have been increasingly followed by Roumanian anti-Semites. Their violent anti-Jewish dailies have carried front-page slogans which read, "Not a pin from a Jew." Credit facilities for non-Jews coupled with credit restrictions imposed on Jews, as well as the elimination of Jewish contractors, have become quite effective means to achieve the boycott.

Roumanians were advised by prominent leaders neither to enter Jewish stores nor to buy shoes and clothing made by Jews. Even the most prominent religious leader, Patriarch Miron Christea, launched a violent public attack against Jewry in August, 1937. The economic and professional boycott has increasingly aggravated the misery of Roumanian Jewry.

f. Hungary and Czechoslovakia. In Hungary, the boycott has been carried on mainly by anti-Semitic student organizations which were organized after the fall of the Bela Kun government. They agitate for the introduction of a *numerus clausus* (limited admission of Jewish students) and the displaying of white crosses on Christian stores.

In Czechoslovakia the economic boycott practised by Czechs before the War disappeared under Masaryk's and Benes' democratic regime. German anti-Semites, however, carried on boycott propaganda among the German population.

In Slovakia the nationalist-clerical party, headed by the priest Hlinka, included anti-Jewish boycott in its reactionary program.

g. Germany. While they were undermining democracy, the National Socialists were preaching the boycott under the slogan *Kauft nicht beim Juden* (Don't buy from the Jew). As soon as they seized power they inaugurated the unprecedented and officially protected mass boycott. This marked a new page in the dark history of anti-Jewish boycotts. Formerly such boycotts had been fostered by voluntarily organized groups, generally minorities, as a means of assailing the Jews. The Nazi boycott, however, was backed by the government itself, which used its tremendous powers to terrorize those Germans who still refused to boycott Jews. There must have been a remarkable resistance on the part of the German public, since drastic measures were increasingly applied against Germans not conforming with the boycott.

On April 1, 1933, the official boycott was started. The victorious Nazi batallions were mobilized for their boycott war against a tiny Jewish minority throughout Germany. Storm troopers picketed Jewish stores and offices of professionals with signs that read *Es ist verboten in diesem jüdischen Geschäft zu kaufen* (Buying in this Jewish Shop is Prohibited) or

"ACHTUNG: Ein Jude, Besuch Verboten (Beware: A Jew, Consultation Forbidden). Civil service employees were dismissed for dealing with Jews, and buying from Jewish stores was even declared a legal justification for divorce. This boycott, often relaxed, but now and then spurred to greater intensity, has, ever since 1933, been used to crush the Jews of Germany. Similar measures followed after the annexation of Austria in 1938.

After the seizure of Bohemia and Moravia by the Hitler troops in 1939, an anti-Jewish boycott was introduced there gradually by means of decrees, after the pattern of Nazi Germany. In Slovakia, which became a German protectorate, the complete elimination of Jews from all fields of economic activities has not, until now, been officially decreed by the government. It scarcely needs to be added, however, that the "spontaneous" anti-Jewish boycott action enjoys the full support and blessing of the Nazi puppet government.

Thus Hitler's anti-Jewish boycott set the pattern for expulsion and extermination. Moreover, it is the avowed task of his numerous agents abroad to carry on propaganda on behalf of such a boycott against "World Jewry." But despite this vigorous propaganda, the peace-loving nations realized that Hitler's war on Jews was only a rehearsal in preparation of his war on the Czechs, Poles and other nations.

The lesson of the Nazi boycott is a warning to all nations that there can be no peace if minds and hearts are being poisoned by racial hatred, and if a permanent war against the Jewish citizenry is carried on. European experience has proved that the economic, professional, and academic boycotts not only inflict tremendous suffering and humiliation upon innocent and law-abiding Jewish citizens; they also signalize the spreading moral disease that undermines the very foundations of humanitarian civilization.

h. United States. In this country the boycott of Jews in certain hotels and in some summer resorts started about 1877. Henry Ward Beecher was the first to warn against the rising anti-Semitism in a famous sermon, "Jew and Gentile," on June 24, 1873. The Jews were defended in other ecclesiastical sermons.

The refusal by the New York Bar Association to admit a Jew to membership in 1877 caused George William Curtis to defend the Jews in an essay, "What We Owe to the Jews," published in *Harper's Magazine.*

With the increasing immigration of Jews, manifestations of social boycott became more apparent. These tendencies were strengthened after the War by the Ku Klux Klan boycott activities, by immigrating Russian anti-Semites who had been defeated in the civil war, by the "Aryan" theory imported from Germany, and, of course, by National Socialist propaganda.

However, all these phenomena belong rather to the category of discrimination against Jews, rather than to boycott in the strict sense of the word. A boycott of Jewish merchants, after the pattern of Nazi Germany, was propagated in 1939 by the organs of the Nazis in this country, the *Christian Front* and *Christian Index,* but met small response.

II. Boycotts by Jews. The first serious attempt to organize an economic boycott against a country which oppressed the Jews was made as early as the 16th cent. When, according to the sentence of the inquisition office of the ill-famed Pope Paul IV, twenty-four Marranos were burned at the stake in Ancona, Italy, in 1556, a movement was started among the Jews in Turkey to boycott the harbor in Ancona and to direct the Jewish merchant-vessels to the adjacent Pesaro, situated in the Duchy of Urbino. However, despite all the efforts of the influential Jewish banker in Constantinople, the later Duke Don Joseph Mendes and his mother-in-law, Gracia Mendesia, who were supported by the majority of the rabbis in Turkey, as well as by the Palestinian rabbis, Joseph Caro and Moses di Trani, the boycott did not find unanimous approval and, in consequence, was dropped after a short time. The failure of the boycott was chiefly caused by the persuasions of the Jews in Ancona, who contended that a boycott of the Papal State would not only harm them economically, but it would also expose them to the severest persecutions.

It goes without saying that the victims of the 19th and 20th cent. anti-Jewish boycotts, belonging to oppressed minorities, could not resort to boycott in self-defense. But the spectacular Nazi boycott launched on April 1, 1933, against the Jews caused in various countries a boycott of German goods by foreigners, including Jews. Nazis immediately labeled it "a purely Jewish boycott." In reality, however, the anti-Nazi boycott was sponsored in Europe by labor, liberal and communist groups. In the United States it was the Non-Sectarian Anti-Nazi League that started the propaganda against German goods with the coöperation of the American Federation of Labor and of John L. Lewis, of the Committee on Industrial Organization (C.I.O.).

Deliberations, similar to those of the 16th cent., about the possible repercussions of an anti-Nazi boycott on the fate of the German Jew in general, contributed in our day to the lack of unanimity among Jewish organizations in regard to the fostering of such a boycott. But even more important a reason for the hesitancy in accepting the idea of the boycott was given by representative Jewish groups that expressed their disapproval of a Jewish boycott organization. They pointed out that the boycott should be undertaken by the population as a whole, irrespective of religious denomination. The efficacy of the boycott thus guaranteed, the argument for direct revenge on the Jews in Germany would be refuted by the very existence of a boycott of non-sectarian character.

The American Jewish Committee stated in its report in 1934 that it would not join a boycott action organized merely by Jews, considering it to be rather the task of a non-sectarian organization. This decision was approved by two special meetings attended by delegates of nineteen national organizations affiliated with the Committee and by representatives of the B'nai B'rith (*American Jewish Year Book,* vol. 36, 1934-35, pp. 431-32). The majority of Jewish organizations, including the Zionists, neither endorsed nor financed the anti-Nazi boycott. Moreover, German trade benefited greatly from the Transfer Agreement with Palestine.

The American Jewish Congress also refrained at first from endorsing the boycott. Later on, however, when it became apparent that the Nazis were blaming the Jews and the Jews alone for the boycott abroad,

the Joint Boycott Council of the American Jewish Congress and the Jewish Labor Committee was organized. Its slogan was "Don't Finance Hitler's War by Buying Nazi Goods." Besides this organization, numerous Jews in this country joined the non-sectarian boycott movement.

In Poland, the All-Polish Trade Unions adopted, on November 10, 1933, a resolution advocating the boycott of Nazi Germany. The Chamber of Commerce in Vilna unanimously decided, on August 9, 1933, to proclaim a boycott against German goods in protest against the Nazi treatment of the Jews. The Fourth Polish Conference of the Agudath Israel decided, on January 10, 1934, to join in the boycott of German goods. A conference of Jewish groups in Warsaw dealing with the condition of German Jewry decided, on January 19, 1934, to impose a tax on Polish Jewry to carry on relief and the boycott.

In August, 1933, J. B. M. Hertzog, premier of the Union of South Africa, issued an appeal to South African Jewry to refrain from boycotting German goods. But two days later a conference of Jews and non-Jews led by Tielman Roos, leading statesman, expressed disapproval of Premier Hertzog's attitude toward the boycott of German goods. Similar manifestations of the boycott sentiment by Jews as well as non-Jews were frequent in 1933 and 1934 in most countries aroused by Hitler's persecutions of the Jews.

In view of the fact that the Hitler government had previously justified its cruelest persecution of German Jews on the ground of the "Jewish boycott" abroad, it is worth noting that the Nazi press later on ridiculed foreign Jews for not following the boycott. Thus, for instance, *Der Angriff*, Propaganda Minister Goebbels' paper, emphasized ironically in 1937 that foreign Jews are particularly eager to trade with Germany. This, however, did not prevent the bloody pogrom in November, 1938. The moral indignation aroused throughout the world revived the boycott, with damaging effects upon German exports.

The invasion of Czechoslovakia a few months later gave a further impetus to this boycott. This time, however, there was not a word about "Jewish boycott" in the Nazi press. The blow to German exports was described by the *Frankfurter Zeitung* on May 14, 1939, as follows: "The entire world talks boycott, and under the leadership of the United States most of the countries of the encirclement front have placed many barriers in the path of German exports. *The losses that German exports suffered after the march of German troops into Bohemia and Moravia is beyond description and exceeds by far the effect of previous boycott actions.*" Similar alarming statements describing the "boycott psychosis" in France and Britain appeared in the representative economic weekly, *Der Deutsche Volkswirt*. The monthly *Die Wirtschaft und Statistik*, published by the Reich's Board of Statistics, termed the "increasing boycott" a serious obstacle to German trade. It was, however, too late to preserve European peace by economic resistance through boycott. Hitler's permanent war against the Jews, and his war against the Czechs, became finally a war against the Poles, the British and the French. JUDITH GRUNFELD.

Lit.: *American Jewish Year Book*, vols. 1 to 41 (1899 to 1939), under the heading Review of the Year; Janowsky, Oscar I., *People at Bay* (1938); Segal, Simon, *The New Poland and the Jews* (1938); Duker, A. G., *The Situation of the Jews in Poland* (1936); American Jewish Committee, *The Jews in Nazi Germany* (1935); Warburg, G., *Six Years of Hitler* (1939); *Contemporary Jewish Record* (begins Sept., 1938); *Anti-Nazi Bulletin;* the publications of the American Jewish Congress, the American Jewish Committee, the Nonsectarian Anti-Nazi League, and the B'nai B'rith; see also the literature cited in ANTI-SEMITISM.

BRACKMAN, ROBERT, painter and etcher, b. Odessa, Russia, 1896. He studied at the National Academy of Design in New York city under Leon Kroll (1919) and Ivan Olinsky (1921-22). He has come into prominence as a graphic artist particularly since 1930. In 1932 he won the Clarke prize of the Academy and was made an associate member. The same year he received the Atheneum award of the Connecticut Academy of Fine Arts and the Flagg prize from the same Academy in 1936. In 1940, the National Academy of Design elevated him to the rank of academician.

The artist characterizes his work as being of no school but, instead, an effort to penetrate both the old and the new. He combines the decorative features of modernism with the more conservative illustrative art. His works are noticeably under the influence of Manet. Brackman's *A Girl and Still Life* is hung in the Metropolitan Museum of Art, New York city. *Pastel Head of Girl* and *Reverie* are in the Brooklyn Museum; *The Mask* is in the Newark (N.J.) Museum. Others of his works are exhibited at the Addison Gallery of American Art, Andover, Mass., at the Honolulu Academy of Arts, and at the High Museum, Atlanta, Ga. In 1935, Colonel and Mrs. Charles A. Lindbergh chose him to do their portraits.

Brackman is an instructor at the Art Students League of New York and at the Brooklyn Academy of Arts and Science.

BRAFMAN, JACOB, apostate, b. Kleck, Poland, about 1825; d. 1879. Having failed in his early attempts to earn a living he embraced Christianity and was appointed professor of Hebrew in the Greek-Catholic seminary at Minsk. At the same time the Holy Synod entrusted him with the task of devising means for the conversion of the Russian Jews to Christianity. He immediately undertook a series of attacks upon the Jews in the Russian press. This was soon presented in book form under the title *Kniga Kagala* (The Book of the Kahal; Vilna, 1869), in which he tried to prove that the Jews form a state within a state, and that the Kahal was illegally exercising judicial powers. In it he advocated the destruction of the last vestiges of Jewish communal autonomy by discontinuing the activities of all Jewish religious and philanthropic agencies. The work created a great sensation and contributed much to the growth of anti-Semitism, particularly in Russia. A number of Jewish scholars refuted the charges made by Brafman and showed that his work bristled with inaccuracies and obvious forgeries. *The Book of the Kahal* was rendered into French (1873), into Polish (1874), and into German (1928). For a time Brafman also acted as censor of Hebrew books in Vilna and in St. Petersburg (Leningrad).

Lit.: Dubnow, *History of the Jews in Russia and Poland*, vol. 2 (1918) 187-90; Shereshevski, *O Knige Kagala* (1872); Levitaz, I. A., in *Zion*, vol. 3 (1937-38) 170-78.

BRAGADINI, a patrician family of printers in Venice. Alvise Bragadini established this Hebrew press in Venice in 1550. He adopted three crowns as his printer's mark, familiar from the title pages of many a Hebrew volume printed in Venice. In the first year of its existence the Bragadini press issued an edition of the *Mishneh Torah* by Moses Maimonides with a commentary by Rabbi Meir Katzenellenbogen of Padua. Almost simultaneously another Venetian printer, Marc Antonio Giustiniani, produced an edition of the same work, though without Rabbi Meir's commentary. A controversy between the two printers soon ensued, and its effect upon the fate of the Hebrew book in Italy and elsewhere was unfortunate. Giustiniani's act was condemned by the famous Rabbi Moses Isserles of Cracow, who enjoined all Jews, under pain of excommunication, from purchasing the book he published. Giustiniani sought a papal decree against his rival's edition of Maimonides' Code. The feud ultimately led to the issuance by the pope of a bull ordering the confiscation and burning of the Talmud. In Venice an order was issued, in 1553, to confiscate and burn all copies of the Talmud as well as of "all compendiums, summaries or other books depending on said Talmud."

Realizing that the severity of this measure was bound to react unfavorably on the progress of learning, the pope soon modified the severity of his decree and directed that thereafter all Hebrew books be censored. Giustiniani's business began to decline and his press came to a standstill in 1552. The House of Bragadini continued to function, and became the most famous Venetian Hebrew press of the period. From the middle of the 16th until well into the 18th cent. it continued to maintain a dominating position. From Alvise, the founder of the house, down to Alvise IV, the last known of the Bragadini printers, one member of the family succeeded another as titular head of the firm, taking little interest in any of its activities except in drawing the profits. The press later became known as *Stamperia Bragadina* and for a time virtually enjoyed a monopoly of Hebrew printing and publishing in Venice.

Among the employees of that press, either as editors, typesetters or proofreaders, were such eminent men as Leon of Modena, Moses Zacuto, Menahem Habib, Solomon Altaras, and Meir Parenzo. JOSHUA BLOCH.

Lit.: Amram, D. W., *The Makers of Hebrew Books in Italy* (1909) 252-76; Bloch, Joshua, *Venetian Printers of Hebrew Books* (1932); Roth, Cecil, *Venice* (1930).

BRAGANÇA, city in the extreme northeastern part of Portugal, close to the Spanish border, and capital and largest city of the district of the same name in the province of Trás-os-Montes. In 1940 the district of Bragança had about 200,000 inhabitants, including between 2,500 and 3,000 Marranos; in the city itself there were about 1,000 Marranos in a population of 30,000.

Jews appear to have lived in Bragança city and district for the past seven hundred years or more. According to a document of the year 1279, nineteen Jews from Bragança obligated themselves to pay a definite annual tax to the king, and pledged their word to acquire landed property which was to provide a guaranty for the taxes they were to pay. Other records, dating from the 14th and 15th centuries, deal with the privileges, taxes, synagogue, presiding officers, real estate and members of the Jewish community of Bragança. Many documents of the Inquisition testify that the Jewish community of Bragança continued in existence even after the time of the official expulsion of the Jews from Portugal, in 1497.

In the centuries succeeding the expulsion, Bragança was a center of Marrano life and activities. When Captain de Barros Basto rediscovered the Marranos after the World War, large numbers of them were residing in Bragança proper and in the districts around it, including the much smaller towns of Lagoaça, Macedo de Cavaleiros, Mogadouro, Moncorvo, Serra de Mogadouro, and Vilarinho. In many of these towns, especially Lagoaça and Moncorvo, they formed a considerable part of the general population. They had been known openly either as Jews or as *gente da naçao* ("People of the [Jewish] nation"), not as New Christians (*Cristãos-Novos*), as elsewhere in Portugal.

On October 19, 1927, under the guidance of Captain Arthur Carlos de Barros Basto, leader of the Marrano Jews of Oporto and editor of the Marrano periodical *Ha-Lapid* (The Torch), a Jewish congregation was established in Bragança, the Comunidade Israelita de Bragança. It is officially recognized by the Portuguese government, and is the second Jewish congregation established in all Portugal since the expulsion of the Jews in 1497. Several days previous to the founding of the new congregation a religious service was held in the home of Oliveira Neves and also a ceremony in which a number of Marranos publicly reembraced Judaism, six of them undergoing circumcision. José Furtado Montanha (b. 1882), a former Marrano and director of the Bragança branch of the Banco de Portugal, was elected first president of the new Jewish congregation. He served for several years; Captain Jaime Augusto Borges succeeded him.

Soon afterwards the synagogue of the new congregation, located in the Rua Direita, the main street of Bragança, was dedicated. A sign-board on the premises proclaims "The Unity of God and the Truth of the Law of Moses." The new synagogue was presented with a Sefer Torah (Scroll of the Law) at the Simhath Torah (Rejoicing in the Law) festival in 1928 by the Jewish community of Leghorn, Italy. The congregation was granted financial aid, in its formative years from 1927 to 1931, by the Central Conference of American Rabbis. ABRAHAM I. SHINEDLING.

Lit.: Alves, Francisco M., *Os judeos no distrito de Braganças* (1925); *Marranos in Portugal* (1938; Survey by the Portuguese Marranos Committee 1926 to 1938) 5-8; Schwarz, Samuel, *Os Cristãos-Novos em Portugal no seculo XX* (1925) 12; *American Hebrew,* June 6, 1930, pp. 150-51.

BRAGINSKY, MARK ABRAMOVICH, trade unionist and revolutionary, b. Taganrog, Russia, 1863. After having been expelled from the University of St. Petersburg for participating in student riots (1882) he engaged in revolutionary activity among the students of the military college and the Kronstadt Naval School, as well as among workmen. In 1886 he was arrested and deported to Siberia. Three years later he was condemned to hard labor for taking part in an armed mutiny of exiles at Yakutsk. In 1896 he returned to Russia, where he joined the revolutionary



Otto Brahm

group at Odessa. He managed to graduate from law school (1910) before he was again subjected to deportation and imprisonment. After the revolution in March, 1917, he joined the Social Democrat party and organized the petroleum workers. A year later he entered the Communist Party and became prominent in the labor press, assuming, in 1927, the editorship of the central organ of the Red Labor Union International. His writings, dealing with the reminiscences of the Yakutsk exiles, include: *V Yakutskoi nevoli* (Moscow, 1927); *100 let Yakutskoi sylki* (Moscow, 1934). He edited S. C. Chudnowsky's *Iz davnich let* (Moscow, 1934).

BRAHAM, JOHN (originally Abraham), tenor, b. London, 1774; d. London, 1856. He became an orphan while still a child, and while employed as a choir singer at the Duke's Place Synagogue, he was adopted by his uncle Leoni, a singer of repute, who gave him a thorough training in singing as well as in music. After his debut at the Covent Garden in 1787, he sang at the Royalty Theatre (1787-89) and at Bath (1794-96) under Rauzzini, whose instruction he enjoyed at the same time. In 1796 he began to appear in Italian operas, and achieved great success in Storace's opera *Mahmoud* at the Drury Lane. After a sojourn of eight months in Paris, he went to Italy in 1798, and with his singing partner Nancy Storace appeared in Florence, Milan, Genoa, Leghorn and Venice (1798-99). Before returning to London in 1801 he sang in Trieste and Vienna. While in Genoa, he studied composition under Isola. His association with Nancy Storace at the Drury Lane continued until her retirement in 1808. He toured the provinces in 1810, and toured America with his son in 1840. He retired in 1852.

Braham was heralded as a nationally famous singer for his sweet and powerful voice and extraordinary ability as a tenor. He wrote orchestral music, operas and songs, partly in collaboration with Reeve, T. S. Cooke, Bishop, King, I. Nathan, and others. His productions include *All's Well;* a duet, *The Bird Duet; The Death of Decatur; Dulce Domum; The Americans* (1811); *Death of Nelson* (1827), and others. In 1816 he published a treatise on music of the Hebrews, and a collection of Hebrew melodies, for which Lord Byron wrote the words ("Hebrew Melodies").

During the forty years of his theatrical career Braham accumulated a large fortune which he lost in the speculative undertakings of buying the Colosseum (1831) and building the St. James' Theatre (1835). Three of his sons became musicians, and another a minister in the Anglican Church. A daughter became the Countess Waldegrave.

Lit.: *Dictionary of National Biography,* vol. 2, pp. 1103-5; Grove's *Dictionary of Music and Musicians,* vol. 1, p. 269; *London Musical Times,* vol. 46 (1905) 453-54; *Musical World,* July 29 and Aug. 5, 1854; Feb. 23, 1856.

BRAHINSKI, MANI LEIB (pen-name, Mani Leib), Yiddish poet, b. Nezhin, Russia, 1883. Having received a traditional Jewish education, at the age of eleven he became an apprentice in a shoe factory. Five years later he entered the revolutionary movement, and in 1904 was arrested for activities therein. He escaped a second arrest by fleeing to England. In 1905 he came to the United States and settled in New York city, where he obtained employment in a factory.

His first poem appeared in the London weekly, *Neie Zeit.* Upon his arrival in New York, he began to contribute to the Jewish *Daily Forward* and to various Yiddish literary periodicals. Together with David Kazanski, he edited in 1918 *Inzl,* a quarterly publication which later became a monthly. He also compiled the Yiddish anthology, *New York in Verse.* For some time he was one of the editors of the monthly *Literatur und Leben.*

Brahinski is a lyric poet, strongly influenced by the Russian classics, especially by the poets Pushkin and Lermontov. His lyric talent is often moody, hopelessness and loneliness being the main motifs in his poetry. His verse betrays the influence of Yiddish folklore. Many of his poems have been set to music, and became popular songs. He translated into Yiddish several Russian novels. Other important works of his are the three-volume set *Lieder, Yiddishe un Slavishe Motive,* and *Baladen* (New York, 1918), and *Vunder iber Vunder* (New York, 1930).

Lit.: Lieberman, Herman, *Bicher un Shreiber* (1933) 30-45; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 2 (1927) 306-10.

BRAHM, OTTO (originally Abrahamsohn), critic and theatrical director, b. Hamburg, Germany, 1856; d. Berlin, 1912. He studied under the historian of literature Scherer, by whom he was greatly influenced. Rejecting the idealism of Schiller, he became the ardent champion of social naturalism, which he advocated in his position as critic for the *Vossische Zeitung.* He was one of the first to acclaim Ibsen in Germany. In 1892 he and others founded the *Freie Bühne,* a periodical of which he was editor for some time. In 1894 he assumed the direction of the Deutsches

Theater, and in 1903 that of the Lessing theatre in Berlin. While working with the classical repertoire of these theatres, he assembled a group of actors and trained them to present the plays of Ibsen, Hauptmann, Schnitzler and other moderns, doing pioneer work in this direction.

His critical writings were published by his comrade Paul Schlenther. The most noteworthy of these are his monographs on such dramatists as Schiller, Kleist and Ibsen. His chief merit, however, was not in his writings, but rather in his stage productions.

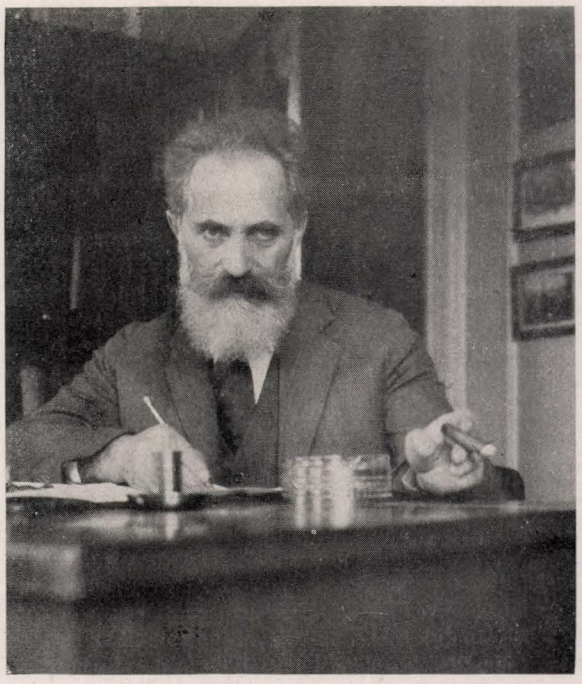
Lit.: Hirschfeld, Georg, *Das literarische Echo,* Nov. 1, 1912, and Jan. 1, 1913.

BRAININ, REUBEN BEN MORDECAI, Hebrew writer, biographer and critic, and Zionist leader, b. Liady, Russia, 1862; d. New York city, 1939. He received a traditional Jewish education, and at an early age evidenced a talent for mathematics. At the age of sixteen he left his parents' home and went to Horki, where he studied agriculture in the hope of making it his career, but subsequently moved to Moscow, where he resided from 1880 to 1888. In Moscow he was one of the first to join the students' Zionist society "Bnai Zion." He made his literary debut with articles published in *Hamelitz* in 1881.

In 1892 he settled in Vienna, and three years later, while a student of the University of Vienna, started the publication of a Hebrew periodical, *Mimizrah Umimaarab* (From East and West; 4 nos., 1894 to 1899), the aim of which was the synthesis of European and Jewish culture. In 1897 he was co-editor of *Zion,* a periodical published in three languages. At the same time, he was contributor to several Hebrew periodicals and wrote sketches on his impressions of student life for a number of Russian Jewish weeklies. His critical study of Judah Leon Gordon, one of the greatest of the poets of the Haskalah, which appeared in the *Hashiloah,* provoked considerable resentment on the part of the poet's admirers, yet became a basic contribution to the critical study of Haskalah poetry.

After leaving Vienna in 1895, Brainin settled in Berlin, studying at the University of Berlin and residing in the German capital, with frequent interruptions, for fifteen years. In 1910 he came to the United States, and later settled in Canada. In 1915 he returned to New York city, where he resided until his death. In New York city he became active in Hebrew literary and cultural circles, as well as in the Zionist movement, while contributing to the columns of the *Jewish Daily News* (1916-20) and *The Day* (1921-39). He was editor of *Haderor* (1911) and *Hatoren* (1919-20). At the same time, he contributed to numerous Hebrew, German and Russian periodicals and newspapers. While a resident in Canada he edited the *Canadian Eagle,* a Yiddish daily in Montreal (1912-15), and *Der Weg* (1915-16).

Brainin's first Yiddish article was published in *Dos Heilige Wort* in 1891; and a modest collection of his Yiddish writings, entitled *Gesamelte Shriften,* appeared in Warsaw (1909). Endowed with a lucid style, he became one of the leading popularizers in Hebrew of ideas and tendencies current in European literature. In championing the cause of modernism and esthetic values in literature, he encouraged many young poets



Reuben Brainin

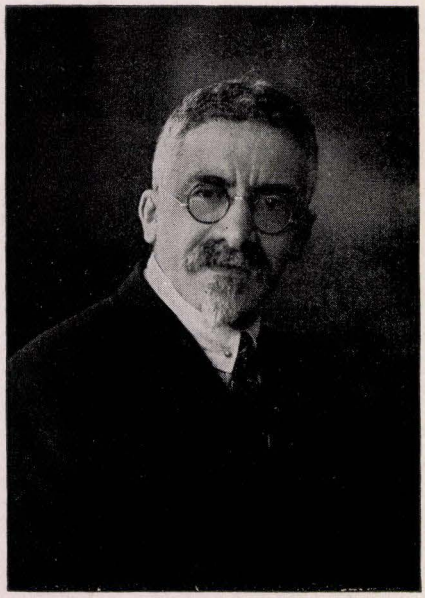
and writers in their efforts to pursue literary careers. In addition to a number of critical essays, he wrote, in the earlier period of his life, several important biographical studies of Alexander Zederbaum, Abraham Mapu (Piotrków, 1900), and Perez Smolenskin (*Perez ben Mosheh Smolenski,* Warsaw, 1896; *Smolenski Vetoledothav,* Vilna, 1901), Theodor Herzl (1919) and others. Many of his important contributions to modern Hebrew literature are incorporated in his *Kethabim Nibharim* (Selected Writings; New York, 1917) and *Kol Kithbe* (3 vols., New York, 1922-39).

As a publicist Brainin endeavored to clarify Zionist theory and practice and to promote culture among the Jews. After his visit to Russia in 1926, Brainin espoused the cause of Russian Jewish colonization and visited South African Jewish communities in an effort to raise funds for the purpose.

On the occasion of Brainin's sixtieth birthday, in 1922, there was published at New York city the *Megillath Zikkaron Leyobel Hashishim shel Reuben Brainin,* containing contributions by a number of eminent Hebrew writers.

His son, JOSEPH (b. Vienna, 1895), is a writer and journalist. He was educated at Liege and Berlin, and at universities in Montreal and Berlin. Since coming to the United States with his father, he has contributed articles to periodicals, has been New York correspondent of French periodicals, and American representative of the Ullstein Verlag in Berlin. During the World War he served with the Jewish Legion in Palestine. He organized the Seven Arts Feature Syndicate in New York in 1922, and was its managing director until 1938. ABRAHAM I. SHINEDLING.

Lit.: En Hakore, Jan. and March, 1923, No. 1, pp. 11-12; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) cols. 425-28; Fichman, Jacob, in *Hatekufah,* vol. 12, pp. 483-86; Schmerler, A., in *Megillath Zikkaron* (1922) 43-44.



Leon Bramson

BRAMPTON (BRANDON), SIR EDWARD, convert and soldier, b. in Portugal in the first half of the 15th cent. He came to England at an early age, and his name is recorded in the records of the Domus Conversorum for 1468, indicating that he had become converted about that time. During the Wars of the Roses he joined the Yorkist party and seems to have either fought in the battles of Barnet and Tewksbury or to have performed some especial service, perhaps espionage, about that time; it is possible, since he seems to have left England for a short time, that in 1472 he accompanied Earl Rivers on his embassy to Portugal. In June of the same year he was put in charge of a group of royal ships, and in October he was given letters patent for "good service to the King." He gained wide estates in Northamptonshire through marriage to a rich widow (about 1474), and he prospered in commercial undertakings through the favor of the king. In 1482 he was still further favored by being made governor of the island of Guernsey, and in the following year he aided Richard III to ascend the throne on the death of Edward IV. In return for this he was made a knight, the first Jew to attain this honor.

After the overthrow of Richard III by Henry VII in 1485, Brampton's fortunes waned. He left England for the Netherlands and Portugal, but succeeded in making his peace with the new king in 1489 and in being secured in the possession of his estates. Nothing else is known of his personal affairs after that period except the mention of a son of the same name who was knighted in 1500 and performed some services for the king. There is, however, a further interest in his life in the fact that Perkin Warbeck, who from 1492 to 1497 went from court to court claiming the right to ascend the English throne as a son of Edward IV, was actually a servant of Brampton. He entered his employ while he was in the Netherlands, and it was the garrulous reminiscences of the knight which enabled the pretender to gain such an intimate knowledge of the affairs of the court that he was so long successful in maintaining his imposture.

Lit.: Roth, Cecil, "Perkin Warbeck and His Jewish Master," *Transactions of the Jewish Historical Society of England,* vol. 9 (1918-20) 143-62.

BRAMSON, LEON, welfare worker, lawyer and writer, b. Kovno, Lithuania, 1869. He attended schools in his home town and graduated from the University of Moscow. After moving to St. Petersburg in 1892, he took an active interest in the Society for the Promotion of Culture among the Jews of Russia, and in 1894 became the supervisor of its schools.

When the Jewish Colonization Association (ICA) established a central committee in Russia, Bramson was its secretary-general, and from 1899 to 1906 directed all its Russian activities. In 1906 he was elected to the first Russian Duma as a deputy from Kovno and became affiliated with the democratic group (Trudoviki), devoting his energies to the struggle for Jewish rights. During the World War he organized relief activities for thousands of homeless Jewish families. In 1917 he became a member of the Workingmen's and Soldiers' Deputation of the Soviets and drew up a plan of equal rights for the different nationalities.

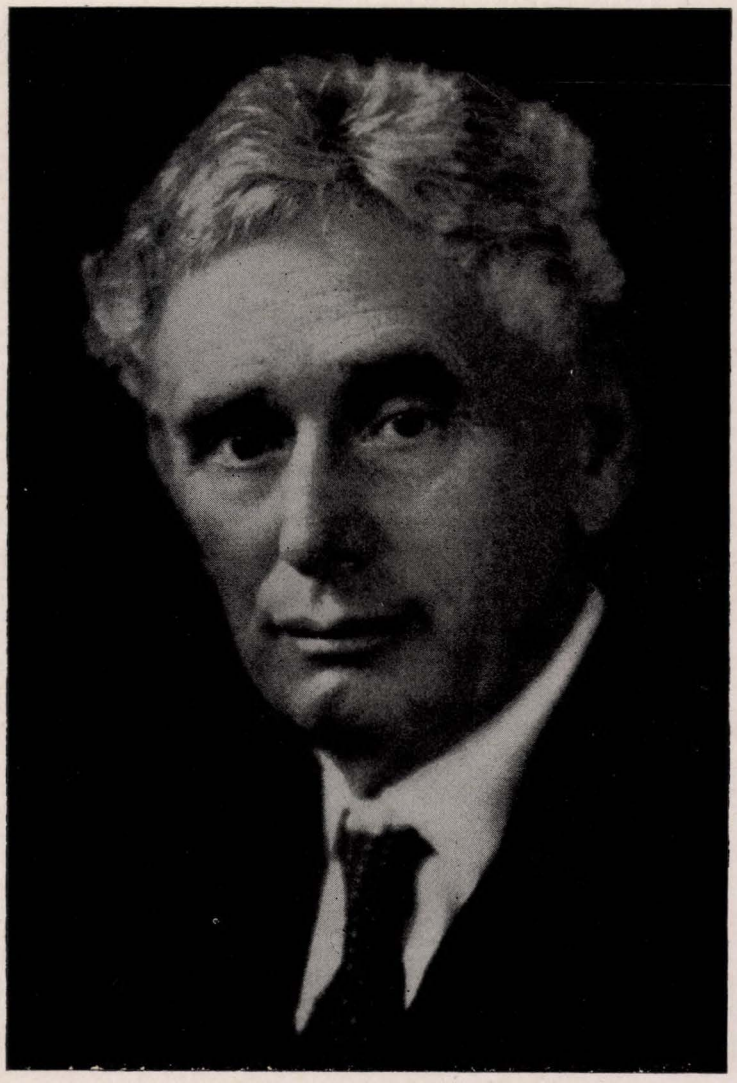
Since 1909 Bramson has been actively associated with the ORT, an organization for improving Jewish economic and industrial life; and he has made world-wide trips in behalf of this organization. Compelled to leave Russia after the Bolshevik revolution, he continued his welfare activities in other countries; and it was largely through his efforts that ORT expanded its scope to embrace 130 organizations in sixteen different countries.

Since 1924 he has been a member of the American Jewish Reconstruction Fund; and in 1925 he became a member of the Council of the Union of Jewish Emigration Societies. In 1926 he took over the direction of the United Relief Committee of the ORT-OSE, with headquarters in Paris.

As a writer, Bramson clarified problems of Jewish education and colonization. From 1891 to 1903 he contributed to the periodical *Voskhod* and was one of the compilers of the *Systematic Guide to Russian Literature Concerning the Jews* (in Russian; 1892). He is also the author of works in Russian, including *History of Elementary Education Among the Jews in Russia* (1896) and the *History of the First Imperial Duma* (1917). On his 70th birthday, celebrated in Paris on May 7, 1939, Bramson received the felicitations of Jewish leaders from all parts of the world.

Lit.: American ORT Journal, May, 1939; *British ORT and OSE Journal,* June, 1939.

BRAMSON, MOISEI VULFOVICH, revolutionary, b. Kovno (Kaunas), Lithuania, 1862. As a student in the University of St. Petersburg he led radical study groups and helped to set up a secret printing-press. Arrested twice, in 1888 he was deported to Siberia, where he was sentenced to hard labor for participating in an armed mutiny of exiles. By 1895 he was back in European Russia, and for twenty years lived in Vilna, where he was connected with the Socialist Revolutionaries. In 1915 he went to Moscow as an employee of a consumers' cooperative. After the revolution he served in the Commissariat of Food



Louis Dembitz Brandeis at his retirement (1939) from the United States Supreme Court bench

Supply, working in the provinces. He returned to Moscow in 1922, and eventually became a state pensioner. He has published reminiscences of his Siberian experiences.

BRANDEIS, FREDERICK, pianist, organist and composer, b. Vienna, 1835; d. New York city, 1899. He studied piano under Joseph Fischhof and Carl Czerny, and composition under Johann Rufinatscha (Vienna) and Wilhelm Meyerhofer (New York). Brought to the United States by his parents in 1848, he made his debut three years later as a pianist in New York and toured the country with marked success. After performing his own compositions with a chamber orchestra, under the baton of Theodore Thomas, he won prominence as a piano-teacher and composer.

Brandeis, a composer of unusual merit, was best known for his piano compositions, songs, choral works and sacred music, many of which were published. From 1860 until his death, he was organist for a number of important New York churches and for the synagogue Shaaray Tefila of New York.

Lit.: *Musical Courier,* vol. 3 (1899); Riemann, Hugo, *Musik-Lexikon* (1929).

BRANDEIS, LOUIS DEMBITZ, jurist, scholar and Zionist leader, b. Louisville, Ky., 1856. His parents, Adolf and Fredericka (Dembitz) Brandeis, had fled from Germany after the failure of the 1848 revolutionary movement. The Brandeis family had been associated with the Jewish history of Prague since the middle of the 16th cent. Here, in America, although they lived in a Southern community, the parents of Louis were ardent Union supporters.

At an early age, Brandeis displayed a great love of learning. He was educated at a private German academy in Louisville and, when fourteen, was graduated from high school with highest honors. His formal education was continued at the Annen-Realschule in Dresden, Saxony (1873-1875), and in 1877, before his twenty-first birthday, he was graduated from Harvard Law School, head man in his class.

Very early in his legal career, there emerged those outstanding qualities of great learning, keen perception, rare analytical powers, orderly and constructive mind, deep human sympathy, and profound knowledge of the historical roots of our institutions which have made the name of Brandeis a permanent landmark in the annals of American jurisprudence.



Louis D. Brandeis at the age of thirty-five

From the very outset of his career as a lawyer, Brandeis was highly successful, and he served in many precedent-setting cases. Success opened the doors to wealth, but he had little ambition for such a goal. After one case, in which he represented a group of small manufacturers who were resisting the monopoly of the United Shoe Machinery Company, he turned back the fee to his clients; but he personally paid the amount to his firm on the theory that he had no right to deprive it of legitimate fees. Breaking away from the conventional design of making money, he devoted himself to social causes and to efforts in behalf of the common people.

Brandeis' views of the law, too, were highly unorthodox. He refused to interpret it in inflexible terms, exclusively in relation to precedent. To the contrary, it was his belief that the law required constant change to fit the needs of a social order that was not static. The law, he reasoned, does not operate in a vacuum. It must be construed "in harmony with conditions and opinions prevailing from time to time." Motivated by such ideals, and envisaging society as a living organism, he was soon the antagonist of the vested interests. He fought outstanding railroad companies, well-entrenched traction systems, some of the most powerful trusts in the country. He frightened the major insurance companies when he organized an insurance system for Massachusetts, to be administered directly through the savings banks, very much less expensive than the more publicized insurance programs of the well-established firms. Through this gamut of activities, he acquired an insight into the bases of American industry, and his findings of the facts in each specific problem led to the building of a unique social philosophy, much of which was later to become the foundation of the New Deal program.

It was this "enemy of bigness," "the people's attorney," whom President Wilson nominated in 1916 for the Supreme Court of the United States. The bombshell shook Washington as well as Wall Street. In the Senate, a historic battle ensued over the confirmation. It was Brandeis' "radicalism," his alleged "lack of judicial temperament" that precipitated the storm. It brought a petition to the Senate to deny the appointment from seven former presidents of the American Bar Association, including Elihu Root, former Secretary of State, and William Howard Taft, former President of the United States. The controversy dragged on for weeks, during which every aspect of Brandeis' professional and personal life was most carefully scrutinized.

By a narrow margin the nomination was confirmed, and on June 5, 1916, Brandeis donned the robes of an Associate Justice. He served on the Supreme Court for more than twenty-two momentous years, his resignation taking place on February 13, 1939. During the longest part of this period, he was in a minority with the Associate Justice Oliver Wendell Holmes, but their dissenting opinions were a continual challenge to the old order. In time, the point of view of Holmes and Brandeis, on the law and its social implications, remoulded the thinking of America.

The active leadership of Brandeis in Jewish life, while not extensive in point of time, was rich in significance. It had its inception in 1910, when he was asked to serve as chairman of the arbitration board in a New York garment workers' strike. In his usual painstaking manner, he thoroughly familiarized himself with the background of this case, and the more he observed the patterns of Jewish life on the East Side of New York, the more intrigued he became. He was carefully studying the problems of this group when he met Jacob de Haas, a former secretary of Dr. Theodor Herzl, founder of modern Zionism, and, at the time, editor of the Boston *Jewish Advocate*.

Brandeis joined the Zionist organization in 1912. He came into the Zionist fold at a critical moment in the history of the movement. The World War had smashed the Zionist Organization in Europe and had shrivelled European support for Palestine. It became the responsibility of American Jews to save what was left in Palestine and to prevent the Zionist program from disintegrating. He threw himself into the cause and soon rebuilt the tottering structure. He brought into the movement some of the most influential men in America. A Provisional Committee for General Zionist Affairs was organized in the United States, and Brandeis accepted the chairmanship (1914-1918). From 1918 to 1921, he was honorary president of the Zionist Organization of America. He was also honorary president of the World Zionist Organization (1920-1921). He gave direction to the Palestine Emergency Fund and the Palestine Restoration Fund, contributed liberally himself, and lent his weight and authority to the expansion of the Zionist Organization throughout the world. He was chiefly responsible for the American government's approval of the issuance of the Balfour Declaration and its support of the present boundaries of Palestine as distinct from those named in the Sykes-Picot Treaty. In May of 1917, and again in Paris in 1919, on his return from a trip to Palestine, he discussed all the phases of the Zionist problem with Lord Balfour.

During the World War, Brandeis occupied himself with a close study of the political phases of Jewish

affairs in every country. Since that time, his active interest in Jewish affairs has been centered in Zionism, and as a Zionist, he is a definite follower of Theodor Herzl's views. Having from 1914 assured himself of international political support for Zionist aims, in 1916, when he associated himself with Chaim Weizmann, he immediately began to plan his economic policy for the development of Palestine.

In 1918, Brandeis expounded in the "Pittsburgh Program" his moral attitude towards the cause. In 1919, he visited Palestine for political and organizational reasons, and was instrumental in bringing about changes in the British administration of Palestine. On his return to England, he opposed the proposed extension of the Jewish Agency, disagreeing with Weizmann on this and on other policies. In 1920, he attended the London yearly conferences, submitted his plan for an economic committee to serve for three years, but withdrew it and wrote his "Zeeland Memorandum" on the solution of Palestine Zionist problems.

In June, 1921, at the Cleveland Convention, Brandeis resigned office in the American Organization and subsequently in the World Organization, although he retained his membership in the Zionist Organization. Immediately after the "break" at Cleveland, he organized the Palestine Cooperative Company, the Palestine Economic Council, the Palestine Endowment Funds, and the Palestine Development Leagues which, with their assets, were merged in the Palestine Economic Corporation in 1925. Since that date, he has financed various social and economic efforts in Palestine. In 1931, the Moshab, Kfar Brandeis, was founded in Palestine in his honor.

After his appointment to the Supreme Court, Brandeis was obliged, of course, to resign his official leadership, but his deep interest remained, and he was constantly consulted when major policies were involved. Stephen S. Wise importuned President Wilson to send Brandeis to the Peace Conference, where he would be of inestimable value. Wilson's final reply denying this request was: "I need him everywhere, but I must leave him somewhere!"

In a large sense, Brandeis' devotion to the law can be defined as a devotion to justice which, he feels, is the very fountainhead of Judaism. He never worried about such academic perplexities as the compatibility of Americanism with a minority culture or a Jewish Homeland in Palestine. Rather, he believes in an America that welcomes diversity, that encourages cultural uniqueness. He feels keenly that Jews, as Jews, have contributions to make. This feeling is epitomized in his words: "The twentieth-century ideals of America have been the ideals of the Jew for twenty centuries."

As a jurist, Brandeis has written into law the aspirations, the hopes and necessities of his time. Recognizing the great needs of his day, he has transformed staid and legal traditions into sturdy pillars of support upon which might rest the social changes of the day. As none before him, Brandeis synchronized law with the machine age.

Brandeis brought to the bar the truth of incontrovertible fact. Breaking away from the accepted legal catechisms, he thoroughly and exhaustively probed the economics of each and every problem presented.

Typical of such research is his argument (1908) before the Supreme Court in support of Oregon's minimum wage legislation. His economic brief alone ran to four hundred pages, including three hundred sixty-nine extracts from scientific and official reports. In detail he pursued the history of legislation establishing minimum hours for work and minimum wages. "How potent," he says, "the forces of conservatism that could have prevented our learning that, like animals, men and women must be properly fed and housed if they are to be useful workers and survive!" He did not assert that Oregon's minimum wage legislation would necessarily be the solution of the problem, but he did argue that the Supreme Court should not strike down this experiment or block the chance to find the solution through trial and error.

Beneath the factual approach to each case with which Brandeis dealt, one finds a pragmatic approach to social problems as a whole: a belief in the use of novel social devices if, as and when they work. If the labor union was able to achieve an equality of bargaining power with large employers, Brandeis favored it; if the cooperative marketing association enabled farmers to dispense with speculative corporate marketers in the distribution of their crop, Brandeis wanted it; if the trade association could aid the independent business man in meeting the large corporation's competition, Brandeis would give it the necessary powers to carry on its work. These were the means whereby the small man could save his independence and avoid being swallowed by gargantuan corporations. And if these corporations became so potent that they needed government regulation, Brandeis urged such regulation.

Thus, in 1921, we find Brandeis filing a dissent to the Supreme Court's decision forbidding to trade associations the right to disseminate information. Years later the court recognized the validity of his position, that only if small business men were supplied with the necessary facts could they successfully compete with the corporate giant. In 1929, he dissented when the Supreme Court struck down Oklahoma's proffered protection to farmers' cooperatives. The farmers' cooperative was an effort at economic democracy. And in 1933, when Florida sought to aid the independent entrepreneur by means of a chain store tax, Brandeis dissented from the decision invalidating it. Since the corporate form may become the means for a dangerous concentration of wealth, it is subject to social discipline. There is nothing sacred, said Brandeis, in the right of incorporation.

Counsel frequently failed to make a clear enough presentation of a case to satisfy Brandeis. So, as a member of the Supreme Court, he resorted to fact-finding agencies on his own account. He felt called upon to make such investigation of the facts as would enable him to decide whether the provision in question is "so clearly arbitrary or capricious that legislators acting reasonably could not have believed it to be necessary or appropriate for the public welfare."

Whether he happened to be writing a brief or a judicial opinion, he was a crusader at heart. He refused to regard social and economic life only in the light of the logical fictions carefully built up by jurists. His reason for supporting any particular social enactment may be and usually is, as he himself admits,



The execution (1573) of Lippold, master of the mint of Brandenburg, who was falsely accused of having caused the death of Joachim II

"partly legal, partly sentimental and partly a recognition of economic rights and sound social policy."

Another noteworthy characteristic of the judicial thinking of Brandeis is the genuine respect he pays legislative law, and his slight regard for a "jurisprudence of concepts" which would keep both society and the law in rigid and unchangeable form. The idea that laws must be based only on judicial precedents and decisions forms no part of his juristic philosophy. Although reordering the law to bring it into accord with the ever-changing facts of life is partly the work of the courts, it is more truly, Brandeis feels, the function of the legislature. This makes him slow to question the wisdom of the legislature's judgment. And so, unlike his more conservative brethren, he has insisted that the law must be made to look outside itself, if it is to cope adequately with problems raised by a rapidly changing civilization. Thus he brought to his consideration of the legislative product not merely judicial precedents and decisions, but committee reports, legislative debates and authoritative treatises of various sorts, all hitherto almost entirely neglected in judicial opinions.

His studies exposed as fictions numerous "assumptions upon which many American judges and lawyers had rested comfortably." The truth of his conviction that our individualistic philosophy of rights and property could no longer furnish an adequate basis for dealing with the problem of modern economic life, is now generally recognized. It is now generally agreed that society has to have protection against low wages, unemployment, industrial accidents, and other social and economic hardships, because society must ultimately bear the burden, financial and otherwise, which these entail. Thus, out of his attempt to enforce individual justice, Brandeis helped build the modern foundations of social justice.

Fundamentally, Brandeis is an idealist, not always entirely objective, seldom without liberal bias toward the social and economic questions that have come before him. His vision is of an ideal state wherein tyranny, political and industrial, is abolished; he longs "for a truer democracy."

Thus, he envisages a cooperative order: cooperation of laborers through trade unions, cooperation of farmers in marketing associations, cooperation of small business men in trade associations—all aimed to stem the rising tide of centralization. He suggests the possibility of a cooperative capitalism in the place of a rigid fascism or communism. Through his opinions run the names of Denmark, Sweden, trade unions, cooperatives, social justice. Nor is this industrial democracy to be imposed by government fiat. It is rather to be evolved in the experience of living: there are to be true cooperatives whose members actually work together, there is to be government regulation, not because of its theoretical benefit, but by reason of practical necessity. To the oft-repeated question whether such development is possible in the face of the opposition of concentrated wealth and in the chaotic circumstances of the times, Brandeis replies that we must try, and see, instead of simply ponder; that, above all, we must educate our people to the problems we now face and to the hope and the possibility of a true economic, cooperative commonwealth.

But, to those who would follow in his crusading steps, he points out that they must first comprehend the complexity of the industrial and social order they desire to change, that no trick of platform language can make a complex institution simple. The best one can hope to do, he maintains, is, by making complicated factors clear, to expose the complexity of a problem.

He insists, moreover, that there should not be a defeatist approach to the attempt to cure any evil in our industrial life. This insistence is based on an unshakable faith in the ultimate success of the struggle of human beings to progress towards their ideals of perfection. In his philosophy, freedom of the will is an imperative factor.

To the ardent young seekers for human betterment, he says, further, that there should be no short cuts in

the movement for social improvement. Wire tapping and espionage are implements as wicked in the hands of those wishing a desired social change as in the hands of industrial despots.

Furthermore, he insists that there is no panacea for the maladies of our intricate and involved industrial order. Socialism, granting its claimed industrial efficiency (which Brandeis questions), would be more destructive of human freedom than our clumsy democracy.

And yet his contention that he has "no rigid social philosophy" is logical and natural enough, because he is essentially a social scientist, for whom problems are never solved but always in process of solution. New inventions, great emergencies and the like, give rise to new difficulties; a rule of law once settled may have to yield later to the impact of facts unforeseen. "Modification implies growth. It is the life of the law."

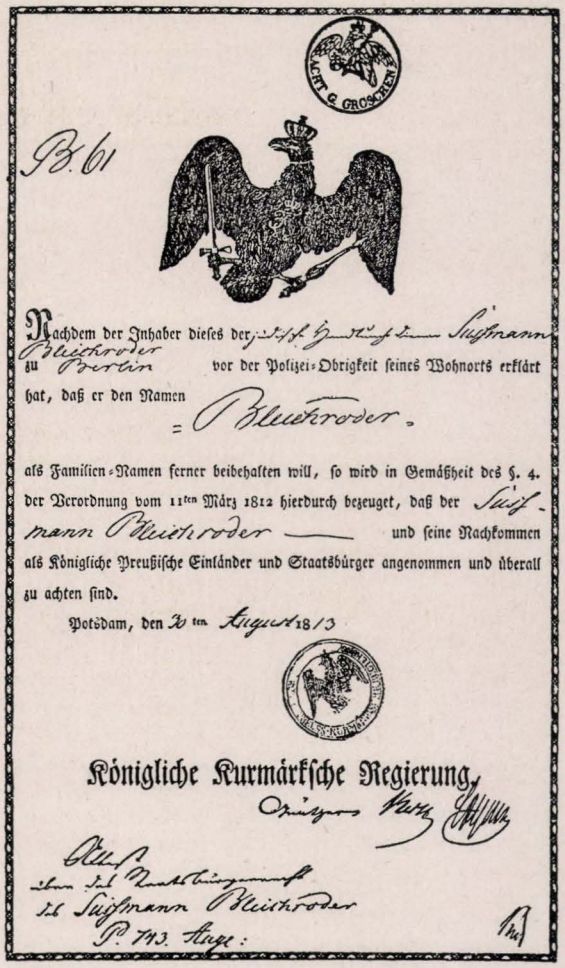
The Constitution itself does not block that growth except when it is interpreted too rigidly; only then does it prevent legislation from achieving the social and economic ideal. Brandeis feels that the Constitution must be given liberal construction, if it is, as John Marshall once said, "to endure for all ages to come, and, consequently, to be adapted to the various crises in human affairs."

In considering Brandeis' work on the Supreme Court, it is customary to lay special stress upon his mastery of figures and statistics. But such analysis may lose sight of the fact that he is a social and political philosopher as well as a technician. He sees and evaluates, as have few of his generation, the social and economic perils of the industrial revolution; he understands that the development of the machine and of the business corporation can be threats to liberty and to the general welfare. To him, this means that we have "passed to a subtler civilization"; and, therefore, he urges, "the law must still protect a man from things that rob him of his freedom, whether the oppressing force be physical, or of a subtler kind." He emphasizes the need for social intelligence to create a social and political structure within which the individual may best develop a creative personality.

As a member of the Supreme Court, Brandeis brought the law into vital relationship with the social responsibilities of industry. Often, what he has said in dissent, has become, in time, the supreme law of the land. Where he is still in dissent, there remains a presumption that the issue is not yet settled. Brandeis thus has built sturdy foundations for American law.

SEYMOUR S. GUTHMAN.

Lit.: Mason, Alpheus Thomas, *Brandeis, Lawyer and Judge in the Modern State* (1933); idem, "Mr. Justice Brandeis and the Constitution," *University of Pennsylvania Law Review,* April, 1932; Lief, Alfred, *Brandeis, A Personal History* (1936); idem, edit., *The Social and Economic Views of Mr. Justice Brandeis* (1930); Lerner, Max, "The Social Thought of Mr. Justice Brandeis," *Yale Law Journal,* Nov., 1931; Frankfurter, Felix, "Mr. Justice Brandeis and the Constitution," *Harvard Law Review,* Nov., 1931; *American Hebrew* and *Jewish Frontier,* special numbers on the occasion of Brandeis' eightieth birthday, Nov. 13, 1936; De Haas, Jacob, *Louis Dembitz Brandeis* (1929).



Certificate of citizenship issued at Potsdam (1813) to Sussmann Bleichroeder

BRANDENBURG, region in northern Germany extending across the valleys of the Elbe and Oder. Until 1415 it was a margraviate, then an electorate; in 1618 it was united with Prussia, becoming the kingdom of Prussia in 1701.

Although it is probable that Jews came to Brandenburg at a very early period, they are first mentioned in a chronicle of the year 1247; a document of 1295 mentions Jews as living in Berlin. In 1294 the community in Frankfort on Oder was large enough to own its synagogue and cemetery. During the 13th and 14th centuries Jews seem to have enjoyed the right of citizenship in the cities of Salzwedel, Brandenburg, Berlin, and Spandau as well. However, the persecutions of the Jews at the time of the Black Death (1348) extended into the margraviate. The agitation against them in the 15th century led to the expulsion of all the Jews of Brandenburg in 1446.

As in all other countries in the Middle Ages, the treatment accorded the Jews in Brandenburg shifted with the whims and financial needs of the rulers and their favorites, with economic and religious movements, and with the balance of power between the princes and the estates. As a rule the sovereigns, to whom the Jews were an important source of income, favored them, while the cities, together with the nobles and prelates who owed money to the Jews, clamored for their expulsion. The false accusation of

host desecration in 1510, which led to the execution of many Jews and the expulsion of all the others, was an effort of the estates to deprive the elector of his Jewish tax-payers.

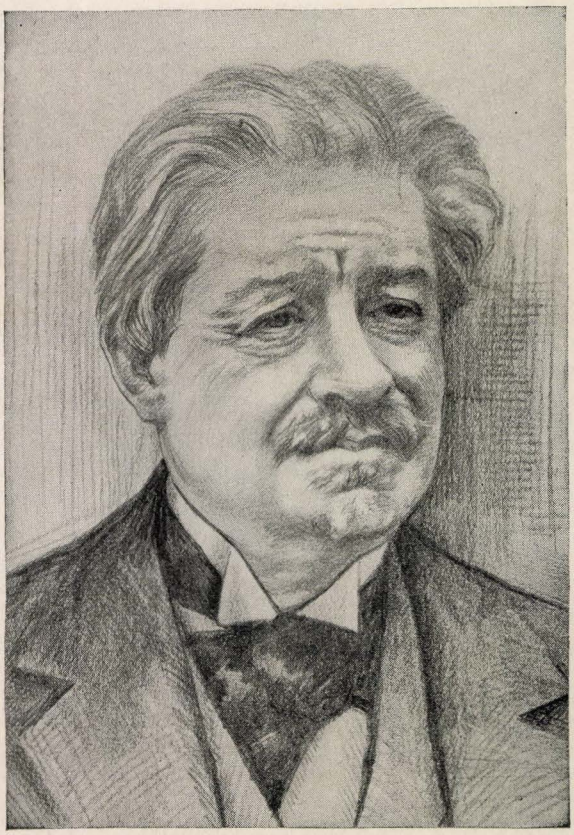
The Jews were readmitted when Joachim II, thanks to the efforts of Melanchthon and Josel of Rosheim, became convinced that the accusation was without foundation. Joachim, never interested in the technical details of administering a country, left most of his governmental affairs in the hands of his master of the mint, Lippold. When Joachim died suddenly in 1571, the rumor spread that Lippold had killed him. Not the slightest evidence of dishonesty could be found in Lippold's administration; yet in 1573, after torture, he was broken on the wheel and quartered, and the Jews were once more expelled from the country, to which they did not return until the 17th cent. For the more recent history of the Jews of Brandenburg, *see* BERLIN; PRUSSIA.

Lit.: König, *Annalen der Juden in den preussischen Staaten, besonders in der Mark Brandenburg* (1790); Davidsohn, Ludwig, *Beiträge zur Sozial- und Wirtschaftsgeschichte der Berliner Juden vor der Emanzipation* (1920); Lowenthal, M., *The Jews of Germany* (1936); Ackermann, *Münzmeister Lippold* (1910); Wolbe, *Geschichte der Juden in Berlin und in der Mark Brandenburg* (1937).

BRANDES, CARL EDVARD (COHEN), author and public official, brother of Georg, b. Copenhagen, 1847; d. Copenhagen, 1931. He specialized in Persian and Sanskrit; later on he turned his attention to literature and politics, and in his twenties became a student of literature, writing dramatic criticisms and romances. His more famous brother, Georg, who was a kindred spirit, collaborated with him in issuing the periodical *Det 19. Aarhundrede,* which was the literary mouthpiece of the time. He was an active journalist for the Radical party, and served as deputy in the Folketing from 1880 to 1894. In 1884, following a split in the party, Brandes and others founded a new opposition paper, *Politiken,* of which he was sole editor for some time. In 1906 he became a member of the Landsting, and was minister of finance in the two Zahle cabinets from 1909 to 1910 and again 1913 to 1920. His speeches in the Diet showed both knowledge and a ready wit, and he exercised great influence even beyond his own sphere as minister. His temperament was such as made it difficult for him to limit himself to a narrow party program.

Lit.: Fischer, *Simon Lazarus og hans Efterkommere;* Brandes, G., *Samlede Skrifter,* vol. 3; Brix, *Bogvennen* (1917); *Dansk Biografisk Leksikon;* Hemiksen, *Mandene fra Forfatningshampen,* vol. 1; *Tilskveren,* Feb., 1932, pp. 81-112.

BRANDES, GEORG (MORRIS COHEN), critic and literary historian, b. Copenhagen, 1842; d. Copenhagen, 1927. The history of this long and forceful life is the story of an uninterrupted battle against every form of intellectual darkness: stupidity, prejudice, irrationality. Brandes conceived the role of a writer to be one singular thing: "If he is not the truth's ordained priest he is only fit to be thrown on the scrap heap." Whatever other estimate one makes of his genius, there can be no doubt that he was deliberately and unswervingly consecrated to the truth as he saw it.



Georg Brandes

Brandes set himself to understand the whole intricate complexity of the modern spirit of his times and the history that had converged to build that spirit. He determined to separate the spiritual riches from the spiritual decay of the age he lived in. He wanted to expose the forces of reaction, and to promulgate the ideas of progress. Toward this task he undertook the scientific study of literature. Significant literature, he insisted, is never a thing in itself. It is the reflection of the life of men, and as such must pose vital problems, directly or indirectly. He believed with Taine that poetry is a key to the psychology of the race. The study of the leading ideas in the literature of diverse peoples would reveal the true human interrelation of such peoples. In this way criticism could be a universalizing instrument. And in this capacity of cosmopolitan investigator, Brandes became a truly significant figure as a cultural liaison man between the northern countries—Denmark, Norway, Sweden—and the rest of Europe. This was especially true, of course, with regard to his native Denmark.

Upon Denmark, compressed by narrow orthodoxy and still in the fog of a polite romanticism, Brandes thrust the doctrines of Comte, Taine, Spencer, and John Stuart Mill. He challenged his country to shake off the dry rot of outworn ideas and step into the society of the modern spirit. His challenge was instantly met with the fiercest opposition of the reactionary powers. It is certain that Brandes always loved Denmark; it is well known that Denmark did not always love Brandes. His position as Denmark's great-

est critic was not attained without years of struggle which might have crushed a less leonine courage.

It was in Denmark's capital city that Brandes was born, the son of a Jewish merchant family. Neither of his parents adhered to the Jewish religion, and the boy grew up in a "rational" atmosphere. He says he never knew the poetry of Orthodox Judaism. And though most of his friends were orthodox Christians, he was repelled by the mythology of the church. He early lost his belief in a personal God. His true nature was Greek. Of his intimacy with Thorwaldsen's Museum, which housed the Greek art in Copenhagen, he says: "There I found my church, my gods, my own true native land."

From his boyhood he was drawn to literature. It was, therefore, reluctantly that after his graduation from the University of Copenhagen in 1859 he began the study of law. He gave it up shortly to undertake a full program in philosophy and esthetics. He was the university's foremost young man, and at twenty-one he won the gold medal for his essay on the idea of fate among the ancients. (His autobiography tells that he sold the medal next day to buy an overcoat.)

He was now plunged into the philosophical controversy that had been set in violent motion by the writings of the great philosopher Sören Kierkegaard (1813-55) and the neo-Hegelians. Brandes published a pamphlet, *Dualism in Modern Philosophy* (1866), in which he took sides with Bröchner, his acknowledged master and the exponent of philosophy and science, as over against Bishop Martensen's orthodoxy on the one hand and Rasmus Nielsen's attempted squaring of faith and science on the other. Brandes was now definitely marked a radical, advocating free thought and maintaining the impossibility of reconciling orthodoxy with science and philosophy. It was in these early years that there began the long dispute about his succeeding to the chair of esthetics at the university, a position to which his talents entitled him, but from which his fearless intellectual liberalism debarred him.

He spent the years 1866 and 1867 in Paris, attending the lectures of Hippolyte Taine. Under the influence of that eminent critic, he began to free himself from his "Germanism," his subjection to the esthetics of Hegel, with which he had been imbued by Geiberg in Denmark. His role as one of the world's greatest international critics was now beginning, a role in which his extraordinary facility in language played a part.

On his return to Denmark he became involved in the literary feuds then raging. It was in these years, between 1866 and 1870, that he wrote for the newspapers, using his position as dramatic and literary critic to express his radical ideas in philosophy, sociology and esthetics. In 1870 he set out for France, England, and Italy. In France he became an intimate friend of Taine and Renan. In England he developed his friendship with John Stuart Mill whose book on the subjection of women he had translated into Danish in 1869. In Italy, until he was stricken with typhoid, he gloried in the paintings and sculpture —particularly those of Michelangelo.

When he returned to Denmark late in 1871, his ideas and objectives had clarified and matured. He was a philosophical materialist and a literary naturalist. As a private docent (the chair in esthetics was not to be his for a long time yet) he began that classic series of lectures given over a number of years, which were gathered together in the six volumes of *Main Currents in Nineteenth Century Literature* (London, 1908). Though dealing mainly with European literature, these lectures were aimed directly at the regeneration of an impoverished Danish literature. Brandes wanted to make his country self-conscious, and thus to draw her into the currents of contemporary Europe. He succeeded. He realized a dream cherished even in young manhood: he evoked a new literature in the North.

The six divisions of the *Main Currents* Brandes conceived as the six acts of drama: the history of the psychology of 19th century Europe up to the revolutionary year 1848. The material is divided into two parts: reaction against the literature of the 18th cent. that set in with the early decades of the 19th, and the subsequent counter-reaction. At the same time the volumes are the history of the growing freedom of thought. This often leads Brandes to make false literary judgments—an inferior poet is judged superlative if he fought for liberty.

Addressing the young and the alert of Denmark, Brandes spared none of their moldy notions. He hit out at church, politics, marriage. In hitting out, he split the Danish community violently. The orthodox, all the clergy, for example, began to persecute him. But there rallied to his call some of the most gifted writers of the day—Jacobsen, Drachmann, Schandorph.

The first of these volumes appeared in 1872 to 1875, the last two in 1882 and 1890. In 1877 there came out his solid study on Kierkegaard, the philosopher, and a brilliant volume, *Danish Poets*. He exiled himself to Germany for the next five years. Here he lived close to German *Kultur*, even writing in German. In this period he was especially interested in the growing Socialist movement. He composed his famous monograph on Lassalle, the best of his Berlin writings, and wrote in German his *Moderne Geister*, his critiques of Heyse, Klinger, Flaubert, Mill, Andersen, Ibsen, Bjornson, Turgenev, and others.

In 1883, on being assured by friends of a guarantee that he would get about $1,000 a year for the next ten years, he consented to return to Denmark, where he pursued his indefatigable literary labor. In 1885 he traveled to Warsaw, where for the following two years he lectured in French. Then he went to St. Petersburg and Moscow. The discovery of the "Slavonic Soul" gave him fresh material for comparative criticism. He was particularly attracted to the Poles. Out of these sojourns came *Impressions from Poland* and *Impressions from Russia* (the latter published in New York, 1889.).

His point of view towards the genesis of great ideas had been changing. In his early criticism he tended to subscribe to Taine's ideas of the multiple, "scientific" origin of works of genius. Now he was declaring that the genius himself is the only source of greatness. The objective is the good of the race; but the great men show the way. The democratic, mediocre mob he disdained. Once more he was embroiled in controversy. Drachmann broke away, and started a movement against him. Höffding quarrelled with him about Nietzsche.

It was in 1887-88 that Brandes discovered and proclaimed Friedrich Nietzsche, then hardly known in his own Germany. Brandes lectured on this "aristocratic radical" (as he named him) in Denmark, and in 1889 wrote his famous essay on him. Though the humanist and liberal Brandes was by no means a disciple of Nietzsche, his understanding and defense of that isolated genius was truly a voice in the wilderness to Nietzsche. Nietzsche's sister has written that the one bright thing in her brother's life in the winter of 1887-88 was his correspondence with Brandes.

Brandes pursued his researches into contemporary writers, lectured, contributed to the journals. Then in 1895 appeared his most ambitious work, the volumes on Shakespeare. Here he again expresses his notion of the importance of the personality, the man himself, behind the works of genius. The book met with a mixed reception; but Brandes had succeeded in achieving a true historical perspective, while at the same time keeping his steady eye on his contemporary fellow man.

By now his position as father of Danish modern criticism was being clearly defined and universally acknowledged. In 1902, thirty years after the matter first came up officially, he was appointed to the chair of esthetics at the University of Copenhagen.

The World War came, once more to break waves of hostility over his head. Insisting that Denmark maintain a strict and proper neutrality, he thereby incurred the accusation of pro-Germanism both at home and abroad. His long friendship with Clemenceau was ruined; and so, temporarily, was his intimacy with William Archer, who had translated his work on Shakespeare. Brandes says of himself that he was in these times the "best-hated man in Europe." In the end, he likewise denounced the treaty of peace.

In the *World at War* (New York, 1917), he treats, among other matters, the pogroms in Russia and Poland. Brandes was always in an ironic position with regard to Judaism. Often called a renegade by the Jews, as on his visit to the United States in 1914, he was, on the other hand, constantly attacked as a Jew by non-Jews. He never denied his Judaism and points to his defense of the Jews in his monographs on Heine, Börne, Disraeli, and Lassalle. He wrote that the Jews are the "one race which has never been untrue to itself," and the "only one that is so strong it cannot be crushed by oppression." He was hostile to Zionism at first, declaring it impracticable, but later became more sympathetic.

During the war Brandes finished his exhaustive two-volume study of Goethe, whom he called the "greatest poetical genius of the last three centuries." He followed with equally careful studies of Voltaire, Caesar, and his colossal "Michael Angelo," produced when Brandes had reached the age of eighty.

Two weeks after a world-wide celebration of his eighty-fifth birthday, Brandes died. That very year (1927) there appeared his *Urkristendam,* a critique of Christianity. In all, his collected works number more than thirty volumes.

Among the works of Brandes translated into English, previously mentioned, are: *Anatole France* (New York, 1908); *Benjamin Disraeli* (New York, 1880); *Recollections of my Childhood and Youth* (London, 1906); *Creative Spirits of the 19th Century* (New York, 1923); *Ferdinand Lassalle* (New York, 1911); *Friedrich Nietzsche* (New York, 1914); *William Shakespeare* (New York, 1920); *Wolfgang von Goethe* (New York, 1924); *Jesus: a Myth* (New York, 1926); *Hellas,* travels in Greece (New York, 1926); *Voltaire* (New York, 1930). SHERRY McKENZIE.

Lit.: Encyclopaedia Britannica (14th ed., 1929-30), vol. 4; the letters of Nietzsche and Brandes, translated by Beatrice Marshall, *English Review,* vol. 14 (1913); Moritzen, *Georg Brandes in Life and Letters* (1922); Brandes, *World at War* (1917); Brandes, *Recollections of my Childhood and Youth* (1906); Brandes, *Jesus: a Myth* (1926); Semenoff, "Souvenirs sur Georg Brandes," *Mercure de France* (1927), vol. 194, pp. 721-26; Mordell, *Two Mornings with Georg Brandes* (1913-14); Robertson, "Georg Brandes," *Independent Review* (London, 1904) 232-43; *American Scandinavian Review,* Georg Brandes, vol. 13, pp. 215-19; Boyd, "Georg Brandes," *New Republic,* vol. 50 (1927) 143-44; "Scope of Georg Brandes," *Nation,* vol. 124 (1927) 226; introductions to the published works of Brandes.

BRANDES, LUDVIG ISRAEL, Danish physician and philanthropist, b. Copenhagen, 1821; d. Copenhagen, 1894. Besides a number of briefer works on medicine, he wrote a four-volume treatise on pathology (1859-66). In 1865 he was appointed chief physician of the first division in the Almindelig Hospital, and in 1869 received the title of professor. He worked and wrote in behalf of philanthropic institutions, such as homes for infants and children's welfare societies. In 1859 he founded at Copenhagen the Kjöbenhavns Sygehjem, a home for the incurable and aged, which he directed, as well as a mutual benefit society for women manual workers.

Lit.: Brandes' Autobiography (1891); Bricka, *Dansk Biografisk Leksikon,* vol. 2, p. 641.

BRANDES, MARTHE (Martha Josephine Brunschwig), actress, b. Paris, 1862. A predilection for the arts prompted her to study sculpture and design as well as dramatics. Bent on a stage career, she found encouragement, in 1883, when she received the first prize for comedy at the Paris Conservatory. Then followed a period of stage apprenticeship at the Vaudeville prior to a call to the Comédie Française.

In 1890 she returned to the Vaudeville, and achieved considerable success. After three years in this playhouse she was again called to the Comédie Française, became a sociétaire of that institution, and resigned in 1903 to join the Renaissance Company.

Marthe Brandes excelled in the portrayal of delicate feminine characters which the contemporary French theatre knew and liked so well. She essayed also the principal roles in the plays of Molière, Beaumarchais, Hugo, Donnay, Hervieu and Bernstein. Her two best known characterizations from the classics are the title-roles of Racine's *Andromaque* and *Iphigénie.* After a brilliant career, she abandoned the theatre in 1914, and founded the Refuge du Soldat Aveuglé, a shelter for the rehabilitation of soldiers blinded in the war. She was elected president of this institution, and subsequently was made a knight of the Legion of Honor.

BRANDON, JACQUES EMILE EDOUARD, painter, b. Paris, 1831; d. Paris, 1867. He studied in Paris under Picot, Montfort and Corot, and painted



Marthe Brandes

mainly religious and genre pictures. He spent seven years in Rome, where he painted the oratory of St. Brigitta (Bridget). Among his more noteworthy works are: *The Kiss of the Mother of Moses* (1866); *Sermon of the Dayyan Cardozo in the Synagogue of Amsterdam* (1866); *Talmud Lesson* (1869) and *Sabbath* (1870). Several of his paintings are exhibited in the Lille museum.

BRANDSTAETTER, MORDECAI DAVID, Hebrew short-story writer, b. Brzeska, Galicia, 1844; d. Tarnow, Galicia, 1928. The son of wealthy parents, Brandstaetter was educated privately and prepared for the rabbinate. At the age of fifteen he was sent to Rymanow to study in the house of the local rabbi and to become familiar with rabbinical practices, but within a year, at the age of sixteen, was married to the daughter of a rich merchant at Tarnow. In the house of his father-in-law he found the path to enlightenment, and decided to take up a mercantile career instead of following the calling of rabbi. Without neglecting his interest in rabbinics and Hebrew literature, he now began to pay considerable attention to French and German writings. He became a successful business man who wrote occasionally. He began his literary career—if the case of a merchant dallying with literature may be called a career—by publishing, in various Galician Hebrew periodicals, some poems and articles translated from the German. Shortly thereafter, in 1868, the year in which the *Hashahar* was founded, while on a visit to Vienna, he met its famous editor P. Smolenskin, who persuaded him to become a frequent contributor to the new Hebrew periodical.

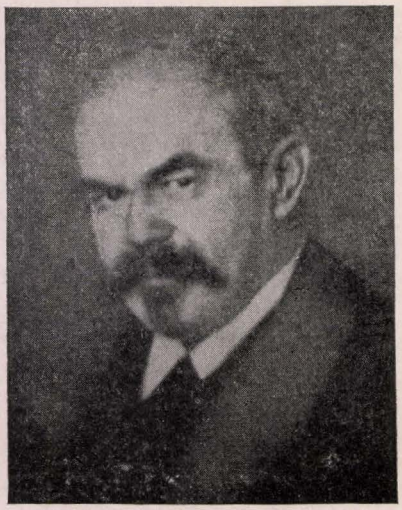
Most of Brandstaetter's writing appeared thereafter in its pages. Virtually all of them are short stories in which the life in Galician Jewish communities, with all its defects, is presented in a marked humorous vein. His stories were admired in their day as the most successful short-stories in Hebrew. The spirit of the Haskalah permeates them completely, and Brandstaetter became the most prolific short-story writer of the Haskalah period in Hebrew literature. His stories are marked by their brevity and their limitation to one or two episodes of life, and above all, by their light spirit. They are humorous, and while his Hebrew style is pure, he often employs the Talmudic jargon peculiar to rabbinical scholars, whom he depicts with all their special characteristics, even their slightest gestures and mannerisms. Portraying the custom and manners of the Galician Hasidim, Brandstaetter does not exactly attack them; he merely presents them in a ludicrous light. While he does not penetrate deeply into the hearts of his characters, he reveals more of their outer doings than the spirit and inwardness of their lives. He describes with lively humor every movement and every expression of his Hasidic characters, their superstitions and prejudices, their fanaticism and malpractices of their lay and clerical leaders. For that matter, he does the same with those who belong to the so-called aristocracy in Galician Jewry, the pseudo-intellectuals who have acquired only the veneer of Western culture and nothing of its reality. Thus he ridicules not only the Hasidim, but the superficial lustre of the Maskilim as well. In his later years Brandstaetter endeavored to inject into his stories the factors of the national revival in Jewry, but without success. He belonged primarily to the Haskalah period.

Brandstaetter's writings have been brought together under the title *Kol Kithbe M. D. Brandstaetter* (3 vols., Warsaw, 1910-13) and provided with an introduction by Dr. M. Rabinsohn. His best known stories have been translated into various languages. Several years prior to his death, he frequently contributed to the pages of the American Hebrew weekly *Hadoar*.

JOSHUA BLOCH.

Lit.: Klausner, Joseph, *A History of Modern Hebrew Literature* (1932) 78; Rabinsohn, M., *Safruthenu Hahadashah* (1913) 159-72; Slouschz, N., *The Renascence of Hebrew Literature* (1909) 238-39; Waldstein, A. S., *Evolution of Modern Hebrew Literature* (1916) 38-40; Waxman, Meyer, *History of Jewish Literature,* vol. 3 (1936) 298-301.

BRANN, MARCUS, historian, b. Rawitsch, 1849; d. Breslau, 1920. His father Solomon served as rabbi in Rawitsch and Schneidemühl. Brann's knowledge and information were wide in range, for his education consisted of a thorough training in rabbinics, together with use of modern methods of research. He studied at the Jewish Theological Seminary and the university at Breslau, and specialized in Jewish history and literature. After his graduation in 1875 he held positions as head of a Jewish orphan asylum and as rabbi in various communities, until 1891, when he was appointed to the faculty of the seminary. On his seventieth birthday he received the title of professor. As successor to Graetz and Zuckermann at the Breslau Seminary, he taught Bible, Jewish history, codes, and occasionally Talmud, Hebrew grammar, the Jewish calendar, the topography of Palestine and pedagogics.



© Union of American Hebrew Congregations

Marcus Brann

He was also the librarian of the seminary. In 1892 he revived the *Monatsschrift für die Geschichte und Wissenschaft des Judentums* which, founded by his teacher Z. Frankel, was continued by Graetz until 1887. He edited the *Monatsschrift* until 1899 in collaboration with his intimate friend, David Kaufmann, but after the latter's death Brann remained the sole editor. For twelve years he edited the *Jahrbuch zur Belehrung und Unterhaltung* (1889-1900), in which many of his contributions of a more popular nature appeared.

His literary activity embraces half a century of fruitful and many-sided labor. His early publications dealt with the family of Herod; these researches enabled him to revise the early volumes of Graetz's work. In his study of *Megillath Taanith* he demonstrated his mastery of the critical problems of Talmudic literature.

Interested in local Jewish history, Brann devoted much attention to the Jews of Silesia. His unfinished *Geschichte der Juden in Schlesien,* which appeared as supplements to five annual reports of the Breslau Seminary, ends with the 16th cent. In contributions to various encyclopedias and, especially, to the *Germania Judaica,* he showed a remarkable mastery of German Jewish history and its sources. His popular text-books and summaries of Jewish history and literature had a wide circulation, going through a number of editions, and were translated into several languages. He revised the last two volumes of Graetz's history and wrote a number of striking biographical studies of outstanding personalities, especially those who have contributed to the growth of Jewish learning. Brann edited the collected writings of David Kaufmann (3 vols., 1908-1915), and was a frequent contributor and editor of *Fest-* and *Gedenkschriften,* issued in honor or in memory of eminent scholars in Jewry.

When the Breslau Seminary celebrated its fiftieth anniversary, Brann wrote a history of that institution in which he incorporated a record of the contributions made to Jewish learning by its teachers and graduates. He was a corresponding member of the American Jewish Historical Society, and was honored by other learned bodies as well.

Trained historian of painstaking exactness, Brann was accurate in his researches and very cautious about giving dates and other factual details. Brann was very far from being a dry-as-dust scholar. He lacked the genius and style of his master Graetz, whose chair he filled, but he was also free of the subjectivity and one-sidedness which often characterize the writings of his great teacher.

JOSHUA BLOCH.

Lit.: Elbogen, I., in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 64 (1920) 241-49; for a list of Brann's writings, see Freimann, A., *ibid.,* vol. 63 (1919) 81-97.

BRANT, HENRY, composer, b. Montreal, 1913. He studied at the Juilliard School of Music, in New York city, under Friskin and Rubin Goldmark, and completed his studies with George Antheil. He has composed works for orchestra, chorus and chamber-music groups, as well as a theatre-opera, a satire in music, and a musical burlesque. His music has earned praise not only for skill of workmanship and facility in musical writing, but also for its fine humor. Brant won the Morris Loeb, the Elisabeth Sprague Coolidge and the Seligman prizes. Many of his chamber works were performed by the Pan-American Association, by the League of Composers, and at the American Music Festival at Yaddo. He has also broadcast as pianist and participant in chamber-music performances over several radio stations, and has served as orchestrator for the American Ballet and Paramount Pictures. He is a member and former secretary of the Pan-American Composers Association.

BRASLAU, SOPHIE, contralto, b. New York city, 1892; d. New York city, 1935. Her musical education started at the age of five; she was later graduated from the Institute of Musical Art, where she studied to be a concert pianist under Alexander Lambert. It was not until Buzzi-Pecci, teacher of Alma Gluck, heard her humming while she practiced piano that her voice was discovered.

After studying with him and other famous singing teachers, she made her debut as the off-stage voice in *Parsifal* at the Metropolitan Opera House (1913), following this with her first actual appearance on the Metropolitan stage as Feodora in *Boris Godounov.* During her five years with the Metropolitan Opera Company, she not only sang many roles but also successfully created the titular role in Charles Wakefield Cadman's opera *Shanewis.* From 1920 to 1934, she concertized throughout America and Europe, appearing as soloist with leading orchestras and at music festivals on both continents. Her last public appearances were with the Philharmonic Society of New York in 1934.

Braslau was not only an exceptionally gifted singer and musician, but her linguistic abilities enabled her to become also one of the finest interpreters of English, German, Russian, French and Italian songs. Her private music library, which included more than a score of manuscripts from the pens of such composers as Rachmaninoff, Tchaikovsky, Sibelius and MacDowell, was acquired by the Brooklyn Public Library, in 1936.

Lit.: Thompson, Oscar, *The American Singer* (1937).

BRASOV, city in Roumania, formerly known as Brassó in Hungary. No Jews were permitted to settle



Sophie Braslau

here until 1807, but the first congregation was founded only nineteen years later upon sanction by an imperial decree which guaranteed safety and opportunity of livelihood to all Jews, "not guilty of either lawlessness or of dishonesty." Founders of the congregation were Yekuthiel ben Yitzhok, Bezalel ben Sámuel, Fixl ben Moshe and Áron ben Yehuda.

The elections (in 1868) and related causes precipitated a split in the community, resulting (1877) in the formation of an Orthodox congregation. In 1906 a new constitution adopted, after long and acrimonious conflict, the rare postulate that the congregation must conform to the dicta in the *Shulhan Aruch*. Lajos Papp, the first rabbi, introduced the Ashkenazic service.

A new synagogue, erected in 1899, was dedicated (1901) with several companies of soldiers present. This became necessary because a blood libel against the Jews was current at the time, and the authorities took precautions to prevent anti-Semitic riots.

Brasov has numerous Jewish philanthropic and social welfare institutions with an annual budget (1940) of more than 1,500,000 leis. The Jewish population (1940) is well over 1,000. The Liberal and the Orthodox congregations maintain separate institutions, but jointly support a parochial school.

BRATISLAVA, *see* PRESSBURG.

BRATZLAV, city in the Ukraine, near Tulchin, famous as a Hasidic center in the early part of the 19th cent. Jews probably settled soon after the city was founded in the 14th cent., for in 1479, 400 out of the 600 who had lived in the city were Jews. In 1551 the Jews successfully defended the city against the Mongols after the garrison and a part of the non-Jewish population had fled. However, the community was wiped out in the Chmielnicki uprising (1648-49), but Jews resettled in the city a few years later. Persecutions occurred several times, but the community grew to several thousand. Its most famous period was after Nahman of Bratzlav (1802) made it his residence, thus making it one of the three great centers of the Hasidic movement.

BRATZLAV, NAHMAN OF, *see* NAHMAN BEN SIMHAH OF BRATZLAV.

BRAUDE, JACOB MORTON, judge, b. Chicago, 1896. After studying at the University of Michigan and the University of Chicago Law School, he was admitted to the bar in 1920, entering practice immediately. He was made associate director of finance of the state of Illinois in 1933. From 1933 to 1934 he served also on important state and regional committees dealing with the gasoline tax, liquor law administration, and sales tax.

In 1934 he was elected judge of the municipal court of Chicago. He was assigned to the Boys' Court (then the only such court in the country) the following year, and later became presiding judge.

Braude is active as a leader among Chicago Jewry. In 1931 he was vice-president and in 1932 to 1933 president of the Chicago branch of the Zionist Organization of America. In 1929 he was president of the Young Men's Jewish Charities; since then he has been life director. He has also served as Chicago chairman of the Jewish National Fund, and as a member of the advisory council of the Anti-Defamation League.

Lit.: Braude, J. M., "I Like Bad Boys," *Atlantic Monthly,* Nov., 1939, p. 627.

BRAUDE, MARKUS, Zionist leader and educator, b. Brest-Litovsk, Poland, 1869. He studied philosophy and theology in Germany and was preacher at Stanislawów, Poland (1901-8) and at Lodz (1909 on). He is an active Zionist and has participated in all the Zionist Congresses since 1897; he also founded a Jewish national bank in Galicia. In 1907 he was elected by the Zionists of Stanislawów to the Austrian Reichsrat, but the election was not sanctioned by the anti-Semitic Polish authorities. In 1922 he became a member of the Polish Senate.

Braude is chiefly known as the creator of a new type of Jewish secondary school, a bilingual high school which teaches general subjects in Polish and specifically Jewish subjects in Hebrew. The first school of this type was opened in Lodz in 1912. In the scholastic year 1938-39 there were twenty-four such schools in Poland, most of which were members of an organization of Jewish secondary schools in Poland, founded by Braude in 1917. The number of students in these schools was over 6,000. Braude was one of the founders and president of the Board of Trustees of the Institute of Science of Judaism at Warsaw, founded in 1928 on the same bilingual principle to educate rabbis and teachers. In 1931 a jubilee volume, *Sefer Hayobel Lichebod Dr. Mordecai Zeeb Braude,* containing contributions from many scholars, was issued in his honor.

Lit.: Tartakower, in *Der Jude,* special number on education (1926).

BRAUDES (BROYDES), ABRAHAM, poet, b. Vilna, 1907. He arrived in Palestine in 1923 where he became an ordinary laborer first in the building trade and afterwards in a match factory; simultaneously he

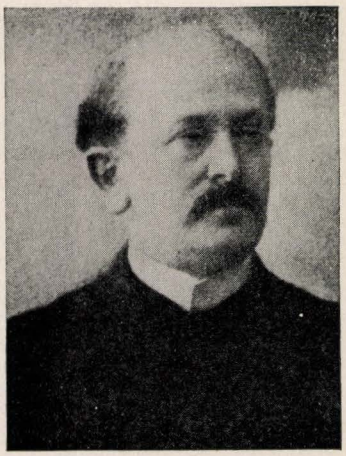
studied at the University of Jerusalem and was also active as secretary of Histadruth Haobedim (Federation of Labor). His lyric poems and articles began to appear in 1926 in *Davar* and other periodicals. Three small volumes of his poems have been published: *Batelem* (In the Furrow: Tel-Aviv, 1931) consisting of faint patriotic Halutzim poems; *Eshnab* (Transom: Tel-Aviv, 1934) contains lyrics expressive of the dissatisfaction of a hard laborer with his lot and revolting against it; *Mibayith* (1936) contains lyrics springing from fatherly love and devotion to his child. His medium of expression is very simple and clear. He is a frequent contributor to the Palestinian Hebrew periodical publications.

BRAUDES, REUBEN ASHER BEN JOSEPH (often referred to also as Broydes), Hebrew writer, novelist and journalist, and early Zionist leader, b. Vilna, Lithuania, 1851; d. Vienna, 1902. In his childhood he studied in the Heder and Yeshiva in Vilna, and at the age of twelve, well-versed in Talmudic lore, he was considered an "Illui" (genius). When he was thirteen, his father died, and he began a wandering life, traveling throughout southern Russia and residing for a time in Kiev, and then settling in Warsaw, where he remained from 1875 to 1882.

Braudes' first essays and critical articles were published in *Halebanon* in 1869. His series of articles on the Talmud, entitled "Yalkut Reubeni," attested to his profound knowledge of Halachic literature. Such further articles of his as "Sofere Yisrael Berussiah" (Jewish Writers in Russia), on the mission of Hebrew literature (in *Hakarmel,* 1870) and others published in *Hakarmel* and *Hamelitz* made him a favorite with the reading public within a short time. His first story, "Mistere Beth Tzefaniah" (The Mysteries of the House of Zephaniah), was published in *Hashahar* in 1873; thenceforth he wrote short stories for numerous periodicals.

After leaving Warsaw in 1882, Braudes went to Lemberg, where he became associate editor of the Hebrew monthly *Haboker Or,* under Abraham Baer Gottlober. In 1881 he returned for a short time to Vilna, where he published an article in *Gan Perahim* championing the cause of those who sought to improve and reform the Hebrew language and opposing the Hebrew purists. Braudes was a supporter of the Hibbath Zion (Love of Zion) movement from the start, and while living in Bucharest, Roumania, where he had gone after leaving Lemberg still in the year 1882, he fostered the Zionist idea and published a Yiddish magazine called *Yehudith* advocating the idea of Jewish colonization in Palestine.

Upon his expulsion from Roumania in 1884 as an alien Jew, he returned to Lemberg, where he published several short-lived periodicals, contributed to both Hebrew and Yiddish journals, and, in 1891, for nine months, published the periodical *Hazeman.* When the Zionist movement was inaugurated in 1897, Braudes became an ardent Zionist; from 1893 to 1895 he published at Lemberg a Yiddish weekly, *Wecker,* which later, under the title of *Jüdisches Wochenblatt,* became the official organ of the Zionists of Eastern Galicia. In 1900 Theodor Herzl appointed him editor of the Yiddish edition of the Zionist weekly *Die Welt,* and



Alexander Isayevich Braudo

he frequently spoke at meetings arranged by Herzl and his aides for the fostering of Zionism. During this same period he wrote several short stories as well as two great novels, *Hadath Vehahayim* (Religion and Life; Lemberg, 1885; first published serially in *Haboker Or* from 1876 on, but never completed), depicting the austere idealism of enlightened Jews of the time and the superstitiousness of the great Jewish masses, as well as describing the Haskalah movement among the Jews of Russia and Lithuania in the early 1870's, and *Shete Haketzavoth* (The Two Extremes; Lemberg, 1888), a work of far greater artistic skill, and regarded by many as one of the best novels produced by the Haskalah (Hebrew enlightenment); it possesses both a simple plot and considerable comic touch in its situations, and portrays the generation of transition from Haskalah to Zionism. It is an effort to find a synthesis of orthodoxy and progress on the basis of Jewish nationalism. His short stories *Zekenim Unearim* (Old and Young; 1886) also evince fine artistic skill. All Braudes' works are characterized by a style which is less ornate than that of other contemporary writers.

From 1896 until his death in 1902, Braudes lived in Vienna, where he published feuilletons and sketches in the *Yiddishes Volksblatt* and *Die Welt.* His Yiddish stories *Vayivrach Yaakov* (And Jacob Fled; Warsaw, 1884; Vilna, 1885) and his *Dos Umglick* (published in *Hoisfraind;* English trans., "The Misfortune," by Helena Frank, in *Yiddish Tales,* Philadelphia, 1912, pp. 13-26; translated also into German, by T. Zlocisti) added to his fame as a storyteller. MOSES BRIND.

Lit.: Waxman, Meyer, *A History of Jewish Literature,* vol. 3 (1936) 302-8; Slouschz, N., *The Renascence of Hebrew Literature* (1909) 216-17; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1 (1926) 412-14; Ehrenpreis, M., in *Hashiloah,* vol. 3, pp. 364-65; Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. 2 (1929) 239-46; Vaxer, M., and Bader, G., in *Journal of Jewish Bibliography,* vol. 1 (1938-39) 23-32.

BRAUDO, ALEXANDER ISAYEVICH, librarian, b. Vladimir, Russia, 1864; d. London, 1924. Soon after graduation from the University of Dorpat (now Tartu) he was appointed to the staff of the Leningrad Public Library (now officially the M. E. Saltykov-Shchedrin State Public Library of the Order of the Labor Red Flag), notwithstanding his Jewish religion. For the remaining thirty-five years of his life



The Brazen Serpent. From a fresco, by Jacopo Tintoretto (XVI century), at the Scuola di S. Rocco, Venice

he was attached to this great institution, of which he ultimately became assistant director. He was the author of studies on Russian history and bibliography.

A public-spirited citizen, he was active in the liberal movement and ably served the cause of his fellow-Jews. He was instrumental in establishing Jewish cooperatives and loan-and-savings societies, and, as a member of the ORT and of the Society for the Spread of Education among Jews, he promoted trade and elementary education. He fought for the removal of the legal disabilities from which his people suffered, and also combatted anti-Semitism, especially the official variety. Thus, he was responsible for the publication, in 1908, of a collection of official documents

which proved that the pogroms of 1903 to 1905 had been engineered by the local authorities with the connivance of the central government. After the October Revolution he devoted himself wholly to library work.

Lit.: *Alexander Isayevich Braudo, 1864-1924: ocherki i vospominaniya* (1927).

BRAUN, ADOLF, Socialist journalist, b. Laag, Styria, 1862; d. 1929. He edited the *Gleichheit* in Vienna, the *Sächsische Arbeiterzeitung,* the *Münchener Post,* the *Vorwärts* and the *Sozialpolitisches Zentralblatt* in Berlin. He became editor-in-chief of the *Fränkische Tagespost* in Nuremberg, and wrote a number of valuable political and economic pamphlets, particularly on trade unions and social policies. The Social Democratic group, whose confidence he enjoyed, elected him to the Reichstag and to the governing body of the party. He was expelled from Prussia in December, 1898, as a Socialist labor leader, in accordance with the Anti-Socialist Law then in force. Thereafter he was temporarily labor secretary in Nuremberg. In 1919 he became a member of the Weimar National Assembly, which drew up the constitution, and from 1920 to 1928 he served as member of the Reichstag. He was a non-conformist and his position on Jewish questions was not Jewish, but entirely Socialistic.

BRAUN, FELIX, author, b. Vienna, 1885. He won prominence through his long novel *Agnes Altkirchner* (7 vols., 1927), in which he depicts and bitterly criticizes post-War Vienna with her political and cultural decadence. His other novels are *Die Taten des Heracles* (1921), *Wunderstunde* (1923), *Der unsichtbare Gast* (1924), *Der Schneeregenbogen* (1925). His drama, *Esther* (1927), gives a dramatic force to the Biblical narrative, but has Christological allusions. His essays, such as *Deutsche Geister,* reveal his ardent German patriotism.

BRAUN, HEINRICH, Social publicist, brother of Adolf, b. Laag, Styria, 1854; d. Berlin, 1927. He took a prominent part in founding the scientific periodical of the German Social Democrats, *Neue Zeit,* in 1883. In 1888 he became editor of the *Archiv für soziale Gesetzgebung und Statistik,* in which post he was succeeded by Sombart in 1903. From 1903 to 1904 he served in the Reichstag, but was deprived of his seat on account of being a Socialist, since the Anti-Socialist Law was still in force. For many years he was an editor of the *Annalen für soziale Politik und Gesetzgebung.* Braun, like his brother, was a non-conformist and took the same attitude towards Jewish questions.

In 1896 Braun married the widowed authoress Lilly von Gizycki, daughter of General von Kretschman. From this union sprang the highly gifted Otto Braun, who fell in the World War. Otto's poetry, correspondence and diary were published by Braun's second wife, Julie Vogelstein, under the title *Aus nachgelassenen Schriften eines Frühvollendeten* (1919), and caused a great sensation.

BRAUNSTEIN, MENAHEM MENDEL (pseudonym, Mibashan), Hebrew author, b. Jassy, Roumania, 1858. Educated in the Hebrew schools of his native country, he became a Hebrew teacher. To him belongs the credit of introducing modern methods of teaching in the Jewish schools of Roumania and he was instrumental in establishing school libraries. In 1889 he organized the Ohole Shem Society for the purpose of giving Hebrew literature a wider popularity in Roumania.

In 1885 he commenced contributing to several Hebrew and German Jewish periodicals, and in 1914 moved to Palestine, where he has been engaged in journalistic activities. He has written a good deal of Hebrew prose and poetry and is the author of a number of Hebrew text books, including a history of the Jews (Warsaw, 1896-1904). He translated into Hebrew Derenbourg's *Essai sur l'histoire et la géographie de la Palestine,* as well as several belletristic works of Western European authors, such as de Amicis' *Il Cuore* and Swift's *Gulliver's Travels.* He is known for his strictly Biblical style. Three volumes of his collected works were published in Palestine from 1928 to 1933.

Lit.: Sokolow N., *Sefer Zikkaron* (1889); *Sefer Haishim,* cols. 319-20.

BRAZEN SEA, *see* MOLTEN SEA.

BRAZEN SERPENT. According to the story in *Num.* 21:4-9, the Israelites in the Wilderness were punished for their rebellion by a plague of serpents which caused the death of many. Upon their repentance, Moses, at the command of God, had a serpent made of copper or bronze (the Hebrew word *nehosheth* can mean either) and set up on a pole; this acted as a protection against snakebite in that anyone who was bitten could look at the serpent and live. Nothing is said as to the fate of this brazen serpent, but in a later period Hezekiah destroyed a *nehushtan,* an idolatrous object identified with the serpent of Moses and presumably the same image (*II Kings* 18:4).

Bible critics regard the story as an attempt to explain the serpent image that was kept in the Temple up to the time of Hezekiah. This idol was actually worshipped, they think, in the early religion of Israel; but when that religion reached a higher stage, a new story was invented, which made use of the principle of homeopathic magic: the bite of the serpent is cured by the sight of the serpent. The rabbis, on the other hand, were careful to deny such a magical cure; according to them, it was when the Israelites, looking upon the serpent, remembered their "Father in Heaven" that they were healed (*R.H.* 3:8).

See also SERPENT.

BRAZIL (United States of Brazil), the largest country in South America, exceeding by a quarter of a million square miles the area of the United States of America. The Jews number 55,000 among a total population estimated as 47,000,000 (1940). Discovered by the Portuguese in 1500, Brazil was a colony of that nation until 1822, when it became an independent empire under members of the Portuguese ruling house. Since 1889 it has been a federal republic with a constitution patterned on that of the United States.

1. Early History. From the day of the discovery of Brazil, Jews have taken part in the life and history of the country. Gaspar da Gama, said to have been of



Map of Brazil, with principal Jewish communities indicated in large type

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Alexander Gross, F R.G.S.

Polish Jewish origin but forcibly baptized by the explorer, Vasco da Gama, was pilot and interpreter for Pedro Álvares de Cabral, who, in 1500, discovered Brazil. Three years later a Marrano (secretly practising Jew), Fernando de Noronha, set sail from Lisbon in a fleet of six vessels almost entirely manned by Marranos, to trade and settle in Brazil under patent from King Manuel. It was Noronha who discovered the island of St. John, which was later named after him. João Ramalho, another Marrano, was shipwrecked on the Brazilian coast far to the south in 1512. He established himself on good terms with the natives, married the daughter of Chief Tybiriçá, and in 1531 aided the settlers at what became Santos and São Paulo.

After these pioneers came other Jews and Portuguese Marranos who settled along the Brazilian coast and in the interior. Among the first to export to Portugal the red dye-wood which gave the country its name, they likewise introduced the sugar and tobacco industry; they probably also established the first rice and cotton plantations. For the time unmolested, these Jews prospered. On June 20, 1567, however, the Portuguese government, which had formerly encouraged emigration from the mother country, banned the further immigration of Marranos into Brazil. Not even this enactment stopped them from entering secretly, however. Toward the end of the 16th cent. they were known to have owned almost 200 sugar mills, and to have been among the leading citizens in Bahia, Brazil's oldest settlement. Congregations existed in that city and in Olinda (a town near Recife); the latter town actually had a rabbi, according to Isaiah Raffalovich (*Central Conference of American Rabbis Yearbook*, vol. 40, p. 415). The Inquisition was not officially established in Brazil until July 22, 1621, but its agents were active from the second decade of the 17th cent., sending suspected Marranos to Lisbon for trial. A number found refuge in Uruguay, Paraguay and the Argentine; there is record that in April, 1619, eight shiploads of them landed in the Rio de la Plata (presumably at Buenos Aires), having paid for the privilege of being included among the servants of Castilians, in order to gain admittance. But the Spanish officials refused to admit known Jews.

The years of the temporary domination of northern Brazil by the Netherlands were marked by the flourishing of the Jewish communities, for during them the Jews enjoyed complete religious freedom. When Bahia fell before Holland's fleet in 1624, the Marranos there declared themselves to be Jews, and a thousand coreligionists emigrated from Holland and settled in Bahia. Eleven months later, however, the Portuguese recaptured the city, and the Inquisition was reinstituted. The Jews who were neither expelled nor converted returned to their secret practice of their religion, as Marranos. Jews are mentioned only rarely in the later history of Bahia.

In February, 1630, the Dutch gained another foothold in Brazil when they captured Olinda and the outlying sections of the harbor of Recife (Pernambuco). Antonio Vaz Henriques, a Jew who had lived in Recife as a Marrano and knew the plans of the city's defense, rendered useful service to the Dutch captors and assisted them in their attack. The Hollanders later extended their conquest to the entire Pernambuco area.

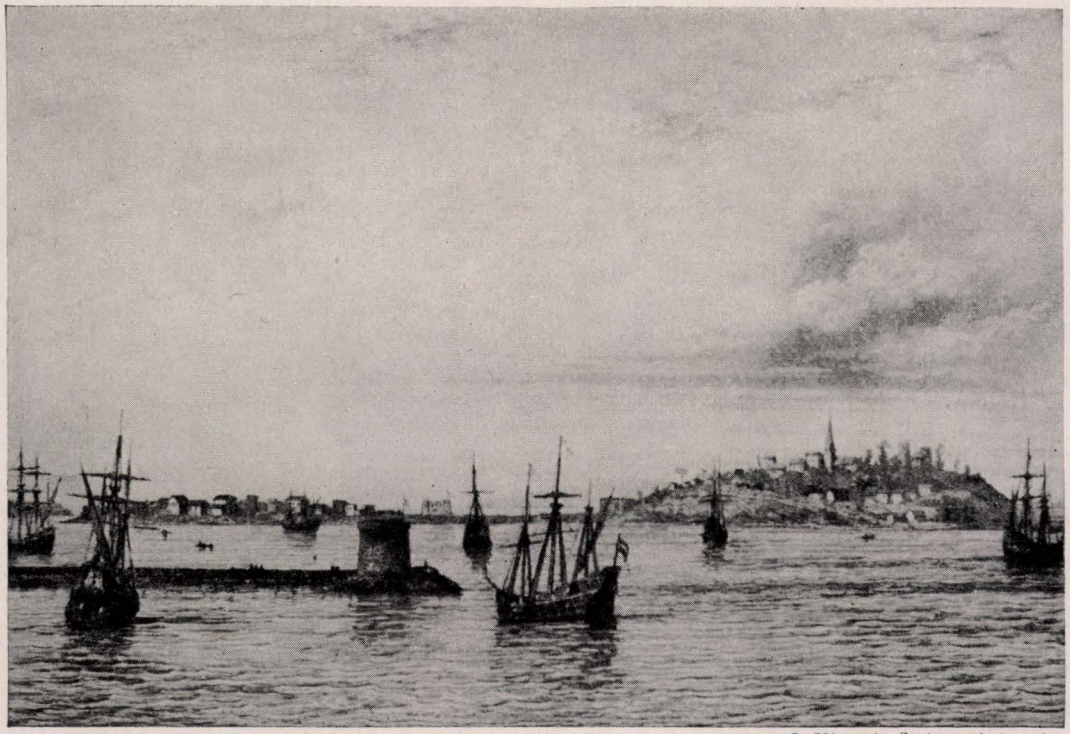
No sooner had they come into control of the seaport than the Marranos threw off their cloak of Christianity and lived openly as Jews. The Dutch conquerors were under the instructions of the West India Company, which, in the proclamation of December 26, 1634, guaranteed equal rights and complete religious freedom to all the inhabitants of New Holland, as the district was designated. Thus, the erstwhile Marranos became the nucleus of the first great Jewish community in America, and to their number were added Jews who emigrated from Holland, Portugal and Northern Africa to this new land of religious freedom. They entered into the economic life of the colony and began an export trade in medicinal plants, reptile skins, fruits and lumber—the natural products of Brazil. For under the Dutch, the colony was to be developed for its entire worth, not merely for the gold that the Portuguese and Spaniards had usually sought in the western hemisphere. Because of the magnitude of Jewish trade, Recife was often called Cais dos Judios, "port of the Jews," and its main street was known as Rua dos Judios.

The Recife Jews worshipped in two large synagogues, which served also as houses of instruction in the Holy Writings and in Latin and Portuguese. The Jewish holidays were celebrated openly with public sermons and religious processions through the streets. So important was the Recife congregation that the great Manasseh ben Israel dedicated the second part of his treatise *Conciliador* to the leaders (Parnasim): David Senior Coronel, Abraham de Mercado (Moncado), Jacob Mucate, Isaac Castanho.

Other congregations were formed in Itamaraty, Rio de Janeiro (which the Dutch held for a time in 1640), Parahyba and Itamaracá. In the latter community Jacob Lagarto was Haham (chief rabbi), for all these communities were organized according to the pattern of the former Portuguese Jewish communities. Jacob de Aguilar, a pupil of Abraham de Fonseca, was another of the Brazilian Hahamim.

It was not long, however, before the classis van Braziliè, the organized Calvinist clergy of the colony, attacked the liberty of worship granted to the Jews of Recife, claiming that the authority of their church was endangered by allowing the Jews to rent houses for prayer. Jewish ascendancy in the sugar industry and in the peddling and brokerage trades created new difficulties for the Jews. As a result of business dealings, friction between Jews and Christians sometimes ensued. After several warnings, the government and council of Recife issued a decree forbidding all provocative acts by Jews, and, as if to emphasize this attitude, in 1638 the two synagogues in Recife were closed. The Jews protested and invoked the edict of toleration of 1634, but the authorities failed to act.

Most of the new Jewish arrivals in the country remained in Recife, the capital of New Holland, or settled in Frederikstad and towns of the interior, where they opened stores. As the number of Jews in Recife increased tremendously in 1639 and 1640, the community approached the stadtholder (governor), Count John Maurice of Nassau, for permission to



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Brazilian scene in the 17th cent.: Racife and Olinda a few months before the Dutch invaded and captured (1630) the towns with the aid of a Jew named Antonio Vaz Henriques. From a rare engraving made in Paris for Varnhagen's "Historia Geral do Brazil"

open the synagogue. This further incensed the Calvinist clergy, and on November 21, 1640, the classis passed resolutions of protest against the Jews and demanded severe restrictions of their privileges, including a ban on further immigration. They were supported by some of the Christian merchants of Recife who saw a possible end to Jewish commercial competition. John Maurice referred to the Dutch West India Company the growing feeling of opposition to the Jews within the colony, but received stern instructions to maintain complete religious freedom in New Holland.

When, in the winter of 1641 to 1642, the Amsterdam Jews protested to the Dutch West India Company against reported discrimination and persecution of their coreligionists in Brazil, the company again acted creditably. Under the date of June 19, 1642, it directed John Maurice and his council to mete out justice strictly in accordance with the code of procedure prevailing in the mother country. These orders John Maurice followed explicitly; indeed, the years when he was stadtholder were the "golden years" of Dutch control.

The Amsterdam community followed the growth and progress of Brazilian Jewry with considerable interest. Rabbi Manasseh ben Israel, one of the Jewish leaders in Amsterdam, persuaded the Kehillah to send over two rabbis, Moses Raphael de Aguilar and Isaac Aboab da Fonseca, together with 600 Jewish colonists, in 1642. The arrival of the educated Amsterdam Jews stimulated culture among the Brazilians. Aboab later wrote the poem *Zecher Rab,* thus becoming the first known Hebrew author in America (although it has been claimed that Lagarto's *Ohel Yaakob,* of which no copies remain, was written earlier in Itamaracá).

The first serious threat to the comparative peace and prosperity enjoyed by the growing Jewish community in Recife came in June, 1646, when the Portuguese Brazilians attacked the city. Although the attempted recapture was unsuccessful, the city was besieged for some time, and the inhabitants were caused much suffering. Throughout the siege the Jews served manfully as defenders of the city, although a few, like some of the non-Jewish Dutch, dreading both the terrors of the threatened Inquisition and the privations entailed by the protracted blockade, managed to return to Europe. The entire population suffered from hunger, and according to Southey, the historian of Brazil, "a capitulation would have been proposed if the Jews had not used all their influence and entreaties to induce the governors to hold out." It was this near-calamity that prompted Aboab to compose the *Zecher Rab,* a poem graphically describing the siege during the days when the Haham ordered special days of fasting as a means of propitiating the Almighty so that He would grant success to the Dutch. Aboab also composed special prayers of supplication and penitence, and wrote an account of the arrival on the 9th of Tammuz of the relief fleet of two Dutch ships which ended the struggle (summer of 1646).

An incident of about this time throws additional light upon the role of Jews in the colony. The agent of

the Dutch to the neighboring Indian tribe of Tapúyas was Jacob Rabbi, called the "German Savage" by Southey, but later shown to have been a German Jew. Rabbi had lived with the tribe for years, understood their language, and had considerable influence among their chiefs. He eventually ran afoul of a Dutch official who summarily ordered his execution. The event caused the Tapúyas to spurn the Dutch and to refuse to continue as their allies during the siege. Rabbi's executioner later suffered banishment from the colony.

An interesting, if less praiseworthy, character of this period was Jorge Homen Pinto, a wealthy Jew of Recife, who possessed nine sugarmills, 370 slaves and 1,000 oxen. He was forced into bankruptcy by poor sugar crops, the prevailing hard times of 1642 to 1644, and the purchase of additional slaves at inflated prices. His obligations, as declared to the colonial high council, totaled more than 900,000 guilders, a sizeable amount for these times. He resolved his own difficulties, however, by joining with the Portuguese in 1645.

The Portuguese, despite the unsuccessful attack of 1645 to 1646, continued their attempt to recapture Northern Brazil from the Dutch. In the final years of the struggle, a tripartite commission, in which Abraham de Azevedo represented the Jews, was despatched by the local authorities to Holland to acquaint them with the desperate plight of the defenders. The commission remained in the home country during 1651 and part of the next year, but they failed to obtain government support, or the badly needed military assistance, for with the enforced resignation of John Maurice in 1644, Holland had lost sight of the vast economic importance of its Brazilian foothold. One post after another fell to the Portuguese, and in January, 1654, an invasion of Recife by land and sea was successful, and the Portuguese entered the seaport as victors.

The fall of the city marked the end of the attempt of Holland to set up a colonial empire in Brazil; thereafter they were restricted to their islands in the Caribbean, of which Curaçao was the most important, and to Surinam (Dutch Guiana), on the northeast coast of South America.

Francisco Barreto, the leader of the victorious Portuguese forces, granted satisfactory terms to the inhabitants of Recife, and a general amnesty was accorded to all the former Dutch towns which now passed under Portuguese control. Barreto ordered his troops not to molest any Jews, but their days of residence in Recife were numbered, for the Portuguese ordered them to leave the community within three months. They were granted permission to sell their houses and goods, but they suffered tremendous losses. Their great trade interests were irretrievably ruined. Their connection with the life of the colony in which they had played so important a part was severed forever. The richest fazendeiro ("plantation-owner") in Brazil, Gaspar Pereira, had been a Jew; Elijah Machorro, Jacob de Andrade Velosino—both Jews—had been contributors to early Brazilian Portuguese literature. But these men and their achievements were ignored by Barreto's order. The synagogues were destroyed, the stones in the Jewish burial ground overturned, and the Jewish settlement ended.



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The synagogue at São Paulo

Five thousand Jews left Recife. The Portuguese victors were considerate enough to provide arrangements for their departure in sixteen vessels. Aboab led the majority back to Holland, while a few found their way to nearby Dutch Guiana, and others finally arrived at New York late in 1654. Among those who remained to adopt Catholicism, while secretly practising Judaism, were the forebears of the Brazilian-born Portuguese dramatist, Antonio José da Silva, who was captured by the officers of the Inquisition in Rio de Janeiro and carried to Lisbon to be burned at the stake in 1739. Hypólito José da Costa Pereira Furtado de Mendonça (1774-1823) was likewise born in the New World; but he went to Portugal for his education and became a government official. Arrested as a freethinker and Mason, he fled to England and for fourteen years agitated for Brazilian independence.

With the expulsion of the Dutch Jews, Jewish communal life was eliminated from Brazil. The agents of the Inquisition were vigilant and effective. Marranos who were discovered observing the Mosaic Law were punished in Lisbon. But strangely enough, occasionally the Inquisition actually brought Marranos *into* Brazil; in 1682 and 1707, and probably after 1768, the Lisbon office deported Marranos to Brazil as a form of punishment. The Marranos gradually abandoned their secret practice of Judaism and became pious Catholics, however, and after the Marquez de Pombal had abolished all distinctions between Christians and Marranos (1773), the latter virtually disappeared. Many modern Brazilian families, of course, bear names of Jewish origin.

ALBERT M. FRIEDENBERG.

Lit.: Friedenberg, A. M., in *Jewish Quarterly Review* (1924); idem, *Jewish Chronicle* (Dec. 29, 1922; Oct. 26, 1923; Nov. 30, 1923); Southey, Robert, *History of Brazil* (1822); *Publications of the American Jewish Historical Society,* No. 5; Kohut, George A., "Sketches of Jewish Loyalty, Bravery and Patriotism in the South American Colonies and the West Indies," in Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 443-53; *Jahrbuch für jüdische Geschichte und Literatur* (1925, 1927); Kraus, Walter Max, "The Arrival of the Saint Charles," in *The Saint Charles,* vol. 1, No. 1 (Jan., 1935).



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Typical scene in a Jewish agricultural colony of Brazil

2. Modern Period. Brazil achieved her independence of Portugal during the period of political ferment characterizing the early 19th cent. In 1824 the new empire's first constitution was promulgated, and the principles of religious liberty officially proclaimed. Marranos had existed in Belém, 2,200 sea-miles away from the capital, since the 17th cent., and a number of them declared their Judaism and established the first modern congregation in Latin America, Porta do Céo, or Shaar Shamayim. They were joined by other Sephardim from Morocco, Turkey and Arabia, and over a period of years communities appeared in Manáos, Recife and Bahia, later in Rio de Janeiro. The Moroccans settled especially in the states of Pará (Belém) and Amazonas (Manáos), where they had a long and bitter economic struggle. Eventually, however, they developed into two well-established communities, many of whose members are distinguished in both commerce and the professions.

Shortly afterwards some Ashkenazim settled in the southern, cooler part of the country. Most of these, during the 19th cent., came from Germany, Alsace-Lorraine, and Holland. Many of them possessed sound business training gained in their native lands, and they succeeded in establishing themselves quite comfortably. A number married native Catholics, brought up their children in the church, and lost contact with Jewish life; and, indeed, the entire group was without Jewish educational background. It is reported that in 1887, when a committee of Alsatian Jews visited Emperor Dom Pedro II to congratulate him on his escape from an assassin's attack, the scholarly emperor sought to converse in Hebrew; but no member of the delegation could understand the language, and the embarrassed members excused themselves. It is clear that there were virtually no Jewish institutions supported by this group.

By 1900 there was a small Sephardic synagogue in Rio de Janeiro and two larger Ashkenazic congregations with a synagogue; there were also synagogues in São Paulo and in several towns of the state of Rio Grande do Sul: Porto Alegre, Passo Fundo, Santa Maria.

With the initial years of the 20th cent. Jewish immigration to Brazil began in earnest. It was then that the Eastern European Jews started to filter into the country. Their vanguard consisted mainly of single men from Bessarabia, who came with the intention of accumulating wealth and returning home. Many of them remained, however, and made their permanent homes in Brazil. Others of their coreligionists from Eastern Europe joined them, bringing their families.

The foundation of the modern Jewish settlements in Brazil was laid by the Jewish Colonization Association (ICA) in 1903, when the Philippson colony was established near Santa Maria. Seven years later another colony, the Quatro Irmãos, was founded, also in Rio Grande do Sul. A number of selected Jewish families were brought over and settled on the land as farmers. Many additional families, attracted by propaganda on the part of the state government and induced by unscrupulous agents, were also brought to the country and had to be settled upon ICA holdings.

Difficulties immediately arose, for the majority of the immigrants were unsuited to farming. As a result, the Association was forced to spend large sums of money in helping them to settle in towns. It was these elements who were the founders of the flourishing Jewish communities throughout the state. The colonies themselves developed slowly, and were, in part, settled by non-Jews, an arrangement which has not been entirely harmonious. A new colonization project was begun in Rio de Janeiro state in 1936.

In 1922 immigration work was coordinated by three organizations,—The Jewish Colonization Association, the Hebrew Immigrant Aid Society, and the Emig-Direct,—in the HICEM, which established stations to help immigrants in all Brazilian ports, from Recife in the north to Porto Alegre in the south. At the end of the following year, the ICA sent Rabbi Isaiah Raffalovich to Brazil, on a two-fold mission: (a) to prepare the ground for immigration of Jews from Eastern Europe by securing the cooperation of the government and of the Jews already in Brazil; (b) to organize the educational, religious, and communal life of all the

Brazilian Jews. He served as the country's chief rabbi until 1935. The results of ICA's work can be seen in the synagogues, communal organizations and libraries established in the smaller Jewish settlements throughout the country. The thirty-odd schools which form such an important part of the association's program include the Gymnasio-Hebreo-Brasileiro, at Rio de Janeiro, under the direct supervision of the ministry of education. There is a *gymnasium* at São Paulo.

Jews began to enter Brazil in considerable numbers after the United States placed severe restrictions on immigration in 1924. Eastern European Jews (eighty per cent of them from Poland) comprised the bulk of those entering the country until October, 1933, when German refugee Jews began entering in increasing numbers. Figures show clearly how great this Jewish immigration has been. In 1920 it was estimated that Brazil had no more than 6,100 Jews among a total population of thirty million. Between 1925 and 1934, 36,000 Jewish immigrants settled in Brazil, establishing a Jewish population of over 40,000 among a total of forty-three million. According to the estimate of the American Jewish Joint Distribution Committee, immigration and natural increase had raised the Jewish population to between 90,000 and 100,000 among a total population of forty-seven million.

Until about the middle of 1934, immigration to Brazil was comparatively unhampered; skilled laborers were permitted to enter the country without limit. Later, however, only immigrants travelling first class and possessing at least $200 were admitted. Since August, 1934, immigrants have been limited to nearest relatives of persons already in Brazil—husbands, wives, and children under age. The new constitution of 1937 fixed quotas for migrants from various countries. Agitation to make the restrictions more severe is aimed at Japan, but other restrictions on capitalists directly affect the Jews. In 1939 the Polish and Hungarian annual quotas were each raised to 3,000—permitting the entrance of a large number of Jewish agricultural workers. The following year, through the efforts of the Vatican, 3,000 Jewish converts to Catholicism—all of them refugees from Germany—were settled in Santa Catharina and other southern states, to serve as a bulwark against the spread of Naziism among the Germans (about 2,000,000 in number) already there.

From Pará to the frontiers of Argentine and Uruguay there was in 1940 hardly a Brazilian town of importance without Jewish residents. This Jewish population, particularly in the capital, Rio de Janeiro, may be divided into four categories:

(a) early arrivals from Western Europe, many of whom are affluent but uninterested in the Jewish religious and communal life;

(b) Moroccan Levantine and Syrian Jews, with their separate Sephardic institutions;

(c) Russo-Polish and Roumanian Jews, the most active group in Jewish organizations;

(d) recent refugees from Germany.

The majority of the Jews in Brazil have for years been traders and artisans; but the HICEM has organized and subsidized loan societies such as the Lei un Shpar Kassen, to permit the setting up and expansion of small industries owned by Jews. A number of industries, however, have been pioneered by Jews, particularly the manufacture of clothing, umbrellas, cotton, linen, and silk. Important contributions have also been made to the electrical and building products industries.

The major Jewish communities are in Rio de Janeiro and São Paulo. There are at least 20,000 Jews in the capital, with five Ashkenazic and four Sephardic houses of prayer. The construction of a modern temple and school center was started in 1930, although financial difficulties have hampered its completion. A new congregation was formed by German Jews entering the country after 1933. Among the Jewish organizations in Rio de Janeiro are: the Hebrew, Yiddish and teachers' training schools, charitable societies, a Jewish bank, a Zionist federation, representing the forty Zionist societies and groups of the nation (dissolved by the government in 1938), a Poale Zion center, social organizations, a Jewish library, and three Yiddish periodicals, *Dos Yiddishe Vochenblat* (1923), *Yiddishe Folkszeitung* (1927), and *Yugend* (1928). The needs of newly arrived German Jews are administered to by the Associação Beneficente Israelita União, commonly called Comite Union. An older immigrant aid society, Sociedade Beneficente Israelita e Amparo aos Immigrantes, is likewise active. The Polish colony maintains a polyclinic, Sociedade Beneficente.

The second largest Jewish community is in São Paulo and is estimated at more than 15,000. São Paulo has three synagogues, Jewish schools and a number of social, cultural and religious organizations. The B'nai B'rith lodge is active, the Ezra Society supports a local tuberculosis sanitarium. The cornerstone of the first modern temple and communal center in Brazil was laid in São Paulo in 1928. The new German-Jewish community has been of great value in aiding newly-arrived immigrants from Europe. Of interest in São Paulo is the Bom Retiro district where 8,000 Jews live, most of them members of low-income groups. The bulk of the population here consists of Polish Jews. São Paulo is active in the paper, knitting, clothing and furniture industries.

Belém, the oldest modern Jewish community in Brazil, counts about 2,000 Jews, mostly of Moroccan origin. It has two synagogues, two philanthropic societies, and a Hebrew school. There are also congregations in the following cities: Recife (1,500 Jews), Bahia (1,000 Jews), Porto Alegre and Pelotas (in the state of Rio Grande do Sul), and Santos (in the state of São Paulo). Smaller communities are found in Cachoeira (Alagôas), Natal (Rio Grande do Norte), Fortaleza (Ceará), Aracajú (Sergipe), Manáos (Amazonas), Passo Fundo, Sant'Ana do Livramento, Cruz Alta and Santa Maria (all in Rio Grande do Sul), Campinas (São Paulo), Curityba and Ponta Grossa (Paraná), Bello Horizonte (Minas Geraes), Nicteroy and Campos (Rio de Janeiro), and Parahyba.

Brazilian Sephardim consist of a few descendants of the Marranos, plus more recent arrivals from Morocco, Spain, Arabia and Turkey. They tend to remain rather aloof from the Ashkenazim, as is the custom in other countries. Their institutions include most of the synagogues in the northern states, where they are numerous, and the usual charities and ceme-

teries. In Rio de Janeiro the 4,000 Sephardim maintain a synagogue and the Centro Israelita Bene Herzl, a Zionist society with its own building.

The Jewish press in Brazil probably dates from 1915, when *Die Menshheit* was established at Porto Alegre. *Die Zukunft* appeared, also in Porto Alegre, in 1920; *Dos Yiddishe Vochenblat* in Rio de Janeiro in 1923. *Correa Israelita* (in Portuguese) was established in the capital in 1922 to stimulate Zionism. The paper went out of existence shortly after the organization of the national Zionist Federation, but it performed the service of uniting the Sephardim and Ashkenazim in the Zionist movement. *Kol Yisrael* was an important periodical issued by the Belem Sephardic community. A large number of periodicals have since appeared in other cities as well, although many are short-lived. The Yiddish, Ladino and Portuguese languages are all represented.

Despite the rich heritage left them by the earliest Brazilian Jewish settlers, the modern Jews have been slow to take part in the cultural and political life of the land. The newer immigrants have naturally been too much absorbed in the problem of making a living in a strange environment, and their period of adjustment is not yet over. Few of these newer arrivals feel familiar enough with the Portuguese tongue to attempt to contribute to Brazilian literature, although Portuguese is without exception the vernacular of the coming generation. Nor are as many Brazilian Jews active in the professions as are Argentine Jews.

Nevertheless a number of men have already begun to appear prominently in public affairs, including Ben Attar, a famous biologist in Belem; David Perez of Rio de Janeiro, professor and Sephardic leader; Jacob Schneider, president of the Zionist Federation; E. Horowitz, director of the *Yiddishe Folkszeitung;* Horacio Lafer of São Paulo, author, philosopher, and federal deputy; Leon Back, a communal worker of Porto Alegre; E. H. Mindlin, president of the B'nai B'rith; Lazar Segal (born in Russia), the foremost artist in Brazil; Wolf Kadishevitz, financier; Max Klabin, merchant and leader among the Polish Jews; Ludwich Lorch, community leader in São Paulo.

Anti-Semitic agitation in Brazil was sporadic in the 1930's, and was fomented largely by the Accão Integralista Brasileira, a party commonly known as the Integralista. Its leader was Plinio Salgado; Gustavo Barroso, the author of a dozen virulent anti-Semitic books, was an active party propagandist. Inspired by the Nazi movement in Germany, the Integralista sought to identify the Jews with Communism, and accused them of causing all of Brazil's troubles—even the increased Chinese immigration and the revolts of 1930 and 1935. Many adherents were gained from the army and the police, and among the intellectuals. The free press service of the German and Italian news agencies helped spread anti-Semitic propaganda.

The Integralista began its systematic agitation in 1934, culminating in a party congress in Rio de Janeiro the next year. On this latter occasion the group met with vociferous opposition from the Brazilian press, which condemned racial hatreds. In 1936 the state of Parana closed the local office of the Integralista. The party responded with rioting and street fights, but soon after the establishment of the



Coat-of-arms of Fernando de Noronha, trader in command of fleet of six vessels which went to Brazil (first decade 16th cent.). He discovered the island off the Brazilian coast that bears his name

corporate state in Brazil in 1937, the Integralista was outlawed. The new government, further, exhibited a liberal attitude toward its Jewish citizens. Later, two Integralist plots against the life of President Getulio Vargas were foiled, and Brazil in cooperation with Argentina and Chile began a campaign against Nazi and Fascist influences, particularly in the southern states where German settlers are most numerous and where the German language threatened to supersede the Portuguese. With the increase of anti-foreign pressure in May, 1938, anti-Semitic agitation diminished. Germany's European military successes in 1939 and 1940, however, prompted Nazi agents to renew their efforts to gain economic and political ascendency in Brazil; the threat of German domination was doubly serious to Jewish Brazilians.

One untoward result of the drive against foreign influences was the restriction of phases of Jewish social and cultural life. On August 4, 1938, the Zionist Federation was dissolved as a foreign agency, and severe limitations were put on certain activities of ICA and the Jewish Relief and Immigrant Protection Society. The latter two organizations are functioning on a purely domestic basis, however, while the support of the Palestine Foundation Fund and Jewish National Fund continues on a substantial scale, though unorganized.

ISAIAH RAFFALOVICH.

Lit.: Raffalovich, Isaiah, "Condition of Jewry and Judaism in South America," *Central Conference of American Rabbis Yearbook,* vol. 40, pp. 414-23; Bab, Arturo, in *Jahrbuch für jüdische Geschichte und Literatur* (1925) 95-146; idem, *ibid.* (1927) 139-85; Sandberg, H. O., in *American Jewish Yearbook,* 1917-18, pp. 35-105; report of the American Jewish Joint Distribution Committee, 1935; Nieuhoff, J., *Voyages and Travels in Brazil, Revolt of the Portuguese and the Intestine War, General Collection of Voyages.*

BREAD. As in the case of many ancient peoples, the Hebrews made bread one of the main parts of their meals. It was often made in a round loaf (*kikkar*) and probably resembled the bread baked today in the East in that there was a larger proportion of crust. At first bread was baked by women in the home, but in the time of the Second Temple there were professional bakers. A special type of bread was the showbread of the Temple, which was so prepared that it kept fresh for a week (*Hag.* 26b).

Because of its frequent use, bread came to symbolize food in general. Joshua speaks of the Canaanites as "bread for us" (modern slang would say "our meat"); Abraham offers his guests "a morsel of bread," meaning an elaborate meal. Moses reminds the Israelites that "man doth not live by bread only," meaning food, while the expression "Cast thy bread upon the waters" (*Eccl.* 11:1) is symbolic of charitable gifts in general. The Passover Seder begins with an invitation to all the hungry to share the "bread of affliction."

According to the interpretation of the rabbis, bread as a food takes precedence over all other forms of nourishment. While each one of them has its own especial blessing to be recited over it, this does not release one from the duty of saying a benediction over bread. Conversely, one may say the benediction over bread, and that will serve for the entire meal, since all other foods can be considered as side dishes (*Ber.* 6:5). As a result of this ruling, the benediction over bread (*baruch 'attah 'adonoi . . . . . hamotzi leḥem min ha'aretz*) became the standard grace before meals. Later on it was made obligatory to have bread as part of all the meals on the Sabbath (*Shulḥan Aruch, Oraḥ Ḥayim* 274:4), and the special Sabbath loaf (called Berches or Hallah) became one of the main features of the Sabbath observance.

Bread was so highly regarded that it was forbidden to use it as a plate for meat or a saucer for a winecup; nor was it to be thrown about or wasted. A custom which arose in ancient times and which is still observed is to gather up the crumbs from the table and throw them to the birds, in order that not a bit of it may be lost and God's creatures may enjoy it.

Originally bread prepared by a non-Jew, even though it was ritually clean, was forbidden to be eaten by Jews. However, since the Middle Ages this ban has been lifted, and any bread may be eaten by the Orthodox Jew if he is sure that no forbidden fats were used in its preparation (*Yoreh Deah* 112:1-2).

See also BAKING; MATZAH; SHOWBREAD.

BRÉAL, MICHEL, philologist, b. Landau, Bavaria, Germany, 1832; d. Paris, 1915. He studied at the Lycée Louis-le-Grand and the École Normale in Paris, and later at the University of Berlin, specializing in Sanskrit. After serving as professor at the Lycée Louis-le-Grand in Paris beginning in 1859, he was appointed an assistant in the department of Oriental manuscripts of the Bibliothèque Impériale in that city. In 1866 Bréal became professor of comparative grammar at the Collège de France. In 1875 he was appointed a member of the French Institute, and from 1879 to 1888 he served as inspector general of public education for secondary schools. In 1875 he was elected a member of the French Académie des inscriptions et belles-lettres; in 1881 he became an officer, and in 1888 a commander of the French Legion of Honor.

Bréal wrote the first etymological dictionary of the Latin language, and translated into French the classical work of his teacher, Franz Bopp, *Vergleichende Grammatik der indoeuropäischen Sprachen* (5 vols., Paris, 1867-78). His numerous works dealt chiefly with Greek language and mythology, the Indo-Germanic tongues, comparative religion, philology, and pedagogy. In 1862, at the very threshold of his noted career, his essay *L'étude des origines de la religion Zoroastrienne* was awarded a prize by the French Institute. His essay on semantics was translated into English by Mrs. Henry Cust, under the title of *Semantics: Studies in the Science of Meaning* (London, 1900).

Lit.: Gray, Louis H., in *Jewish Encyclopedia,* vol. 3, pp. 365-66; Maspero, Gaston, "L'oeuvre scientifique de Michel Bréal," *Revue internationale de l'enseignement,* vol. 37 (1917) 181-92, 268-73; Dihigo y Mestre, Juan Miguel, "Bréal: estudio crítico," *Revista de la Facultad de letras y ciencias* (1911).

BREASTPLATE (*ḥoshen mishpat,* literally "breastplate of judgment"), frequently mentioned in the descriptions of the sacred garments of the high priest (such as *Ex.* 25:7; 28:15-30; 39:8-21; *Lev.* 8:8). It consisted of two parts, (a) a gold frame, one "span" square, decorated with colored filigree work and twelve precious stones, symbolically representing the twelve tribes of Israel, (b) a pouch behind this frame, in which were placed the Urim and Thummim. These rested upon the breast of the high priest when, clad in his official garb, he discharged his most sacred functions. As the name, "breastplate of judgment," signifies, and as the supposed presence of the Urim and Thummim indicates, the high priest was expected to perform certain oracular functions by means of this equipment.

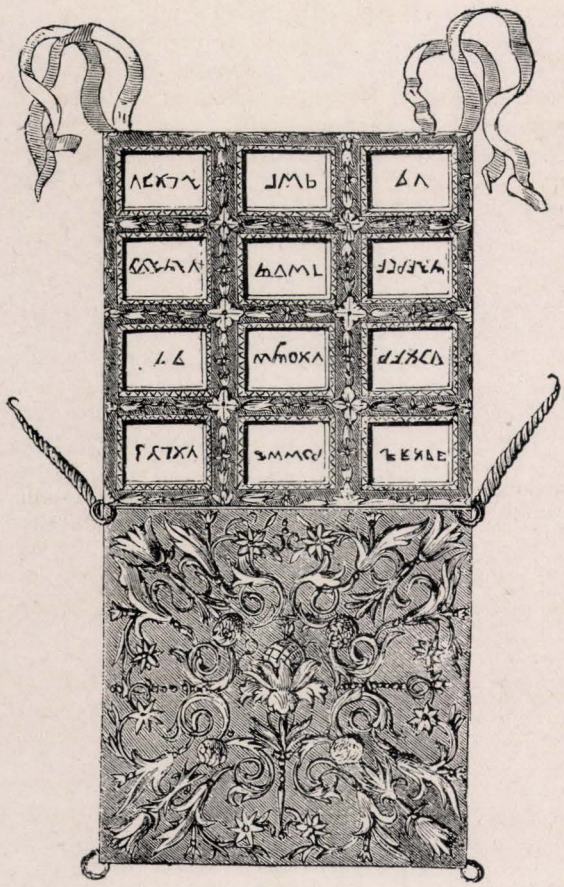
According to the critical view, this was all more formal than real. The Urim and Thummim as a part of this equipment, all the descriptions of which came from the Priestly Code and represent the practice of the second Temple, after the Babylonian exile, are by no means the same as the Urim and Thummim in the early pre-Exilic period, when they had no connection whatever with a breastplate worn by the high priest. On the other hand, this "breastplate of judgment" was worn upon his breast by the high priest as the supreme representative of the people of Israel. It was probably worn especially upon the New Year's Day, the most sacred day of the year in the early post-Exilic calendar, when the high priest entered into the innermost sanctuary, into the very presence of the Deity, and the destinies of Israel and the other nations were decided for the year (cf. the designation of Rosh Hashanah therefore as the "Day of Judgment"). This use of the breastplate was very likely borrowed by Judaism from Babylonian mythology and religion. For Babylonian mythology tells that Marduk, the supreme deity of the Babylonian pantheon, wore the "tablets of destiny" upon his breast and by means of them on each New Year's Day decided the fate of mankind. In all likelihood either the Babylonian king or the chief priest, symbolizing the deity, himself wore



National Library, Vienna

THE BREAD OF AFFLICTION

From a 13th-Century Illuminated Haggadah



Breastplate worn by the high priests in Bible days

a "breastplate of judgment" upon his breast during the celebration of the peculiar ceremonies of the New Year's Day; and undoubtedly from this celebration the entire institution passed over to Judaism.

For Hoshen Mishpat as the name of the fourth part of the medieval law codes, *see* JACOB BEN ASHER; SHULHAN ARUCH. *See also* EPHOD; URIM AND THUMMIM.

JULIAN MORGENSTERN.

Lit.: The various commentaries on the above-cited Biblical passages and the various Biblical archeologies.

BREGSTONE, PHILIP P., lawyer, writer and public official, b. Weiwery, Russia, 1866; d. Chicago, 1934. He was brought to the United States in his boyhood. At the age of twenty-one he was a reporter for the Chicago *Inter Ocean,* and later entered Yiddish journalism on the staff of the Chicago *Jewish Courier.* In 1897, after graduating from the Lake Forest University Law School, he entered the practice of law, and seven years later was appointed assistant city prosecutor by Mayor Harrison. He was next assistant city attorney, from which office, in 1911, he was elevated to the post of assistant judge of the Probate Court of Cook County, serving until 1919. He served also as an instructor in probate law at Northwestern University, and as faculty member of the Hamilton College of Law.

Bregstone and his wife, Anna Rosenberg Bregstone, were actively interested in Chicago's Jewish affairs. During the World War Mrs. Bregstone was associated in an executive capacity with almost every patriotic work in which women could serve. Bregstone, as a writer, was the author of *In the Turmoil* (Chicago, 1924); *Chicago and Its Jews* (Chicago, 1933); *Chicago and Its Views* (Chicago, 1934), and of treatises on the lives of Heine, Börne and Lassalle. Among the several works he has translated into Yiddish are Bernard Lazare's *Antisemitism* and Israel Zangwill's *Dreamers of the Ghetto.*

Lit.: Meites, Hyman L., *History of the Jews of Chicago* (1924) 359.

BREIDENBACH, WOLFF, champion of Jewish emancipation, b. Breidenbach, near Cassel, Germany, 1751; d. Offenbach, Germany, 1829. While he was a struggling student at the Yeshiva in Frankfort, his remarkable skill at chess attracted the attention of a nobleman of high rank, who generously assisted him and brought him into contact with many of the smaller courts in southern and western Germany.

In his capacity as financial counsellor to the Elector of Cassel and as court agent to the Prince of Isenburg-Birstein, Breidenbach worked for the lessening or removal of the onerous *Leibzoll* or poll tax, a levy imposed on every Jew entering a city. In September, 1803, he issued a summons to German and foreign Jews, asking for a fund to defray the cost of abolishing the tax. This move, together with the help of the imperial chancellor Dalberg and the recommendations of some of the princes, brought about the abolition of the tax in many German states along the Rhine and Main, including Frankfort (1804) and Darmstadt (1805).

Breidenbach was a friend and patron of Wolf Heidenheim, the publisher and printer.

BREITBART, SIEGMUND, professional "strong man," surnamed the "iron king," b. Lodz, Poland, 1883; d. Berlin, 1925. The son of a blacksmith, he was brought up in extreme poverty, but his inherited vigor prevailed and won him the reputation of the "strongest man in the world." He performed such astonishing feats of strength as bending thick bars of iron, pulling apart horseshoes, biting iron chains in two, letting heavy trucks pass over him, and carrying loads of several tons. His brother Joseph also was renowned as a strong man. Breitbart possessed a sympathetic and kindly nature. Ironically enough, the "iron king" died of blood poisoning resulting from a light scratch due to an iron nail.

Lit.: Breitbart, Siegmund, *Autobiography* (1925); *American Hebrew,* Sept. 28, 1923, p. 497.

BRENNER, ANITA (Mrs. David Glusker), writer, b. Agua Caliente, Mexico, 1905. Her father, a rancher, brought the Brenner family in 1915 to San Antonio, Texas, where Anita received her education. She disliked Texas, however, and returned to Mexico, accepting a teaching position. She soon drifted into literary and artistic circles in Mexico City, and was stimulated to do research work in the government archives, after which she was commissioned to make an art survey for the National University (1926). At Columbia University she studied the pre-Spanish peoples of Mexico under Franz Boas, then (1930) returning to Mexico on a Guggenheim Fellowship to



Joseph Hayim Brenner

study Aztec and other pre-Spanish varieties of Mexican art.

Of her published works, two are especially important. *Idols Behind Altars* (New York, 1929) is a study of Mexican art with a background of native lore and historical and religious material. *Your Mexican Holiday* (New York, 1932) is an informal guidebook. Miss Brenner has also published translations from the Spanish. She served as Latin-American editor of *The Nation* and as art editor of the Brooklyn *Daily Eagle,* and was a contributor to *The Arts, Creative Art* and other art journals, and to the *Menorah Monthly.* In 1940 she was living in Brooklyn, engaged in free-lance writing, chiefly for the New York *Times* Magazine, on art and Latin America.

BRENNER, JACOB, jurist, b. New York city, 1857; d. Brooklyn, 1921. In 1891 he became a partner in the law firm of Bearns and Brenner. Appointed two years later as counsel to the Police Department of the City of Brooklyn, he served through two administrations. After holding several minor offices, he was appointed city magistrate in 1897, thus becoming the first Brooklyn Jew to hold a judicial position. He resigned in 1902 to become commissioner of jurors of Kings County, serving until his death.

Active in politics from his youth, Brenner was a member of the Kings County Republican Committee for twenty-four years, and chairman of the executive committee four terms. He was president of Congregation Beth Elohim from 1907 to 1921, and superintendent of its religious school for thirty-five years.

BRENNER, JOSEPH HAYIM, Hebrew novelist and journalist, b. Novi Mlyni, Ukraine, 1881; murdered at Jaffa, Palestine, 1921. The son of a poor Hebrew teacher, he received the customary elementary training which prepared him for admission into the Yeshiva of Potschep at the age of fifteen. Here he spent the years from 1894 to 1897 in study and in association with Uri Nisan Gnesin, who likewise became a gifted novelist, under the direction of the latter's father. Here, too, he became a Mithnagged, turning away from Hasidism, and made contacts with the writings of the Haskalah while familiarizing himself with Russian literature. The writings of Dostoievsky and Tolstoi had a profound and telling influence upon him. Having tasted all the pains of poverty early in life, both at his parents' home and while at the Yeshiva, he decided to seek gainful employment. He went for that purpose to Bialystok, but, being unsuccessful, he accepted a position with a Sofer (scribe) and learned the art of writing scrolls, phylacteries and Mezuzoth. Here he came into contact with, and before long shared in the activities of, the Bund.

The reports of the first Zionist Congress in Basel, at which Mordecai ben Hillel Hakohen had delivered an address in Hebrew, made an impression upon Brenner. He thereupon decided to go to Homel where, in 1899, he became secretary to Mordecai ben Hillel Hakohen, and gave private lessons in Hebrew while secretly editing *Der Kampf,* organ of the Bund. His connection with the Bund followed a period of active participation in Zionist work. In Homel, too, Brenner made the acquaintance of Hillel Zeitlin who, like himself, was an admirer of the teachings of Tolstoi and Nietzsche. It was Zeitlin who was instrumental in bringing about the publication of Brenner's first book, *Meemek Achor* (Warsaw, 1900). While in Warsaw, Brenner made a futile effort to obtain funds for the establishment of a Jewish colony, either in Palestine or in Russia, on the principles of Tolstoi's teachings. He returned to Bialystok for a short stay while engaged in Yiddish literary work, prior to entering the Russian army in 1902, from which he ultimately fled abroad, spending considerable time in London. Here he published and edited, with superhuman efforts, the Hebrew magazine *Hameorer* (1906-7). Unable to continue this publication, he went to Lemberg, Galicia, where he obtained employment as a typesetter on a Yiddish daily and launched the publication of his *Rebibim* (Raindrops; vols. 1-2, Lemberg, 1908-9; vols. 3-5, Jerusalem, 1913-14; vol. 6, Jaffa, 1919).

Finally, in 1909, Brenner settled down in Palestine, where he married and became the father of a son, whom he named after his boyhood friend, Uri Nisan Gnesin. Before long he became known as the friend, leader and guide of Palestinian labor. His hope of seeing the entire labor movement in Palestine united into one party was only partially realized. In his intimate association with the Palestinian labor movement he often found occasion to see and rebuke "desertion and failure" in its ranks, but his constructive will was felt behind his anger and doubt, and his truthfulness was honored. Brenner himself, active as laborer, teacher and writer, was always unhappy at being nothing but a writer—and yet, irrevocably doomed to write. He therefore led a secluded and isolated existence, and thus in 1921 met a violent and untimely death in a house near Jaffa at the hands of Arabs. In his memory, the colony Givath Brenner ("Brenner's Hill") was



Jacob Brenner



Rose Brenner

founded in 1928 on Jewish National Fund land in Judea; in 1940 it had an area of 1,340 dunams and a population of 676.

Many stories, some, no doubt apocryphal, are current about Brenner. Virtually all of them intend to enhance his personality and fame. There is one story connected with the last article he wrote a day or two before his cruel death. Strolling once in a vineyard near Jaffa, Brenner observed the inimical looks of a weakly, neglected Arab boy, employed by an effendi in work altogether too hard for his years, and wrote:

"Laboring orphan, young brother, peace unto you, loved one. Whether you be akin to me in blood or no, responsibility for you rests upon me. It is for me to brighten your eyes, to teach how men ought to deal with one another. Not politics, but contact of soul with soul throughout many days, throughout the generations. Not for any aim and not for any motive save the motive of a brother, friend, companion."

These are significant words indeed. They indicate the duty of the Jewish builders of modern Palestine to seek and gain the good will of their Arab neighbors. Brenner was a champion of the cause of Palestinian labor as expounded by Aaron David Gordon. But he went further in exalting the modest deed. If Ahad Haam liked to say that a very ancient people which can boast of its prophets ought not to have the same aspirations as small peoples in their beginnings, Brenner insisted that it was the duty of the new Jew to "learn the great art of being small."

In addition to his journalistic writings, Brenner was the author of numerous short stories and novels and one complete drama. Virtually all of them are works of ideas and not of action, psychological analyses and minute self-examinations; they are largely autobiographical. "His narratives, which are nothing but fragments of a confession, leaves from his diary, a setting down of his own experiences, his own torments, his own quest, contain a series of characters molded in the image of their author. All of them, whether they are called Jeremiah Feuermann (*In Winter*), or Abramson (*Around the Point*), or Eliezer (*Evening and Morning*), Johanan Maharshak (*Beyond the Boundaries*), "Stranded" (*Here and There*), Saul Gamsu (*Between the Waters*), Ezekiel Hefez (*Desertion and Failure*), are none but Brenner himself. All these characters have a gloomy propensity for self-torment" (Spiegel, Shalom, *Hebrew Reborn,* 1930, p. 381).

Brenner saw Jewish life in all its aspects and social strata as a great sink of evil. In his long novels and many short stories, as well as in his one drama (*Beyond the Frontiers,* 1907), he endeavored to depict the hopelessly wretched life of a people lacking an independent material and spiritual foundation—a life that is but one long series of anomalies and of purposeless and endless agony. The poverty and gloom of the ghetto drove him to a pitch of grief and despondency that filled him with gloom and desperation; he saw no goal or end, and no way out. He found that Jewish intellectuals, whether products of the Yeshiva or of other cultural influences, live in a world which is wholly abstract and unreal. He deplored the fact that the spirit of the Galuth (Diaspora) found its way even into the new Palestine, where there ought to be more of real creative labor. A restless personality, Brenner was publicist, critic and party organizer, but found rest nowhere for his aching spirit. His roving instinct expressed itself in migrations not only from land to land, but also from ideal to ideal; the further he went in his material and spiritual vagabondage, the more embittered and pessimistic a writer he became.

Brenner's literary legacy includes, in addition to his original writings in Hebrew and Yiddish, also translations into those languages of works of Dostoievsky, Hauptmann, Herzl, Peretz, Raisin, Ruppin, Tolstoi and others. His collected works were published by the Stybel Publishing Company (8 vols., Tel-Aviv, 1924-30).

JOSHUA BLOCH.

Lit.: The literature on Brenner is rich and in many languages. Many important titles are listed by Spiegel, Shalom, *Hebrew Reborn* (1930) 465-66; pp. 375-89 contain biographical data and a critique. See also: Yaari-Poleskin, Jacob, *Mehayye Yosef Hayim Brenner* (1922); Klausner, Joseph, *A History of Modern Hebrew Literature* (1932) 187-89; Reider, Joseph, in *Hebrew Union College Jubilee Volume* (1925) 461-64; Waldstein, A. S., *Evolution of Modern Hebrew Literature* (1916) 116; Persky, D., in *Hadoar,* May 19, 1922, and May 15, 1936.

BRENNER, ROSE, communal leader, b. Brooklyn, N. Y., 1884; d. Brooklyn, 1926. She was the daughter of Jacob Brenner. After her graduation from Adelphi College, Brooklyn, in 1906, she became active in the work of the local Council of Jewish Women. As president of the Brooklyn section (1912-18) she built up the council's program of activities and helped increase the membership fivefold. At her suggestion the Sabbath nearest Purim was designated as "Council Sabbath"; later this date came to be recognized and observed in synagogues nationally.

Miss Brenner was elected a vice-president of the National Council of Jewish Women in 1914, becoming president in 1920 and serving in that capacity until her death. Under her leadership the Council developed its speakers' bureau and its junior division, and expanded its farm and rural activity and naturalization work. Its membership in the United States and Can-

ada grew from 30,000 to 52,000 in this period, and similar chapters of the Council of Jewish Women were organized in a dozen cities abroad. The Council worked also for American participation in the League of Nations, and for child labor regulation.

An able and zealous organizer, Miss Brenner participated in many activities, serving as president of the Council Home for Jewish Girls, director of the Women's Foundation for Health (1922), and a leader in other social welfare projects.

Her sister, RICA BRENNER, wrote the critiques *Ten Modern Poets* (New York, 1930) and *Twelve American Poets Before 1900* (New York, 1933).

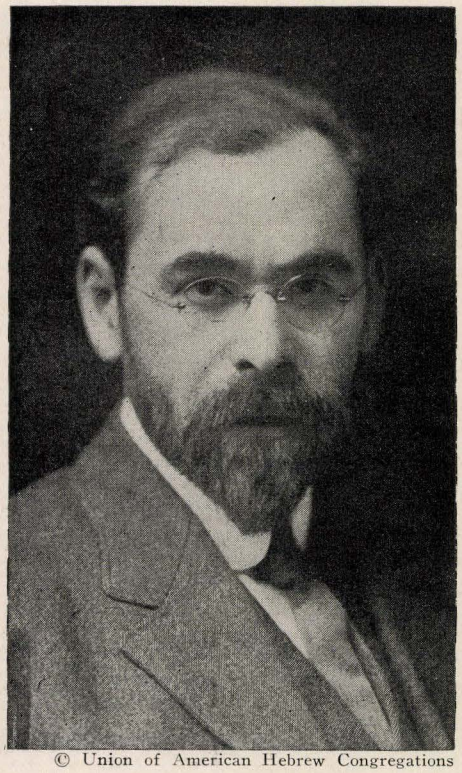
BRENNER, VICTOR DAVID, medalist and sculptor, b. Shavli, Russia (now Lithuania), 1871; d. New York, 1924. In 1890, after studying engraving in Riga and Kovno, he came to the United States. He settled in New York, found work as a die cutter and engraver of badges in an Essex Street shop, and attended evening art classes in Cooper Union, the National Academy of Design, and the Art Students' League. He prospered, sent for his family, and, in 1893, set up for himself as a die cutter and engraver for jewelers and silversmiths.

One day, while Professor Ettinger of the College of the City of New York—a well-known coin collector—was browsing about the East Side, he entered the Essex Street badge factory and was attracted by a tiny head of Beethoven which Brenner had designed for a musical society. His interest in the young immigrant craftsman brought about an introduction to the American Numismatic Society, through which Brenner won the commission to design a medal, struck off at the opening of a new ward at St. Luke's Hospital. Soon after he executed the design for the Cullum medal presented to Nansen and Peary by the American Geographic Society, and was commissioned to design and execute the medal of the Twenty-fifth National Conference of Charities and Correction.

In 1898 Brenner was able, on the proceeds of four years of work, to study in Paris under Louis Oscar Roty, ranking medalist of Europe, under Alexandre Charpentier, radical sculptor and a member of the Rodin group, and at the Académie Julien. Under these new influences Brenner's work developed in scope and he was awarded a bronze medal at the Paris Exposition, honorable mention in the Salon (1900), a bronze medal at the Buffalo Exhibition (1901), and a silver medal at the St. Louis Exhibition (1904).

After traveling in Italy and Germany Brenner returned to New York, in 1906, became established as a medalist and sculptor, and threw himself at once into the battle then being waged, by the Numismatic Society, for better American coins. The movement met with hearty response from President Theodore Roosevelt, whose head was modeled by Brenner for the obverse side of the Panama medal (awarded since then to every workman who puts in two consecutive years on the canal). During a sitting, Brenner showed Mr. Roosevelt a design for a Lincoln plaque which so impressed the President that he urged the Treasury Department to adopt it as the first step in reforming the face of the United States coinage.

Because the modeling of a new coin was to Brenner other than just a chance government commission, he expressed the preference that his design be used on a one-cent piece—the coin of smallest value—in order that it should have the largest circulation, and thus familiarize even the most humble with Lincoln's face.



© Union of American Hebrew Congregations

Victor David Brenner

Brenner also executed numerous medallions, plaques, and tablets, many of them symbolic of social activities and interpretive of American types. His mastery of portraiture in bas-relief is shown in his heads of Hay the diplomat, of Emerson the philosopher, of Everts the lawyer, of Huntington the railroad builder, of Swasey the telescope maker, and of a score of others. A medallion for the Aero Club, bearing the heads of the Wright brothers; the John Fritz medal of the United Engineering Societies of America, which commemorates seventy-five years of development in the iron industry; the sheerly artistic plaque which was struck off for a memorial exhibition to Whistler; the bas-relief portraits of Washington in the Federal Courts Building of Pittsburgh and of Lincoln in the Washington Irving High School of New York; the medallions for the International Congress of Hygiene and Demography; a medal of the International Tuberculosis Congress; and the seal of the University of Wisconsin, reveal the meaning of life as Brenner saw it, illuminated by a spirit which gave expression to individuals, ideals, and movements.

In 1910 he published a book illustrating *The Art of the Medal.*

LEON SHUBITZ.

Lit.: The Survey, vol. 35 (1915); *Current Opinion,* vol. 60 (1916); *The Numismatist,* vol. 37 (1924).

BRENTANO, family of booksellers and publishers. Born in Austria in 1831, August Brentano arrived in America twenty-two years later. As he was penniless,

he borrowed some money and began his career selling papers on the streets of New York. Within a period of two years (1853) he was the owner of a newspaper and magazine stand and one of the first newssellers in the country to import European dailies on a large scale. Opening a book and stationery store in 1858, he prospered and, in time, moved his business to more spacious quarters. In 1870 he established Brentano's Literary Emporium in Union Square, where it became the rendezvous of the litterateurs of that day. He died in Chicago in 1886, nine years after he had sold his interest in the business to his nephews, August, Arthur and Simon Brentano.

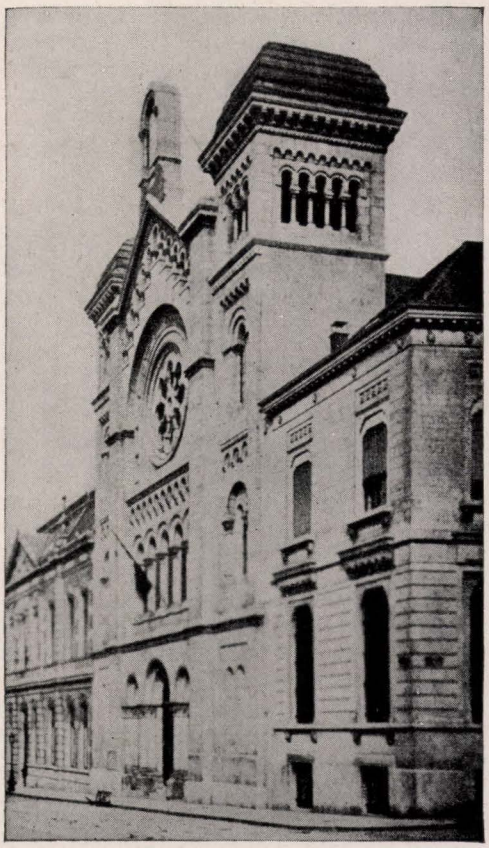
The eldest of the brothers, August, born in Evansville, Indiana, in 1853, came to New York in 1873. He was directly followed by Arthur, born in Cincinnati in 1858, and Simon, whose birth dates one year later. The trio were employed by their uncle until his retirement. Taking over the business, with Simon as president of the firm, they soon had branches in Chicago, Washington, D.C., London and Paris, and had also entered the publishing end of the business. In 1887 they formed a corporation that was changed into a partnership between Arthur and Simon in 1894, when August retired because of illness, dying five years later, in Long Island.

Simon remained as president of the concern. He was a noted authority on fire-control, having written several books on the subject which were translated into many foreign languages (*The Control of Fire,* New York, 1904). He passed away on his New Jersey estate in 1915. He was succeeded in the presidency by Arthur, who is also director of Brentano's Ltd., London, and Brentano's Société Anonyme, Paris, and who is the founder of the American Canoe Association, whose magazine is published by his concern.

A later addition to the firm is Lowell, son of Simon. Born in New York city in 1895, he has been connected with Brentano's, Inc., since his graduation from Harvard in 1918. In 1933 he served as vice-president in charge of the editorial department and as editorial executive. In addition to contributing to the *Menorah Journal, Atlantic Monthly* and *The Forum,* he has been author or co-author of numerous novels and plays, such as: *The Spider* (1926); *Family Affairs* (1929); *The Penguin Pool Murder* (1931); *Lady Cop* (1934); *Torches in the Night* (1937). Some of these have been adapted for the screen.

BRENZ, SAMUEL FRIEDRICH, apostate, b. Osterburg, Bavaria, in the second half of the 16th cent.; the time and place of his death are not known. In 1610 he became a convert to Christianity, and in 1614 published a book, *Abgestreifter Jüdischer Schlangenbalg,* in which he bitterly attacked the Jewish religion and literature because of their animosity toward Jesus. This book drew forth a reply from Solomon Zevi Hirsch of Aufhausen, *Der Jüdische Theriak* (Antidote), which appeared in Hebrew and German in Hanau in 1615 and refuted Brenz' accusations. In 1681 Johann Wülfer published a Latin translation of both books, and proved the falsifications and ignorance of Brenz.

BRESCIA, *see* ITALY.



The New Synagogue of Breslau, destroyed by Nazi vandalism (1939)

BRESLAU, capital and chief city of Silesia, Germany; in 1940 it had about 625,000 inhabitants, with a Jewish population of perhaps 10,000. The city was founded by Miecislaw in 978; it came under the rule of Bohemia (1335), Austria (1527), and Prussia (1741).

Jews appear to have settled in Breslau at an early period in its history, as the earliest tombstone, dated 1203, is in a cemetery that had already been in use a considerable time before. A chronicle reports that there was a persecution of the Jews in 1219, on the occasion of a crusade, but this is now held to be incorrect. In the latter half of the 13th cent. the community was swelled through refugees from countries further west, and most of the business of loans lay in the hands of Jews. In 1267 the church council attempted to limit the rights of the Jews, but a liberal charter, issued by Duke Henry IV, secured them against attack. Under John of Bohemia, in the early part of the 14th cent., however, they were heavily taxed by the town.

The Jews of Breslau did not escape the widespread persecution of Jews at the time of the Black Death in Germany. Many were murdered and homes and synagogues were taken from them by Emperor Charles IV and turned over to the city (1349). Like most medieval towns, Breslau needed the Jews to ensure its prosperous growth and between 1350 and 1360 Jews began to settle there anew. Yet they were not destined to live in peace and persecution was renewed in 1360.

In 1453 the Jewish community in Breslau was wiped out, as a result of the anti-Jewish activity of the monk

John Capistrano. The Jews of Breslau as well as those of some other communities in Silesia were accused of stealing the host from a church at Langewiese, near Oels, Silesia. On July 4th, forty-one were burned and the remainder expelled. Two years later the king confirmed the Breslau law "nevermore" to tolerate Jews in Breslau.

In the second half of the 16th cent. Polish Jews began to come to Breslau for business purposes. The city council as well as the government, anxious to ensure trade with Poland, tried to ease matters for Polish Jews who stopped in Breslau temporarily, and in the 1630's permission was granted some of them to settle there. Silesian Jews, however, were still denied the right to reside there. Nevertheless, many of them as well as Jews from Poland and Prague settled in the environs of the city or even in Breslau itself. By the end of the 17th cent. there were more than 100, at the beginning of the 18th cent. about 400, and in 1722, 775 Jews living there. The Breslau natives, however, were fearful of the competition of the Jews and demanded at this time that the Jews be expelled. The existing laws decreeing their expulsion and the confiscation of their property were ordered to be enforced, but this was only done in part. Conditions affecting the Jews were somewhat eased by the edict of tolerance of January 10, 1713.

After the First Silesian War Breslau became a Prussian city. In 1744 Frederick the Great ordered the regulation of the status of the Jews of Breslau. Their freedom with respect to settlement and marriage was limited. Polish Jewish traders, however, retained their rights and were at least safe, although their condition was far from ideal. The outstanding rabbis in the community were Saul ben Joshua Herschel, Naphtali Kohen, Baruch Bendit Gomperz and Joseph Jonas Fränckel, whose grandson, Jonas Fränckel, founded many institutions including the Jewish theological seminary in Breslau. A more liberal and just constitution under Frederick William II (1786-1797) sought to improve the status of the Jews and to provide their children with formal education.

The Haskalah made but slow progress in the Jewish community. Some of the more enlightened leaders founded in 1780 the Gesellschaft der Brüder, but the majority of the members of the community opposed it. The first secular Jewish school, Königliche Wilhelmsschule, was founded in 1791 and continued until 1848. Here many of Mendelssohn's fellow workers, among them Joel Löwe and Aron Wolfsohn Halle, served as teachers. In 1812 the Jews of Breslau became Prussian citizens under the Prussian Emancipation Act of that year.

The spirit of reform and change brought with it conflicts and disputes, one of the most outstanding of which was the Geiger-Tiktin controversy. In 1838 the liberals of the community called Abraham Geiger to Breslau as rabbi. Salomo Tiktin, the orthodox rabbi, refused to recognize Geiger or to function with him as rabbi. For a time the community was disturbed by this controversy but no lasting split of the community into conservative and liberal factions resulted. No new community was founded and up to the present all opinions are represented and included in the Jewish community of Breslau.

The year 1854 saw the opening of the first modern Jewish theological seminary with Zacharias Frankel as director and J. Bernays and H. Graetz as teachers. This became the model of all similar institutions throughout the world. The Jewish Theological Seminary and the *Monatsschrift für Geschichte und Wissenschaft des Judentums* assured Breslau an eminent role in Jewish cultural history. It has been for centuries the third largest Jewish community in Germany. After Posen and parts of Upper Silesia were separated from the German Empire (1919), there was an influx of Jews from these areas into Breslau. The community had two synagogues; in addition eight private synagogues were maintained. The Israelitische Krankenverpflegungsanstalt, founded in 1726, together with the large modern hospital, was the most outstanding communal institution. Two elementary schools as well as one secondary school were maintained by the Jewish School Association.

Nazi rule has brought about a disintegration of the Jewish community of Breslau to a greater degree, perhaps, than of other communities in Germany. In the very first years of the Hitler government (1933) many of the Jews left Breslau, and in the course of time a large proportion of the Jews of Breslau had emigrated. In November, 1938, the New Synagogue was demolished and the interior of another was ruined. Among the institutions seized and closed were the Jewish Theological Seminary, with its valuable library containing a large number of Hebrew incunabula and a priceless manuscript collection, and the Jewish Hospital.

See also: SILESIA. JUDAH KREVCER.

Lit.: *Deklaration Friedrich des Grossen* (1744); Zimmermann, *Geschichte und Verfassung der Juden im Herzogtum Schlesien* (1791); Kräcker, *Geschichte der Juden in Breslau* (1880); Brann, *Die schlesische Judenheit vor und nach dem Edikt vom 11. März 1812* (1913).

BRESLAU, ARYEH LÖB BEN HAYIM, rabbi, b. Breslau, Germany, 1741; d. Rotterdam, The Netherlands, 1809. He was called to Rotterdam as chief rabbi in 1781. His collected responsa, published under the title of *Pene Aryeh* (Amsterdam, 1790), evidence his profound Talmudic knowledge and his comprehensive general education, especially in philology. His poems, *Mizmor Leshabbath,* were published by Ritter (Rotterdam, 1900).

Lit.: *Otzar Hasifruth,* vol. 5, p. 265 et seq.; *Hameassef* (1809).

BRESLAUER, BERNHARD, communal worker, b. Posen, 1851; d. Berlin, 1928. The first advocate and a leading worker of the Verband der Deutschen Juden, he furnished valuable material on the question of anti-Jewish discrimination in the German judicial service and universities. He was a member of the executive committee of the Berlin community, and was deeply interested in social welfare work. After serving as leader of the organization of the Liberal Jews in Berlin, he became one of the founders of the Vereinigung für das Liberale Judentum in Deutschland in 1908, and was its president until 1917. He contributed to the collections *Sozialethik des Judentums* and *Archiv für Volkswohlfahrt,* and wrote *Die Organisation der privaten Wohltätigkeit in Berlin, Abwanderung der*



Emil Breslaur

Juden aus der Provinz Posen and *Das jüdische Recht nach dem System des bürgerlichen Gesetzbuches.*

BRESLAUR, EMIL, musician, b. Kottbus, Germany, 1836; d. Berlin, 1899. In Kottbus he preached and in addition served as a choir director. From 1863 on he lived in Berlin, where he founded and conducted his own conservatory; in 1878 he issued the journal *Der Klavierlehrer,* and distinguished himself by his pedagogical essays on piano playing. A year later he founded the Verein der Musiklehrer und Lehrerinnen, which developed in 1886 into the Deutscher Musiklehrerverband. In 1883 he was appointed director of the choir of the Reform congregation in Berlin. He edited the eleventh edition of Schubert's *Musik Konversations-Lexikon* (1892). Among other articles, he wrote *Sind originale Synagogen- und Volksmelodien bei den Juden nachweisbar?* (1898); he answers the question in the negative.

BRESSLAU, HARRY, historian, b. Dannenberg, Hannover, Germany, 1848; d. 1926. At first he served as professor in the Frankfort Philanthropin, but later became instructor at the University of Berlin (1872) and at the Andreas school. In 1890 he was associate professor at the University of Strasbourg, and rector from 1904 to 1905. He was removed by the French in 1919, when Alsace was made a French province, and settled in Heidelberg. From 1888 on he was one of the editors of *Monumenta Germaniae Historica.* His writings are concerned mostly with the period of the Salic emperors and the reigns of Henry II and Conrad II. His principal work, however, is *Handbuch der Urkundenlehre für Deutschland und Italien.* He participated in the issuing of the *Jahrbücher des deutschen Reiches* and the *Archiv für Urkundenforschung.* He took great interest in the work of the Historische Komission für Geschichte der Juden in Deutschland, and contributed many articles to its publications.

Lit.: *Jewish Encyclopedia,* vol. 3, p. 373; Kohut, *Adolph, Berühmte Israelitische Männer und Frauen,* vol. 2, pp. 199-200; *Festschrift zur Jahrhundertfeier der Realschule der israelitischen Gemeinde (Philanthropin) zu Frankfort am Main 1804-1904* (1904) 186.

BRESSLAU, MARCUS HEYMANN, journalist and Hebraist, b. Breslau, Germany, at the beginning of the 19th cent.; d. London, 1864. As a youth he went to London, where he taught Hebrew and soon became affiliated with the *Hebrew Review,* a monthly. The publication failed in 1840, but in 1844 Joseph Mitchell, owner of the struggling *Jewish Chronicle,* engaged Bresslau because of his reputation as "a ready writer and a man of some attainments." Bresslau was co-editor of the *Chronicle* for more than ten years. For five months following Mitchell's death in 1854 he was owner; he then sold the periodical to Abraham Benisch. Bresslau tried unsuccessfully to revive the *Hebrew Review* in 1859 as the *Hebrew Review and Magazine for Jewish Literature.*

Bresslau's literary activity was both varied and extensive. He prepared a Hebrew grammar and dictionary, wrote Hebrew poetry, translated from the German various works of religious interest, and copied Hebrew manuscripts from the collection at Oxford. During his last years he was the recipient of a public testimonial in recognition of his thirty years of literary endeavor.

Lit.: Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 407.

BRESSLER, DAVID MAURICE, social worker, b. Charlottenburg, Germany, 1879. He came to the United States in 1884, and was educated at the College of the City of New York, the Jewish Theological Seminary of America, and the New York Law School. Although admitted to the bar in 1901, he soon entered social welfare work and in the same year became director of the Roumanian Relief Committee, organized to deal with Roumanian immigration conditions. This committee was later merged with the Industrial Removal Office, which Bressler managed until 1916.

During this early period of his activities, he served also as honorary secretary of the Jewish Immigrants Information Bureau. In 1910 he was on a committee for the reform of immigration conditions at Ellis Island, and president of the National Conference of Jewish Social Workers in 1914. He helped organize the first national campaign of the American Jewish Relief Committee (1915), and became the first secretary of the Joint Distribution Committee.

The Joint Distribution Committee sent him to study Jewish conditions in Europe in 1922. After he had returned he was appointed chairman of the National Appeal for Jewish War Sufferers. In 1924, with Louis Marshall and Stephen S. Wise, he was chairman of the Emergency Committee for Jewish Refugees, and two years later acting chairman of the New York branch of the United Jewish Campaign. After a second trip to Eastern Europe in 1929, he once more was national co-chairman of the Allied Jewish Campaign. In 1934 Governor Herbert H. Lehman appointed him a member of the New York State Planning Board.

Bressler is an executive in many organizations and institutions of a philanthropic and religious nature, and a member of the Executive Committee of the Joint Distribution Committee and of the Union of American Hebrew Congregations. He is a non-Zionist member of the Council of the Jewish Agency for Palestine. Among his published works are: *Industrial*

Removal Office (New York, 1903); *The Distribution of Jewish Immigrants* (New York, 1907); *Reports on Present-Day Conditions of the Jews in Eastern Europe* (New York, 1930).

Lit.: Rosenfelt, *This Thing of Giving* (1924); *The Judaeans*, vol. 3 (New York, 1927) 54.

BREST LITOVSK (Polish, Brześć nad Bugiem; Hebrew, Brisk), fortified town in the province of Grodno, Poland (formerly Lithuania), situated at the Bug River; in the partition of Poland in Sept., 1939, it fell to Russia. From the beginning of the 14th to the latter half of the 17th cent. it was the center for Lithuanian Jewry. There are no records of the earliest settlements of Jews in Brest Litovsk, but they must have taken place before the 14th cent. As early as 1388 the Jews received certain privileges from the town through a charter granted by Grand Duke Vitold (Vitovt) of Lithuania. Brest Litovsk soon became the center of Jewish trade and rabbinic learning, and the seat of the administration of the Jewish communities of Lithuania and Volhynia. The Jews of the town took part in almost all the larger trade and financial operations of the Lithuanian state; they were lessees of tolls, taxes and other state revenues, conducted an extensive business and some even possessed splendid estates and villages.

In 1495 they were expelled, in common with the other Jews of Lithuania, but returned in 1503. In 1511 they were permitted to restore their synagogue, and in 1529 their privileges were renewed and further extended. In 1531 Mendel Frank, rabbi of Brest Litovsk, complained to King Sigismund I that the Jews did not always respect his decrees, but instead brought their cases before the royal starostas (a type of official), whereupon the king issued a special decree ordering the Jews "to submit to their 'doctors (rabbis)'." In 1545 there is a report of the confiscation and burning of goods exported to Moscow by Jewish merchants of Brest Litovsk. By 1566 there were 106 Jewish householders in the town, and the Jewish community was comparatively prosperous, since it paid half the total sum of taxes raised by the Jews of Lithuania. In 1580 the Jews received a ratification of their privilege to conduct free commerce. Saul Wahl, a prominent contractor of customs and of great influence at court, played a leading part in securing these privileges and in opposing the attempts of the municipal courts to obtain jurisdiction over the Jews.

With the exception of occasional incidents, the Jews of Brest Litovsk were on fairly good terms with the rest of the citizens; the clergy, on the other hand, frequently caused them trouble. In 1629 they were accused of having poisoned a nobleman, but were later exonerated. During the Chmielnicki disturbances (1648) the community suffered severely. Their charters were destroyed in 1660, during the Russian invasion, but were renewed in 1669.

With the fall of Poland and the partition of the country (1772 to 1794), the importance of Brest Litovsk declined. Wars, plunderings and fires, particularly in 1802 and 1828, devastated the Jewish quarter. Many historic buildings and the ancient synagogue were torn down in 1832, in order to make room for fortifications. Another pogrom took place in May, 1905.

In 1856 the Jews of Brest Litovsk numbered 8,136. Because the town was a fortress and the presence of a large number of soldiers stimulated business, the Jewish population steadily increased in number, so that at the outbreak of the World War in 1914 it was 30,608, or 65.8% of the total population. Jewish purveyors to the army as well as Jewish artisans earned a good livelihood. In 1897, according to the official census statistics, the Jews of Brest Litovsk were engaged in the following occupations or professions: in commerce and trade, 35%; in industry and handicrafts, 40%; in communications, 5%; as employees and in domestic service, 6%; in the liberal professions, 7%; without definite occupations, 7%.

After the end of the World War, Brest Litovsk became a part of Poland. By 1921 its Jewish population had decreased to 15,630 (53% of the general population), chiefly because during the World War all the Jews had been evacuated by the Czarist government. Later the town was almost totally destroyed by fire. After 1918 a small part of its former Jewish inhabitants returned, and with the aid of the American Jewish Joint Distribution Committee several Jewish quarters were rebuilt and a large number of new houses was erected to be occupied by Jews. In 1931 the Jewish population of Brest Litovsk had again risen, to 21,440, or 44.3% of the total. However, the policy adopted by the Polish government restricted this increase very greatly. A large number of Polish officials, storekeepers, and artisans settled in the town, and many Jews who had formerly been engaged in these occupations were forced out of their trades or positions.

After the pogrom of May 17, 1937, the economic situation of the Jews of Brest Litovsk declined seriously. This pogrom occurred after a Jewish youth, the son of a local butcher, stabbed a Polish policeman who had entered the shop to see whether the Jewish proprietor had slaughtered an animal in accordance with the Jewish ritual law. Early the next morning there began an attack on the Jews of the town which lasted throughout the entire day and resulted in the beating and robbing of many Jews by a mob, the smashing of windows of many Jewish-owned shops, and the casting of their merchandise into the streets. Nothing was done by the police to check the rioting or restore order; indeed, in many instances the police prevented Jews from defending themselves. Two Jews died as a result of their injuries, and twenty others were seriously and hundreds of others slightly injured. The property damage amounted to more than a million zlotys (about $200,000).

The actual purpose in this attack was clearly described in an article published in the anti-Semitic organ *Dzennik Naradowy* of May 17th: "The occurrences at Brest Litovsk will indeed give impetus to the process of Polonizing the city, which is so strongly Judaized. For it is clear that if before these events there were thirty-eight Jewish bakers in Brest Litovsk and only two Christian ones, and if all the Jewish bakeries are now in ruins, the situation will have to change. It is probable that the majority of the Jewish enterprises will not be able to be reestablished, and their places will be taken by Polish businesses."

Two days after the pogrom, a number of Poles from Posen, Silesia and Pommerania entered Brest Litovsk

and started to buy up Jewish-owned stores and businesses. The Jewish merchants of the town quickly formed an organization which prevented more than a small number of Jewish-owned business-houses from falling into the hands of the Poles. However, a boycott against Jewish merchants started soon afterwards which was so severe that many Jewish stores and businesses were forced to close; Polish-owned shops were set up in their place. In addition, a large number of Jewish artisans were greatly affected by the boycott, for circulars were spread broadcast among the soldiers demanding that the soldiers and officers refrain from buying from Jews and from giving any work to Jewish artisans.

In October, 1939, in consequence of the German Nazi invasion of Poland at the beginning of the preceding month, Brest Litovsk was seized by Soviet Russia.

Brest Litovsk was always a center of Jewish scholarship in past centuries. Famous Jews who lived there include Solomon Luria; Meir Wahl, son of Saul, one of the founders of the Lithuanian Council in 1623; and such leaders as Michael Jesofovich and Mendel Frank. The Yeshiva of the town enjoyed a high reputation. JACOB LESTSCHINSKY.

Lit.: Russko Yevreiski Archiv, vols. 1 to 3; Balinski-Lipinski, *Starozytna Polska,* vol. 4; Feinstein, *Ir Tehillah* (1886); Dubnow, S., *History of the Jews in Russia and Poland,* vols. 1 to 3 (1916-20); the Warsaw Jewish newspapers of May, 1937; the two censuses of the Polish government (1921 and 1931).

BREUER, ISAAK, lawyer, son of Salomon, b. Pápa, Hungary, 1883. He settled in Frankfort, Germany, where he became a leader of the separatist Orthodoxy which desires to have no communal union with those who are less strict in ritual matters. He later went to Palestine, where he led a group in the Agudath Israel which strongly emphasized "the preparation of the Jewish people and the land of Palestine for reunion under the rule of God." In connection with his views he has written: *Lehre, Gesetz und Nation; Die Welt als Schöpfung und Natur; Kampf um Gott,* a novel; *Das Judenproblem; Messiasspuren* (1921), in opposition to political Zionism, and expressing his religious ideal of Jewish restoration. In 1939 he contributed a chapter, "The Challenge to Israel," to Leo Jung's *Judaism in a Changing World.*

BREUER, JOSEPH, physician, b. Vienna, 1842; d. Vienna, 1925. He wrote about the sense of equilibrium in his famous book *Über die Funktion der Bogengänge des Ohrlabyrinths.* In 1868 he discovered conjointly with Hering the self-regulatory mechanism of breathing. He was a champion and co-worker of Sigmund Freud, in whose elaboration of the psychoanalytical method he took an active part. As early as 1893 Breuer published, in collaboration with Freud, the *Vorläufige Mitteilung über den psychischen Mechanismus hysterischer Phänomene,* which contains the basic concept of systematic psychoanalysis. Breuer collaborated with Freud in 1895 in the *Studien über Hysterie;* but he later withdrew from this field of research. He achieved a wide medical practice and was noted for his unusual versatility and erudition.

BREUER, SALOMON, rabbi, b. Neutra, Hungary, 1849; d. Frankfort, 1926. He studied at the Yeshiva in Pressburg, became rabbi in Pápa, Hungary, and from 1899 was rabbi of the Israelitische Religionsgesellschaft in Frankfort as successor of Samson Raphael Hirsch, his father-in-law. Breuer was one of the best-known Orthodox rabbis in Germany. He worked energetically for the secession of the Orthodox groups from the communities in Germany and founded the Verband orthodoxer Rabbiner, to which rabbis of the general union were ineligible. Breuer was a member of the central board, and president of the rabbinical board of the Agudath Israel. He uncompromisingly combatted the more liberal tendencies in the Agudath Israel. In 1890 he founded a Yeshiva in Frankfort, and was its director until his death.

BRIBERY, gaining someone's favor through presents. 1. *In the Bible.* The basic Biblical rule against taking bribes applied especially to judges, who were warned that in arriving at decisions which they were to endeavor to make conformable to the truth, they must not let themselves be blinded by presents: "Thou shalt not wrest judgment; thou shalt not respect persons; neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. Justice, justice shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee" (*Deut.* 16:19-20; cf. *Ex.* 23:8). The judge who accepts a bribe, particularly in criminal cases, is threatened with a special curse (*Deut.* 27:25).

Bribery is considered a proof of gross immorality, as an outrage which will not be left unpunished by God. The prophets display such especial severity against bribery (*Amos* 5:12; *Isa.* 1:23; 5:23; *Ezek.* 22:12; *Micah* 3:11; cf. *Job* 15:34) that we can not escape the conclusion that it was a common and persistent evil in their day. It is considered one of the grave offenses for which the land will be abandoned to destruction. Bribery is charged against the sons of Samuel, the last judge; the people therefore do not consider them worthy of succeeding their father and demand the installation of a king (*I Sam.* 8:3-5). On the other hand, Samuel himself, when taking leave of the people, makes them declare under oath that when he was a judge he never accepted a bribe to shut his eyes (*I Sam.* 12:3-5). King Jehoshaphat admonishes the judges, whom he installed anew in the kingdom of Judah, to accept no bribes, like the divine Judge (*II Chron.* 19:7).

2. *In the Talmud.* The Talmud (*Yeb.* 63a) bases the prohibition of bribery on the consideration that the judge who accepts a present from one of the contending parties feels himself under obligation to the latter and hence tends to advance his interests. A similar Talmudic interpretation (*Keth.* 105b) interprets *shohad,* "bribe," as meaning *shehu had,* "because he (the judge) is one (with the briber)." Donor and acceptor alike are equally and unequivocally condemned. The slightest possibility of favoritism is sufficient to annul the validity of the judgment; nor can one serve as judge if he is the friend or the enemy of either of the parties. A judge is indeed permitted to accept a fee from the litigants and even to acquire it, provided that it is given by both parties. Such a fee is permitted only as compensation for his loss of time, since in Talmudic times judges were unsalaried.



Fannie Brice in her Ziegfeld Follies days

So anxious were the rabbis to avoid even the slightest possibility of prejudice or favoritism in administering justice that they spoke of certain practices as the "dust of bribery," which included even the very smallest act of courtesy, the least favor, or the most indirect gain. Thus Mar Samuel once refused to act as judge in the case of a man who had assisted him in alighting from a ferry, feeling that even this small act might make him sufficiently grateful to bias his judgment (*Keth.* 105b). Many teachers believed that those who took bribes would become blind, in literal fulfillment of the punishment threatened in the Bible (*Peah* 8:9); the majority, however, interpreted this blindness in a figurative sense only. This conception is reminiscent of the classical representation of Justice as the figure of a woman with a bandage over her eyes, to show that she deliberately refuses to judge by the appearance of the parties and can thus be guided to the truth only by dictates of right and reason.

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Sanhedrin* 23:1 et seq.: *Hoshen Mishpat* 9:1 et seq.: Hamburger, J., *Realencyclopaedie für Bibel und Talmud,* vol. 1, pp. 180-81; Mayer, Samuel, *Die Rechte der Israeliten, Athener und Römer,* vol. 3, § 82.

BRICE, FANNIE, actress, b. New York city, 1891. She was encouraged in her early girlhood to enter upon a stage career by winning prizes for singing at amateur nights. Her first professional appearance was made in the musical comedy, *A Royal Slave,* in 1906. During the next few years she played in burlesque, vaudeville and in a Cohan and Harris revue. The turning point of her career came when Florenz Ziegfeld engaged her for his *Follies of 1910* at the Jardin de Paris. Such was her success that she appeared thereafter until 1924 in every annual production of the Ziegfeld Follies, except for the period from 1913 to 1915, when she was in the cast of the *Honeymoon Express* and filled vaudeville engagements in London.

By this time Fannie Brice had acquired a reputation as comedienne, singer and mimic extraordinary. After leaving Ziegfeld, she played a stellar engagement in the *Music Box Revue of 1924,* and in the following year returned for a brief period to vaudeville. Then came the high point of her stage career in Belasco's production *Fanny* in 1926. The play served to reveal Fannie Brice as an emotional actress of rare talent.

Returning to musical comedy and revues, she won fresh laurels in Earl Carroll's *Fioretta* (1928); *Sweet and Low,* and Billy Rose's *Crazy Quilt* (1931-33). She took leading roles in several motion pictures, notably *The Great Ziegfeld* (1936); since then she has distinguished herself in radio and made millions laugh with her *Baby Snooks* impersonation.

BRICKNER, BARNETT ROBERT, rabbi and welfare leader, b. New York city, 1892. After graduating from Columbia University in 1913 and acquiring the A.M. degree a year later, he became interested in welfare work and attended the School for Jewish Social Service. During America's participation in the World War, he was in charge of the schools which trained Jewish welfare workers for service in military camps here and abroad.

In 1919 he received his rabbinical diploma at the Hebrew Union College, and a year later his Ph.D. from the University of Cincinnati, meanwhile serving as executive director of the United Jewish Charities of that city. He was called in 1920 to the Holy Blossom Congregation of Toronto, Canada, where he introduced the Reform ritual. Brickner held prominent offices in Canadian Jewish civic and philanthropic organizations. He was the organizer of the Jewish Farmers Association of Ontario and of the Jewish Training School of Georgetown, Ontario. In 1923 he helped secure the permission of the Canadian government to admit into the country five thousand Russian Jewish refugees stranded in Roumania. When Brickner left Canada for the rabbinate of the Euclid Avenue Temple, Cleveland, in 1925, a Rabbi Brickner Scholarship in Social Science was established in his honor at the University of Toronto.

While serving in his Cleveland pulpit he continued his vigorous interest in Jewish communal affairs. He served as president of the Bureau of Jewish Education, vice-president of the Jewish Welfare Federation (since 1935) and member of the executive board of the Jewish Community Council (since 1936). He has also entered civic activities generally, serving a number of times as arbitrator in important labor disputes. For several months, in 1927, he investigated Jewish problems in Southern Russia and in Palestine, advocating the extension of colonization projects, upon his return.

Brickner's activity in national organizations includes membership on the executive committee of the Zionist Organization of America (1930), membership on the executive board (1933-37) and chairmanship of the Social Justice Commission (1936-38) of the Central Conference of American Rabbis, the office of treasurer on the National Council of Jewish Education (1934-36), and membership on the Committee on Jewish Education of the Union of American Hebrew Congregations.

Brickner was co-founder and (from 1920 to 1925) associate editor of the weekly *Canadian Jewish Review.*

In 1927 he inaugurated a series of Sunday evening radio addresses.

BRICKNER, WALTER MAX, surgeon and editor, b. New York city, 1875; d. Atlantic Beach, N. Y., 1930. In 1905, the year he entered private practice, he published *The Surgical Assistant; a Manual for Students, Practitioners, Hospital Internes and Nurses,* in which he showed capacity for and talent in imparting practical instruction in the art of surgery.

A year later he began, with Dr. Eli Moschowitz, the publication of *Surgical Suggestions: Practical Brevities in Diagnosis and Treatment,* which has since appeared in four separate volumes with slightly changed titles and additional co-authors. The last edition, *One Thousand Surgical Suggestions,* was published in 1911. Included in his other works are *Brief Notes in Prostatic Surgery* (1913); *Chronic Bone Abscess* (1923); *Ruptures of Muscles and Tendons* (1928); and, in a lighter vein, *Satires, Verses and Humoresques.* From 1905 to 1927 he was editor-in-chief of the *American Journal of Surgery.*

Brickner served as a surgeon at Mt. Sinai Hospital, New York, from 1908 to 1917, when, as an officer of the Medical Reserve Corps, he was called to active duty with the United States Army. Given the responsibility of enlisting the medical personnel of Base Hospital Number Three, known as the Mt. Sinai Hospital Unit, he was promoted to the rank of major and, in February, 1918, was sent overseas. In France, he became chief of the surgical service of Base Hospital Number Three at Dordogne, consultant in neurological surgery and head of the operating team in the Evacuation Hospital. In 1924, he was commissioned lieutenant colonel in the Medical Reserve Corps and awarded medals by the United States Government and the state of New York.

He was attending surgeon to the Broad Street Hospital, New York, until 1925, when he assumed the same position with the Hospital for Joint Diseases. A fellow of the American Medical College of Surgeons, he was a member of numerous scientific, patriotic and civic organizations. He was a graduate of the College of the City of New York (B.S., 1893) and the College of Physicians and Surgeons, Columbia University (M.D., 1896).

Lit.: Lilienthal, H., "Walter M. Brickner, An Appreciation," *American Journal of Surgery,* vol. 9 (1930) 345-46; *National Cyclopedia of American Biography,* vol. 25, pp. 305-6; Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 225, 439.

BRIDAL CANOPY, *see* HUPPAH.

BRIDE (as a symbol). The poetic implications of the bridal state led to the employment of the concept of the "bride" as a symbol in Hebrew literature of early times. The prophet Hosea (*Hosea* 1 to 3) perceived in his wife's unfaithfulness a symbolic picture of Israel's faithlessness toward God and its worship of other gods and its pursuit after lower ideals and standards of morality and justice. The traditional interpretation of the two lovers in the Biblical book of *Song of Songs* reflects the symbolic and spiritual union between God and Israel, Israel being the "bride."

The Christian church made the same interpretation, but identified the bride with the church.

According to *Hosea* 2:21-22, the community of Israel is betrothed unto God forever. Jeremiah pictures God as saying to Israel (*Jer.* 2:2): "I remember for thee the affection of thy youth, the love of thine espousals." Thus the term "bride" became the symbol of the people Israel, which at times was devoted to God in love and faithfulness, but which on other occasions proved faithless to Him and in its worship of Him. The prophets Isaiah and Jeremiah symbolically describe Israel as the bride of God and picture God as Israel's symbolic husband. In His quality as the husband, God is described by the prophets as exercising toward His bride the qualities of forgiveness, patience, kindness, anger at Israel's faithlessness, and reliability in providing for His people.

The same ideas appear in the songs of the festival of Shabuoth, with the Sinai of the Revelation as the place, and the covenant between God and Israel as the act of marriage. In later times the Sabbath was symbolically pictured as a bride. Rabbi Yannai used to greet the Sabbath, clothed in festive garb, with the words: *bo'i ḳallah bo'i ḳallah,* "Come O bride, come O bride!" (*Sab.* 119a). In Palestine today many Jews still go out into the courtyard of the school to welcome in the "bride Sabbath." The *Lechah Dodi* (Come, My Beloved) song, written in the first half of the 16th cent. by the Cabalist Solomon ben Moses Halevi Alkabetz and still sung on Friday evenings in all Orthodox and Conservative Jewish synagogues, represents a poetic extension of this symbolization of the Sabbath as a bride; cf. Heinrich Heine's famous poem "Prinzessin Sabbath."

In Jewish mysticism, or Cabala, "Malchuth" (the kingdom), the lowest of the ten Sefiroth, or divine emanations, is designated as the bride, because it longs for union with the Zeer Anpin (the "smaller countenance," or lesser degree of the presence of God), but is unable to attain it. Cabala declared that through the union of the bride with her divine husband, the true object of life is gained and the world of creation is elevated into the fullness of glory. The idea of the "bride" played a great role also in the Messianic Sabbatian and Frankist movements of the 17th and 18th centuries, respectively. In the former, the symbolical conception of the "bride" led later to extreme sensualism.

The early Christian church adopted the symbolic use of the term "bride" as a designation for the church itself, as a whole. In early Christian literature the church is often described symbolically as "the bride and wife of the Lamb (Jesus)" (*Rev.* 21:9). In other passages of the New Testament (for example *Matt.* 9:15; *Rev.* 19:7; and *II Cor.* 11:2) the bride is represented as standing symbolically for those of the house of Israel who have accepted Jesus as the savior and messiah, while Jesus is symbolized as the bridegroom.

In Gnosticism, too, a sect which derived its theological and philosophical concepts from Judaism, Christianity and paganism, and flourished in the early centuries of the Common Era, the union of husband and wife was regarded as a "sacred mystery" cosmological in nature; hence the symbolical bride and bridegroom occupied an important part in the so-called "mysteries" of the Gnostic view of life. However, this symbolical concept of the "bride" became

perverted into inordinate sensualism, as it did many centuries later in the Sabbatai Zevi movement.

ABRAHAM I. SHINEDLING.

BRIDE, BRIDEGROOM, *see* MARRIAGE; WEDDING AND WEDDING CUSTOMS.

BRIDEGROOM OF THE LAW, *see* HATHAN TORAH.

BRIDGEPORT, seaport and manufacturing center, the third largest city in Connecticut. Its 13,800 Jewish inhabitants (1939) comprise nine and one-half per cent of the city's total population of 147,000.

Records indicate that few Jews lived in the Bridgeport area before the Civil War. A lone Jewish settler, Abraham Pinto, is known to have been in Stratford, a nearby town, in 1729. In August, 1776, when the British captured New York, Rabbi Gershom Mendez Seixas fled to Stratford with the scrolls of the Torah and other valuables from the Shearith Israel synagogue. Later he went to Philadelphia to establish his congregation there in temporary quarters for the duration of the Revolutionary War.

When the first directory of the city of Bridgeport was published in 1857, a handful of Jews was listed: Moses and Bernard Klein, who sold hosiery; Jacob Jacobs and Morris Jacob, tailors; Phillip Cohen, a clerk; and two men named Lesser. A survey of the city made at the time of the Civil War showed only seventeen Jewish families in Bridgeport. Nevertheless, it appears that in 1859 there were enough Jews to support a synagogue, and the first congregation, B'nai Israel, was organized on September 19th of that year.

This congregation, of which A. Jacobs was the first rabbi, met in quarters at 35 Wall Street, later in Freedman's Building on State Street opposite the court house, and still later in the Curtis Building, at 483 Main Street, at which time Gustav Gumpel was its rabbi. In March, 1911, the present structure on Park Avenue, generally known as the Park Avenue Temple, was dedicated. Albert Martin is the present (1940) rabbi, having served since 1928.

The second congregation, Adath Israel (originally Adath Yeshurun), was established in 1890 in quarters on the second floor of a building at State and Water Streets. Today the congregation is known as the East Washington Avenue Synagogue, and its present (1940) rabbi is Ephraim Pelchovitz. Seven other congregations have been formed since 1900: Ahavath Achim (organized in 1904; its first president was Bernard Sachs), present rabbi, Meier Felman; Bikur Cholim (organized in 1905, with Sigmund Bohrer as its first president); Agudas Achim (organized in 1909), present rabbi, J. M. Jacobovitz; High Street Synagogue (organized in 1909); Rodeph Sholem (organized in 1909, with Nathan Klebansky as its first president), present rabbi, Harry Nelson; Ein Jacob (organized in 1916, with Nathan Lebedin as its first president); and Adath Yeshurun (organized in 1922).

Although the number of Jews in Bridgeport remained small until after the turn of the century, a B'nai B'rith lodge, called the Abraham Lodge, was formed as early as 1867 with A. Davidson its first president and Bernard Klein its first vice-president. A Hebrew school, known as the Ladies Machzika Talmud Torah, was founded in 1899, with Mrs. Leopold Cohen as its first president. In 1901 and 1903 the first sick benefit societies were established.

Bridgeport Jewry today supports a children's home, an auxiliary (organized in 1912) of the New Haven Home for the Aged, a hospital, a community center, a section of the National Council of Jewish Women, a Talmud Torah (organized in 1919), the Jewish Welfare Bureau (organized in 1921), the Young Men's Hebrew Association (organized in 1919), and several Zionist and Hadassah groups. In 1935, the Jewish Community Council, the representative body of Bridgeport Jewry, was established for the purpose of dealing with matters of general concern to the Jews of the city; its first chairman was Harry Silverstone, and Judge Samuel Mellitz was its first president.

Among the Bridgeport Jews prominent in civic life have been Oscar Asahel Halevy Dannenberg, former city sheriff and member of the legislature, and Joseph George Shapiro, one-time judge in the town of Shelton.

DAVID LANDMAN.

BRIE, LUIS H., Argentine patriot, b. Hamburg, Germany, 1834; d. 1917. He came to Brazil in 1847, and at the age of eighteen volunteered in the Brazilian army which was allied with the forces of General Justo José de Urquiza against the Argentine dictator, Rosas. After the latter was defeated at the battle of Caseros, Brie settled in Buenos Aires, becoming one of the first Jewish inhabitants of the Argentine in modern times. He returned to military life in the war against Paraguay in 1865, rising to the rank of captain. He was later an official in the tax and patent offices.

Brie helped found Buenos Aires' pioneer synagogue, the Congregación Israelita de la República Argentina, in 1868, and was always active in Jewish affairs.

BRIEGER, LOTHAR, art critic, b. Zwickau, Germany, 1879. He is an authority on the earlier German artists and the Jewish artists of the 18th cent. He wrote on Max Klinger (1902) and August Rodin (1903), and in 1913 published his book *Altmeister der deutschen Malerei,* of which 10,000 copies were issued by 1918. Beginning in 1914, he became a regular contributor to the *Berliner Zeitung am Mittag* and the *Vossische Zeitung.*

Among his works are *Das Kunstsammeln* (1917), *Das Pastell, seine Geschichte und seine Meister* (1921), *Lesser Ury* (1921), *Hans Meid* (1922), *Raphael* (1924), *Ein Jahrhundert deutscher Erstausgaben* (1925), *Das Frauengesicht der Gegenwart* (1930), and *Die grossen Kunstsammler* (1931).

BRIEGER, LUDWIG, pathologist, b. Glatz, Silesia, 1849; d. 1919. In 1881 he became instructor at the University of Berlin, in 1887 titular professor, and in 1897 successor to Ehrlich in the chair of pathology and therapeutics. He contributed to numerous medical journals essays on various topics in pathology, bacteriology, immunology and therapeutics as an authority on these subjects. He worked chiefly on ptomaines, isolated the toxins of wound infection, and developed preventive vaccination through the use of dead bacterial cultures; he also isolated the toxic elements in the poisons used by the natives of Africa on their arrows. In 1891 he became the director of the university institute of hydrotherapy.

BRILL, ABRAHAM ARDEN, psychiatrist, b. Kanczuga, Austria, 1874. Graduated from New York University with a Ph.B. degree in 1901, he entered the College of Physicians and Surgeons, Columbia University, where he received his medical degree two years later. After serving as an assistant physician at the Central Islip State Hospital until 1907, he continued his studies at the Psychiatric Clinic in Zurich, Switzerland.

Returning to America a year later, he became assistant physician of mental diseases at Bellevue Hospital, New York, where he remained until 1911. He was next connected in a like capacity with the Vanderbilt Clinic until 1914. From 1914 to 1916, he was assistant professor at the Post-Graduate Medical School, New York; in 1929, he became lecturer on psychoanalysis and psychosexuality at Columbia University.

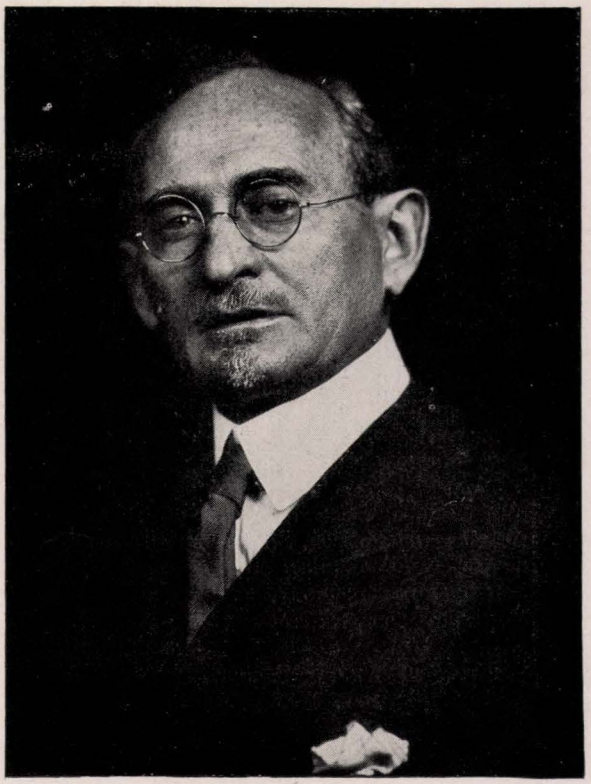
A pioneer in introducing the Freudian school of psychoanalysis in the United States, Brill has written voluminously on psychiatry and translated into English the principal works of Freud. He has also translated some of Jung's works and Bleuer's *Textbook of Psychiatry*. He has probably done more to popularize psychoanalysis in the United States than any other physician. Among Brill's more important books on the subject are *Psychoanalysis* (3rd ed., 1922) and *Fundamental Conception of Psychoanalysis* (1921). *Basic Writings of Sigmund Freud* appeared in 1938. He is the founder of the New York Psychoanalytic Society (1910) and its president until 1926, and, with Dr. Ernest Jones, founder of the American Psychoanalytic Society, whose president he has been since 1929. From 1932 to 1934 he was also president of the New York Society for Clinical Psychiatry.

Lit.: Roback, Abraham A., *Jewish Influence in Modern Thought* (1929) 179; Cattell, *American Men of Science* (1932) 132.

BRILL, JEANETTE GOODMAN, jurist and social worker, b. New York city, 1888. While teaching commercial subjects at the Manhattan Preparatory School, she prepared herself for a legal career at the Brooklyn Law School. Admitted to practice in 1910, she married Abraham Brill a year later and entered her husband's law office as a partner. One of her first clients was an impoverished negress, whom she saved from the death penalty, thereby winning the distinction of being the first woman lawyer in New York to plead in a first degree murder case.



Jeanette G. Brill



Abraham Arden Brill

In 1923, she was appointed deputy attorney-general and assigned to the Labor Department, being the first woman to hold that office in New York state. She also became the first woman to serve as a city magistrate in Brooklyn when, in 1929, Mayor Walker appointed her to fill the unexpired term of Louis H. Reynolds. Reappointed in 1931, she also attended New York University's department of sociology during that year. In 1940 she was the first woman to sit in the Manhattan Court of Special Sessions; in the same year she made a sociological study of the slums of Havana.

Mrs. Brill was the founder and first president of the Madison Community Service League (1929) and organizer of the Brooklyn Women's Bar Association. As founder and president of the Brooklyn Child Guidance Clinic, she lectures frequently on child training and psychology. She was active in the creation of the new Adolescent Court in Brooklyn and is a strong advocate of a special court for handling cases touching social problems. Besides being vice-president of the Federation of Jewish Charities, she belongs to numerous civic and religious organizations.

BRILL, JEHIEL, Hebrew journalist and editor, b. Tulchin, Podolia, 1836; d. London, 1886. While young he found his way to Constantinople and from there went to Palestine. He was educated in the Yeshivas of Jerusalem and became imbued with the spirit of Orthodoxy which he championed throughout his life. For some time he made extensive journeys through Egypt and Turkey and also visited the capitals of

Europe. Upon his return to Jerusalem he established there a Hebrew printing shop, and with the assistance of his father-in-law, the traveler Jacob Saphir, he began in 1863 to publish the Hebrew monthly *Halebanon*. Designed as an informative periodical, it also devoted space to discussions of rabbinic subjects and to Saphir's interesting descriptions of his journeys in distant lands. Brill did not hesitate to publish articles containing severe criticisms of Jewish institutions in Jerusalem. This soon brought him into conflict with the leaders of those institutions, with the result that after the appearance of the twelfth issue the *Halebanon* was ordered discontinued by the Turkish government, and Brill was forced to leave the country.

With considerable difficulty he managed to go to Paris where he renewed the publication of his periodical, first as a bi-weekly (1865-68) and later as a weekly (1868-70). Now paying much greater attention to the needs of the Jews in European countries, the *Halebanon* gradually exerted considerable influence on Jewish life. Its editor and contributors, constantly championing the cause of Orthodoxy, frequently attacked the current tendencies of the Haskalah. The siege of Paris during the Franco-Prussian war forced Brill to suspend his publicaton and to leave the country. He settled in Mayence where he established a Hebrew printing shop and resumed the publication of the *Halebanon,* now as a Hebrew supplement to the *Mainzer Israelit* (1872-81). In 1873 Brill edited and published a Yiddish weekly, *Hayisrael,* which was discontinued after the appearance of the nineteenth issue, only to resume publication several years later (1877-79). The discontinuance of the two weeklies which Brill published in Mayence was the result of the strong competition offered by similar publications simultaneously appearing in Russia.

When the persecutions of the Jews in Russia created a new interest in the establishment of Jewish colonies in Palestine, Brill, as one familiar with the life and languages spoken in the Holy Land, was commissioned by the Alliance Israélite Universelle to take a leading part in settling Russian-Jewish farmers on Palestinian soil. In 1882 he led a group of such settlers in establishing a colony near Mikveh Israel. A full acount of this venture is offered in his *Yesod Hamaaleh* (Mayence, 1883).

Upon his return to Palestine, Brill settled in London (1884), established a printing-shop, and began the publication of a Yiddish weekly, *Hashulamith.* His attempt, in 1886, to renew the *Halebanon* proved abortive; only thirteen issues appeared. He died suddenly in London in that year. After his death his sons, Isaac Lipp and Moses, made several abortive efforts to renew the publication of the *Hashulamith* in London.

Among Brill's publications are a number of medieval Hebrew manuscripts which he edited, including the correspondence of Meir ben Todros Abulafia of Toledo with the sages of Lunel regarding the views of Maimonides on resurrection (Paris, 1871) and *Beer Hagolah,* an anonymous work on Jewish archeology (Mayence, 1877). JOSHUA BLOCH.

Lit.: Waxman, M., *A History of Jewish Literature,* vol. 3 (1936) 343-45; Zeitlin, W., *Bibliotheca Hebraica* (1891-95) 41-42.



Fanny Brin

BRILL, NATHAN EDWIN, physician, b. New York city, 1859; d. New York city, 1925. He received his A.B. from the College of the City of New York in 1877 and his medical degree from New York University three years later. In 1893, after having served his interneship at Bellevue Hospital, he was appointed attending physician at the Mount Sinai Hospital. As physician-in-chief of that institution's first medical division, in which capacity he served for almost thirty years, he was recognized as one of the leading consultant-diagnosticians in the United States, and as a noted researcher and clinical teacher. He was professor of clinical medicine at the College of Physicians and Surgeons, Columbia University.

In 1910, he began the publication of a series of articles dealing with an endemic febrile disease of infectious origin which became known as "Brill's Disease." He also contributed valuable works on comparative anatomy of the nervous system, and on hygiene and the administration of medical institutions. A member of the executive committees of the Public Health Commission of the New York Academy of Medicine and the New York Tuberculosis Association, Brill held offices in scientific, civic and philanthropic organizations.

Lit.: Sachs, Bernard, *Seventy-fourth Annual Report of the Mount Sinai Hospital* (1926) 56; Kagan, S. R., *Jewish Contributions to Medicine in America* (1934) 58-60.

BRIN, FANNY (née Fligelman), communal worker, b. Bârlad, Roumania, 1884. She came to the United States at an early age, and later studied at the University of Minnesota (B.A., 1906) and thereafter taught in the Minneapolis schools. Since her marriage to Arthur Brin in 1913 she has divided her communal activities between the peace movement and the problems of the Jews.

She was active in both the Minneapolis section and

the national office of the National Council of Jewish Women, serving as vice-president in the latter from 1924 to 1930, as president from 1932 to 1938. In 1939 and 1940 she headed the Council's committee on international relations and peace. She has also been active in Hadassah, the League of Women Voters, and the National Women's Committee for Mobilization for Human Needs. She served for a time as the Minnesota state chairman for the National Conference on the Cause and Cure of War, and on the executive committee of the National Conference of Christians and Jews.

BRIND, MOSES, Hebrew poet and writer, b. Letichev, Ukraine, Russia, 1894. When he was still a child of nine, his family removed to Jerusalem, Palestine; here Brind was educated at the Yeshiva Etz Hayim and at the Hebrew Teachers' College under the direction of Professor David Yellin. In 1923 Brind came to the United States, taught in and was supervisor of Hebrew schools in Boston, Mass., St. Joseph, Mo., and New London, Conn., and finally in New York city, where he settled in 1930.

Brind's first Hebrew poems were published in the Hebrew daily *Moriah,* in Jerusalem. These were followed by other poems and literary articles in various Hebrew publications. In 1938 to 1939 there appeared in New York a collection of his poems in two modest volumes, under the title of *Ale Ugav* (On the Harp). From 1937 to 1939 Brind contributed articles on Hebrew literature to the *Universal Jewish Encyclopedia.*

Lit.: *Antologiah Shel Hashirah Haibrith Beamerikah* (1938) 303-8; Regelson, A., in *Ramah,* Sept., 1939, pp. 201-2.

BRINIG, MYRON, novelist, b. Minneapolis, Minn., 1900. The son of a small-time merchant, he was taken at the age of three to Butte, Mont., where he spent his childhood and youth. At seventeen he went to New York city to study journalism and writing at Columbia and New York universities. He began to sell stories to the pulp magazines—particularly to the Munsey publications, to which he was a steady contributor for four years. He also wrote motion picture synopses for Metro Goldwyn Mayer.

In 1927 Brinig finished the manuscript of *Singermann,* a novel of a Jewish family in the Montana where he had lived fourteen years. He failed to find a publisher, however, and *Madonna Without Child,* a novel of no great consequence, appeared in 1929. *Singermann* was published late the same year, and received generous acclaim.

Almost a dozen novels have followed, most of them dealing with the rugged West. *Anthony in the Nude* appeared in 1930, *Wide Open Town* in 1931, *This Man is My Brother* in 1932, *The Flutter of An Eyelid* in 1933, *Out of Life* and *Sons of Singermann* in 1934, *The First Book of Michael Singermann* and *The Sun Sets in the West* in 1935. *The Sisters* (1937), a story of life in small-town America, is marked by its breadth of scope. *May Flavin* (1938) is the tale of an Irish girl and her family. *Anne Minton's Life* (1939), a psychological study of a half-dozen characters, is based on a spectacular suicide that took place in New York the preceding summer.

BRIS, *see* CIRCUMCISION.

BRISBANE, capital of Queensland, in the northeastern part of the continent of Australia; in 1940 it had about 1,000 Jews in a population of about 309,000. The first Jewish congregation was founded in 1865; up to 1886 it held its services in the Masonic Hall, but in the following year a synagogue was erected in Margaret Street. Its first minister was Rabbi Friedlander, who began his term of office in 1887; he was followed by Rabbis E. M. Levy, N. Levine (1926-36) and J. Wolman (1936-). The synagogue maintains a Hebrew school and is the meeting place for the Jewish Board of Education, Board of Shechita and the Chevra Kadisha. During the years 1927 to 1929 a number of Russian Jews came to Brisbane by way of Harbin, China; they established their own house of worship, Central Synagogue, on Deshon Street. The community also maintains an aid society, a women's guild, branches of the Council of Jewish Women and of the Women's International Zionist Organization, and is the headquarters of the Queensland branches of the Australian Jewish Welfare Society and of the Zionist Organization.

BRISCOE, ROBERT, statesman, b. Dublin, 1894. He is the only Jewish deputy in the Dail Eireann (House of Representatives) of the Irish Free State. A member of Eamon de Valera's republican party, he has held office continuously since 1927, having been elected five times from a non-Jewish district in South Dublin.

He spent his childhood in Dublin but at the age of thirteen went to London to attend the Townley Castle School where he was a classmate of Leslie Hore-Belisha. Later he studied a year at St. Andrew's College, Dublin, and at the Hildesheimer Rabbinical Seminary in Berlin. He became prominent in the militant republican movement in 1919, working under William Cosgrave. Active in the Irish Republican Army against the Black-and-Tan police, he earned the appellation "the fighting Jew." In 1922 Briscoe joined de Valera and the new Fianna Fail (moderate republican) party when Cosgrave's compromise brought about the formation of the Free State.

Briscoe has been active in the development of Irish industries since 1929. With the increase of anti-Semitism in Central Europe in the 1930's he became a leader in the New Zionist Organization, supporting its ten-year plan to settle four million Jews in Palestine. After visiting Polish and Roumanian government heads, Briscoe came to the United States in January, 1939, on a two-month leave from Dublin, as head of a delegation to win the support of the American government.

BRISTOL, city in Western England, county of Gloucestershire, with a small Jewish settlement from the earliest days. The total number of names of Bristol residents up to the year 1290, as found in the records, is 105. The Jewish quarter was located outside the old city walls facing the river in Quay Street, and the first synagogue was a vault beneath the Church of St. Giles at the corner of Small Street. In later years many of the richer Jews occupied houses in Winch (now Wine) Street in the center of the city and had a new place of worship there. In 1154 a Domus Conversorum, Home for Converted Jews (the first in Eng-

land) was opened by the mayor, Robert Fitz Harding, and the royal Earl of Gloucester. The more famous Domus in Chancery Lane, London, was not established until 1232.

In a recently discovered document in the Harleian Manuscripts of the British Museum, the story of a blood accusation against a Samuel of Bristol is narrated, the date being about 1160. Moses of Bristol—called *hanadib* ("the generous patron of learning")—lived there about 1170. He was descended from the famous Rabbi Simeon ben Isaac ben Abun the Great, of Mayence, who flourished about 1000. His son, Rabbi Yom Tob, a celebrated author, settled in London while Moses went to Oxford. A friend of Moses was Benedict, husband of Leah and father of Moses and Joseph, all well-known as money-lenders. In the official list known as the Northampton Donum, which "gift" the Jews of England collected in 1194 towards the ransom for King Richard the Lion-Hearted, the names of thirteen men and one woman are given as having contributed 22 pounds, 16 shillings and 2 pence of medieval money (over £660 in modern value) out of a total of 1,803 pounds (equal to over £54,000 today) for all England. The chief of the community was Judah Gabbay (or treasurer), next to whom was Abraham Gabbay, who was twice acquitted of accusations of murder. Among the interesting names on this list are Isaac and Deulecress (Gedaliah) Furmager (probably "cheesemonger")—of the same family were Joseph Bonefey and Dulce Furmager—Benlivinger and Samuel Le Pointur. The last-named was identified by Joseph Jacobs as Samuel Hanakdan, a famous punctuator of Biblical texts, but this suggestion was not accepted by Steinschneider and Neubauer. A Vives le Pointur was a wealthy member of the Bristol community in 1221.

In 1210 the whole of English Jewry was imprisoned in Bristol Castle and a tallage of 60,000 marks (over a million English pounds of modern value) was imposed upon them. Roger of Wendover, a chronicler of the day, reports that a rich Jew of Bristol had seven molar teeth extracted by order of King John because he refused to pay his quota of 10,000 marks (equivalent to £201,000 today). After great suffering, the tortured Jew paid the money.

It is extremely unlikely that any Bristol Jew could have possessed so large a sum of money, particularly as the records show that the contributions of this city towards the repeated tallages (tax levies) extorted by Henry III and Edward I were at all times small. In 1221, towards the Extraordinary Aid to marry Joan, the sister of the king, to Alexander, king of Scotland, Bristol gave twenty-two pounds; in 1223, ninety-two pounds; in 1226, ten pounds; in 1244, twenty marks; in 1250, twenty golden pounds; in 1260, thirty marks; in 1274, forty-six pounds; in 1277, thirty pounds.

The six local representatives to the Worcester "Parliament" in 1241 were Lumbard, Bonefey, Solomon of Ilchester, Isaac the son of Jacob, Milo le Eveske or Veske (otherwise Episcopus, or Cohen), and Isaac of Bath. There were two attacks upon the Jewry which did great damage, in 1266 during the Barons' War, and in 1275. Among the chirographers or keepers of the official archa were Lumbard, Isaac of Caerleon, Hak (Isaac) le Prestre (Cohen), Cresse son of Milo le Eveske, Cressaunt son of Pictavin, and Samuel son of Aaron of Wilton. Joseph of Caerleon was the father of Isaac the chirographer and had brought his family to Bristol from South Wales. In 1275 the Jews of Gloucester were transferred to Bristol by order of the king, at the request of the queen mother, Eleanor. The entire community was expelled with the other Jews of England in 1290. At that time the list of the property recorded as belonging to the Jews of the city consisted of a synagogue in Wine Street, six houses, some land, and seventy-two pounds, ten shillings (equivalent to £2,175 today), money owed them for loans and farm produce. This is the smallest amount of all the expelled Jewries of England.

There was no further Jewish community in Bristol until the 18th cent. In 1558 two Portuguese Marranos, Pedro Vaz and Diego Alvarez, were accused of having observed Yom Kippur in Bristol, and the former is known to have lived in the city for several years. Joachim Gaunse, a Jewish mining engineer of Prague, spent some time in Bristol in 1589; as a professing Jew, who was then not allowed to live in England, he was arrested and sent to London for trial, but was released. There were sufficient Jews in the city in the latter part of the 18th cent. to form a congregation, and in 1786 Lazarus Jacobs supplied the funds to build a synagogue in Temple Street. Numerous additional immigrants from Russia and Poland came in the 19th cent. and the present synagogue in Park Row was built in 1870. In 1940 its minister was Rev. M. L. Sanker, and the Jewish population amounted to about 500.

MICHAEL ADLER.

Lit.: Adler, Michael, in *Transactions of the Jewish Historical Society of England,* vol. 12; *Jewish Quarterly Review,* vol. 1 (1888) 182; vol. 2, pp. 322, 520.

BRITH ABRAHAM, INDEPENDENT ORDER, the largest Jewish fraternal insurance order in America, with a membership of 52,500 (1940).

The order was established in New York on February 13, 1887, with the five-fold purpose of aiding members in need, supplying medical aid, burying deceased "in accordance with Jewish law and ritual," providing for families of deceased members, and assisting members to become American citizens. Subsequently it undertook additional tasks: to protest discrimination against the Jews in other lands; to combat attempts to restrict immigration of Jews to the United States; to support American Jewish philanthropy; and to aid in the reconstruction of Palestine.

The I.O.B.A. was an offshoot of the ORDER BRITH ABRAHAM, third oldest Jewish fraternal order, which had been founded on June 12, 1859. After a dispute at the Order Brith Abraham convention in 1887, twenty-seven delegates representing fifteen lodges withdrew and set up their own organization under the leadership of Jacob Schoen, Wolf E. Rendsburg and Sigmund Foder. (The O.B.A. continued its separate existence, reaching a peak membership of 73,109 in 1913, then declining until it was dissolved in 1927, when its assessment system could no longer meet benefit obligations.)

Originally made up of German and Hungarian Jews, the I.O.B.A. soon opened its doors to Jews of Russian

and Polish origin as well, and membership increased rapidly. The order survived the financial drain of a Rivington Street tenement fire which in a single night made dependents of the families of eleven members. By 1888 a reserve fund had been established to meet such emergencies. Five thousand men and women enrolled in the order within the first two years, and at the tenth convention in 1896 the roster numbered 22,235. It was at this time that women were granted equal rights with the male members.

The growing membership list passed the 100,000 mark during 1907, and in 1917 the organization reached its record enrollment of 205,817 in 775 chapters, an all-time high among Jewish fraternal orders. Thereafter the I.O.B.A. suffered a numerical decline, particularly when immigration was so severely checked in the post-War period. In 1924 a new, non-insurance class of membership was established, including only the social privileges of the order. The "fraternal rate insurance system," placing benefits and payments on a sounder financial basis, was introduced in 1926, and made compulsory for new members, two years later.

Brith Abraham has expended a total of more than $30,000,000 in insurance benefits, and (since 1901) more than $10,000,000 in payments to sick and economically distressed members.

Particularly since the turn of the century, Brith Abraham has endeavored to promote general Jewish interests, expanding its activities beyond the limits of membership benefits. In 1908 and 1909 I.O.B.A. was active in the formation of the Kehillah of New York city. In 1911 the order was among the organizations which united in urging President Taft to abrogate the Treaty of 1832 with Russia, because of that country's discrimination against American Jewish citizens. During the Taft and Wilson administrations Brith Abraham sought to block proposals which limited immigration. When the World War broke out the fraternity cooperated in organizing the American Jewish Relief Committee and the Joint Distribution Committee, and raised almost $100,000 to aid Jewish war sufferers. It later cooperated with the ORT in its efforts to rehabilitate the Jews of Eastern Europe through industrial training and agricultural production.



Max F. Wolff, Brith Abraham's Grand Master from 1937 to 1940



Max L. Hollander, elected General Secretary for the twenty-eighth consecutive year in 1940

Brith Abraham was one of the principal supporters of the war-time American Jewish Congress. Grand Master Leon Sanders served as temporary chairman of the preliminary conference held in Philadelphia in 1916, and when a permanent congress was subsequently established, Brith Abraham was not only an affiliate, but also an important backer financially. It likewise supports the American Jewish Committee. Since the Balfour Declaration the order has been an official supporter of the Zionist cause and has included in its program the establishment of a Jewish colony in Palestine (1936). I.O.B.A. also maintains four annual scholarships at the Yeshiva College, and contributes to the support of ninety-three charitable organizations.

In 1940 Max F. Wolff was succeeded as Grand Master of the fraternity by Herman Hoffman. Other Past Grand Masters of the organization include Schoen, Rendsburg, Ignatz Maybaum, Emanuel Pisko, Morris Rosenberg, Max Stern, Emanuel Neuman, Edward Kohn, Solomon Schelinsky, Ignatz Kohn, Herman Hirshkowitz, Leon Sanders, Gustave Hartman, Aaron J. Levy, Adolph Stein, Max Silverstein, Nathan D. Perlman and Isadore Apfel. Max L. Hollander was named Grand Secretary in 1940, for his twenty-eighth consecutive annual term. Long active in I.O.B.A. affairs, Hollander represented the fraternity at World Zionist Congresses at Vienna (1925), Zurich (1927) and Geneva (1936) and was one of the principal sponsors of the I.O.B.A. plan to buy land in Palestine for colonization. Only three other men have served as Grand Secretary of the organization, Fodor (1887-92), Eduard Wertheimer (1892-97) and Schoen (1897-1913).

ADA MYERSON.

Lit.: *History of the Independent Order Brith Abraham* (New York, 1937).

BRITH SHALOM (Palestinian Zionist organization), *see* BERITH SHALOM.

BRITH SHOLOM, fraternal order with 126 lodges and a membership of 16,909. Organized in Philadelphia, February 23, 1905, its aims are: the provision of financial assistance to the families of deceased members, and the furthering of worthy Jewish causes.

The establishment of the Eagleville Sanitorium near Philadelphia was the fraternity's first major accomplishment. This institution for the tubercular was a gift to the city of Philadelphia. Brith Sholomville, at Collegeville, Pa., includes a recreation center, summer camp and home for aged members.

Brith Sholom was the first American fraternal organization to endorse the Basel Program, basis of the Zionist movement, and to make a substantial financial contribution for the rebuilding of Palestine. To assist the Jewish National Fund the society purchased a tract of land in Palestine for colonization.

Other activities include assistance to Polish Jews, and provision for German refugees, particularly children. The fraternity has regularly been affiliated with the American Jewish Committee, the American Jewish Congress, the Zionist Organization of America, The Non-Sectarian Anti-Nazi League, the American Red Cross and other communal groups.

In 1939 the administrative officers were: Louis Levine, grand master; Samuel L. Einhorn, vice-grand master; Alexander F. Stanton, grand treasurer; Morris B. Levitt, counsellor; Louis I. Gilgor, grand secretary. Past grand masters have been Morris Rosenberg, Joseph Rosenfelt, Benjamin F. Miller, Samuel Berkowitz, Benjamin N. Berman, Sol C. Kraus, Louis S. Rubinsohn, Solomon Adolph, A. Sigmund Kanengieser, William M. Lewis and Moses N. Helfgott. Martin O. Levy served as grand secretary from 1906 to 1939.

BRITH TRUMPELDOR, a militant Zionist youth organization, popularly known as Betar. Founded by Vladimir Jabotinsky in Latvia in 1923, it has spread through Europe, and to Palestine, the United States, Canada, South Africa, Argentina, Brazil, Chile, Uruguay, China and Manchukuo. It reached a peak membership of 100,000 prior to the destruction of Central and Eastern European Jewish communities in the 1930's. Membership in the United States is 3,500 (1940).

Named after Captain Joseph Trumpeldor, who was killed defending the Palestinian colony of Tel Hai from an Arab attack, the organization was from the start conceived chiefly as a nucleus for the Jewish Legion. Its complete program is: to establish Palestine as a Jewish State on both sides of the Jordan; to instill in Jewish youth a pride in their Jewish heritage and a love for Palestine; to inculcate the basic principles of democracy and loyal citizenship; to combat Communism by offering as a goal the ideal of national renaissance; to develop the members into healthy, courageous, and competent men and women. To these aims, the chapter in the United States (organized 1929) adds: to establish in the United States the strongest chapter of the organization including training camps and farms, courses in Hebrew and Jewish culture, and agricultural, aviation and marine schools.

Betar has established 216 trade schools and fourteen experimental and training farms in Palestine and Europe. Also in Palestine it has organized cooperative stores, set up an aviation school, and encouraged immigration by every possible means. Thousands of its members were settled in outlying colonies where they served as border guards and put down Arab terrorism.

In Eastern Europe, Betar was a bulwark against pogroms. During the German invasion of Poland in 1939 most of the 65,000 Polish members were under arms, and they were particularly conspicuous in the defense of Warsaw, where they formed independent regiments. After the collapse of Polish resistance Betar served as officially recognized police patrols in Vilna to prevent anti-Semitic outbreaks against the tens of thousands of Jewish refugees there.

BRITISH COLUMBIA, a western province of the Dominion of Canada, situated on the Pacific coast, with a land area of 359,279 square miles. In 1940 it had a population of about 694,000, of which about 2,800 were Jews.

Factual records date the discovery of British Columbia to the Spaniard Perez in 1774, but much of the coastline was explored more thoroughly by Captain James Cook in 1778, who claimed the northwest coast for Great Britain. This claim was disputed by Spain, but in 1795 all claim to the Pacific coast of Canada was surrendered to Great Britain by the Spaniards.

This province of Canada was constituted in 1866 by the union of the old colony of Vancouver Island with the mainland settlement known as British Columbia, and entered the Confederation on July 20, 1871.

Before the completion of the Canadian Pacific Railway the only access to British Columbia from eastern Canada and Europe was around Cape Horn, and its early development was therefore bound up with that of California, the northwestern states and the Yukon.

The first Jewish settlers in what is now British Columbia came with the Gold Rush which followed the discovery of gold in the Fraser River valley in 1858. Among these early settlers was Kady Gambitz, who established the first dry goods store in Victoria in 1858; Abraham Belasco, father of David Belasco who later made his mark in American theatrical history; Lumby and Selim Franklin, who started business as auctioneers and agents; and the five Oppenheimer brothers, David, Charles, Godfrey, Isaac and Mayer, German Jews who came up to British Columbia from California in 1860.

The early Jewish settlers took a very active part not only in the economic but also in the social and political life of the colony. Jews were among the first founders of the Masonic lodge in Victoria, and served in many of the communal and political organizations. The synagogue erected in Victoria in 1862 was the third synagogue to be built in Canada and the second house of worship of any denomination in Victoria.

Although Jews won full political rights in Canada in 1832, the first Jew to hold a legislative office in Canada was Selim Franklin, who was elected a member of the Legislative Assembly of British Columbia in 1860; and the first Jew to sit in the Canadian House of Commons after Confederation was Henry Nathan, who was elected as member for Victoria in 1871.

The completion of the Canadian Pacific Railway and the founding of the city of Vancouver in 1885 shifted the center of trade from Victoria to Vancouver, and with it the bulk of the Jewish population. Accurate statistics are available only since 1891, from which we learn that the Jewish population of Victoria decreased from 148 in 1891 to 112 in 1931, while the Jewish population of Vancouver increased from 85 in 1891 to 2,458 in 1931.

David Oppenheimer was the first mayor of the city of Vancouver, and was elected to that office four times. His statue erected in Stanley Park, Vancouver, is the only civic monument in that city.

The only Jew ever to have been appointed a judge in Canada was Judge Samuel D. Schultz of the County Court of Vancouver, who was appointed in 1913 and who died in 1917.

The two largest Jewish communities in British Columbia are those of Vancouver and Victoria, both of which are fully equipped with Jewish religious and social facilities. There are two congregations in Vancouver, Beth Israel and Shaarey Tzedeck, and one congregation in Victoria, Temple Emanuel. There is also an active Jewish community center in Vancouver housed in a modern building, and a Talmud Torah. There are also branches of the Zionist Organization, of B'nai B'rith, and of Hadassah. LOUIS ROSENBERG.

BRITISH GUIANA, the only British colony on the mainland of South America, lying on the northeastern coast between parallels 1° and 8° North and meridians 57° and 61° West. Its area of 89,480 square miles is slightly larger than the combined areas of England, Scotland and Wales. Its population on December 31, 1937, was estimated at 337,039. The number of Jews was put at 137.

The territory now known as British Guiana was first settled by the Dutch and came under the control of the Dutch West India Company formed in 1624. It remained largely under Dutch control, except for one or two short periods, until it was finally ceded to Great Britain in 1814.

Between 1658 and 1666 there was a Jewish colony on the Pomeroon River, a short coastal stream north of the mouth of the Essequibo River. This colony was part of the general Dutch effort to colonize Guiana, reflected in the invitation of the Zeeland Chamber of the Dutch West India Company to prospective colonists to go to the "Vaste Wilde Kust" of Guiana (1656). Since Jews had already settled in nearby Brazil as well as in other Dutch possessions, their presence along the Pomeroon is not surprising. In 1657, the committee for the colonizing agency met representatives of the "Jewish nation," and laid plans "relating to the colonization of the continental wild coast." Later, in response to a memorial of the "representatives of the Hebrew Nation," a grant of privileges and immunities was made. The Jews were allowed "liberty of conscience," full citizenship, local autonomy, equal rights with "the people of other nations," and full recognition of their own customs and observances. The grant, similar to those widely used by the Dutch in soliciting colonists and inducing emigration, appears to antedate a similar act by the English in 1665 in reference to the Jews at Surinam.

The Pomeroon colony was possibly established under an agreement with David Nassy, "an enterprising Jewish merchant," formerly of Brazil. The first colonists appear to have gone to Nova Zeelandia, the contemporary name for the country, in February 1658. Twenty-five Jewish families from Leghorn, Italy, were sent out later that year. Other Jews came from Brazil, part of which had been under Dutch control, among them Phillippe de Fuentes who became the leading Jew in the settlement. It is also possible that some came from Morocco, and it is probable that the French capture of nearby Cayenne in 1664 sent additional Jews to Pomeroon.

In 1665, the Pomeroon colony was regarded as more important than the Dutch settlement on the Essequibo. As was customary, at that time, the colonists owned and dealt in African slaves. From the time of the arrival from Brazil of the Portuguese Jews, who were well acquainted with the sugar industry, a number of plantations were laid out and sugar buildings erected. The progress of the colony, however, was not entirely satisfactory to the colonists and as early as 1660 some of them sought to return to Holland. In spite of this, the colony seems to have flourished, until an invasion by the English from Barbadoes, in the winter of 1665-66, brought it to an end. The plantations were destroyed and the settlers scattered. It is probable that most of the Jews went to Surinam. The Dutch colony on the Essequibo was re-established later, but few Jews are known to have gone there or to their former location on the Pomeroon. The records of the 17th and 18th centuries carry occasional references to Jews, such as Salomon la Roche and Moses Isaac de Vries, who settled in the region.

The Jewish community in British Guiana in 1939, practically all of whom were recent arrivals, was, according to a member of the British Guiana Refugee Commission, very small and had "no organization of any kind, not even a House of Prayer."

In 1938, following the refugee problem created by conditions in Germany, British Guiana was considered for the settlement of Jews. In response to a tentative offer of lands by the British Government an impartial commission was appointed, consisting of five British representatives, four American, and one Canadian, and including experts on colonization, agriculture, tropical medicine and sanitation, transportation and engineering. Several of the members were already familiar with British Guiana.

Referred to in the British Guiana press as the Jewish Commission, the members began their work on February 14, 1939, and completed it by the end of March, signing their report in April. Three areas were suggested, but only the two large interior areas, comprising savannahs, tropical forests, and mountains, south of parallel 5° North were investigated fully. The commissioners concluded "that, while the territory offered for settlement . . . is not an ideal place for refugees from middle European countries, and while the territory could not be considered suitable for *immediate* large-scale settlement, it undoubtedly possesses potential possibilities that would fully justify the carrying out of a trial settlement project on a substantial enough scale that would make it possible to determine whether

and how these potential possibilities could be realized." Joseph A. Rosen, the sole Jewish member of the Commission, pointed out that only the lack of desirable lands elsewhere and the pressing need of refugees abroad made it possible for British Guiana to be considered at all.

The Commission recommended the following plan: The careful selection of 3,000 to 5,000 young men and women to be placed in properly chosen receiving camps and trial settlements "at the earliest possible date"; the immediate establishment of "a properly equipped technical organization under competent leadership" to supervise and direct the activities of the trial settlements along technical, financial and other lines; the inclusion within the groups of "a number of people with specialized training" capable of making the settlements self-contained. The approximate cost of "establishing and maintaining these trial settlements for a period of two years with a population of 5,000 people" was estimated at $3,000,000.

Immediately upon the issuance of the report in May, 1939, the British Government expressed "considerable hope" of British Guiana as a permanent settlement for Jewish refugees from Central Europe. In July, 1939, however, the British Government made it very plain that financial assistance for the British Guiana plan had to come from private sources. During the summer of 1939, voluntary organizations in England were on the point of establishing a corporation to carry out the project, but on September 20th, the third week after war was declared against Germany, Malcolm MacDonald, Secretary for the Colonies, stated that the British Guiana plans were suspended owing to the outbreak of hostilities. HAROLD J. JONAS.

Lit.: *Report of the British Guiana Refugee Commission to the Advisory Committee on Political Refugees appointed by the President of the United States of America* (1939); *Appendices to the Report of the British Guiana Refugee Commission . . .* (1939); *New York Times,* May 11, 1939; May 13, 1939; July 7, 1939.

BRITTANY (French Bretagne), province in the extreme northwestern part of France, comprising the present-day departments of Côtes du Nord, Finistères, Ille-et-Vilaine, Loire and Morbihan. In earlier times Brittany was an independent principality. Its most important cities today are Angers, Brest, Fougères, Nantes, Rennes, St. Nazaire, and Vannes.

The existence of Jewish settlements in many parts of Brittany in earlier times is proved by the present-day names of certain of the streets there, such as "Rue des Juifs" (Street of the Jews) and "Rue de la Juiverie" (Street of Jewry), and by the persistence of other such names until far into the 19th cent. In earlier times there was a Cimetière aux Juifs (Cemetery of the Jews) in the town of St. Igneuc. Several villages of the department of the Lower Loire still bear the name of La Juiverie.

At no period of its history, however, did Brittany have more than a mere handful of Jewish residents. The Council of Vannes, which was held between 461 and 465, issued an order forbidding the clergy to partake of meals at tables at which Jews, too, were sitting. The historian Arthur de La Borderie (1827-1901) is authority for the statement that Jews are not mentioned in any of the documents which were issued in Brittany before the year 1209. Even before the 13th cent. the secular rulers and the church prelates appear to have exercised certain rights with reference to the Jews; thus the predecessors of Prince Pierre I enjoyed hereditary rights over the Jews of Nantes, who were subjected to the fulfillment of certain obligations, and in 1222 Pierre's rights over the Jews of the city were assigned to Mauclerc, bishop of Nantes.

In 1231, a number of the Jews of Nantes, in cooperation with a Jew from the city of Rennes to the north, purchased ground for the laying out of a Jewish cemetery. About 1240, according to documentary evidence, Jews resided in the towns of St. Malo and Vannes, and about a decade earlier Jews are mentioned in documents as dwelling in Ancenis, Lamballe and Penthièvre.

Among the earliest documents dealing with the period of the Jews' sojourn in Brittany in the 13th cent. is a receipt, written in both Latin and Hebrew and now kept in the archives of the department of the Lower Loire, which, issued in 1234 at Nantes, was given to Joffri, prior of the monastery of Donge, in the ward of St. Nazaire, by Phinehas ben Yom Tob (called also Creisson) and by Judah ben Samuel (referred to also as Bonastru of Guérande). Two Jews signed their names to this document as witnesses, Jacob (Jacques) ben Judah of Nantes and Aaron (Haranc) ben David, of the place called Segré. The document is stamped with the seal of Triscant, the Jewish administrator who, appointed by the bishop of Nantes, supervised all the affairs of the Jews of the entire city and district of Nantes.

The most important and largest Jewish community in the province of Brittany was that of Nantes. The Jews there had a synagogue and their own Beth Din (court) for the settling of all disputes between Jews. They lived in a special street or quarter which they were permitted to leave only at certain specified hours. Other towns of Brittany with Jewish residents at this same period were Ancenis, Clisson, Le Croisie, Rennes, Segré and St. Malo. Beginning with the year 1235 and continuing in 1236, the Jews of Nancy and of other parts of Brittany were attacked and mistreated by Crusaders, who had been roused to action by the preachings of Pope Gregory IX. More than 3,000 Jews are reported to have lost their lives during that year, and 500 more to have become converts to Christianity in order to save themselves from death, despite the appeal issued by Pope Gregory IX to all church officials to protect the Jews from harm.

In 1239, by petition of the bishops and barons of Brittany, a large part of the Jews of the province were driven out; those expelled emigrated to some of the other provinces of France, and never returned to Brittany. All debts owed to Jewish money-lenders or to other Jews were declared cancelled, and all personal property pledged with Jews by non-Jews as security for loans was ordered returned by the Jews, without repayment of the loans. In April, 1240, by decree of Duke Jean Le Roux, then the ruler over all Brittany, the Jews, who had previously been yielded up by him to Raoul of Fougères, and who had been forbidden to carry on the money-trade, were again expelled from the province. In this second expulsion a large number of the Jews remaining in Brittany from the first expul-

sion were forced to leave their homes and their businesses at the insistent demand of the clergy, the nobles and the merchant class. Again all debts owed to Jews were annulled, pledged articles had to be returned without reimbursement to their owners, and the families of Jews who had been killed by Crusaders or rioters were denied any sort of legal redress. In this expulsion, too, the Jews emigrated to other French provinces and also to Portugal and England, but a considerable number of the Jews of Brittany submitted to baptism, and remained in the province. The second decree of expulsion was confirmed by the French king, and the successors of Jean Le Roux, like the duke himself, swore to carry out all the provisions of the decree. A third time, in 1391, when Brittany was incorporated into France, all the Jews who had settled in the province were expelled.

Beginning with the middle of the 15th cent. there developed in Brittany several noteworthy settlements of Spanish Jews. About a century later additional Jews came to the province from Portugal as well. This Jewish immigration from Portugal continued until early in the 17th cent., and consisted chiefly of Marranos (Crypto, or Secret Jews). Inasmuch as the Catholic church insisted upon their acceptance of Catholicism as a prerequisite for their remaining in Brittany, many of these Spanish and Portuguese Jews, including Abraham d'Espinoza, grandfather of the famous Dutch Jewish philosopher Baruch (Benedict) Spinoza, left for Holland.

Henry IV permitted all the Jews of Brittany, who at this time numbered not much more than 500, to remain in the province, ignoring a request made in 1603 by the native-born non-Jewish merchants to have all refugees expelled. In the quarter-century from 1610 to 1635, a small additional number of Jews settled in Brittany; none of the Jews of the province was affected by the decree issued by Louis XIII on April 25, 1615, expelling all Jews from France. In November, 1636, the populace of Nantes attacked many stores and houses owned by Portuguese Jews; in the following year all Portuguese Jews were expelled.

During the 18th cent. there were only a few Jews living in Nantes and in a few other parts of Brittany, but there is record that for many years Jews from Bordeaux, to the south, attended the annual fairs held in various parts of Brittany. In February, 1780, a decree was issued by the French Parliament expelling all Jews from Brittany. Only a few years later, however, during the period of the French Revolution (1789-91), Jews again settled in Brittany, and several of them participated to a small extent in the events of those years. In 1808 there were only twenty-two Jews living in Nantes, seven in Rennes, and four in St. Servan.

MAX SALOMON.

Lit.: Gross, Heinrich, *Gallia Judaica* (1897) 126-28, 550; Loeb, Isidore, *Les expulsions des Juifs de France au XIV^e siècle;* La Borderie, Arthur de, *Histoire de Bretagne* (6 vols., 1896-1902); Brunschvicg, Léon, "Les juifs en Bretagne," *Revue des études juives,* vol. 49 (1904) 110-20.

BROCINER, family prominent in Roumanian political life.

JOSEPH BROCINER (b. Jassy, Roumania, 1846; d. Bucharest, 1918) was a champion of Jewish emancipation. He became a member of the Galatz Masonic Lodge, Grand Orient de France, in 1868, and shortly afterwards was made its head. In 1876, as president of the Galatz Jewish community, he participated in the congress of Jewish communities at Paris, headed by Isaac Adolphe Crémieux. In 1878, shortly before the Congress of Berlin, he was sent on a mission by the Roumanian government to the European statesmen. He cooperated with the Alliance Israélite Universelle relative to the emancipation of the Jews of Roumania and was an active member of the Union of Native Jews of Roumania. In 1896 he organized the first congress of Jewish communities in Roumania.

MARCO BROCINER (b. Jassy, 1852) was editor of the *Bucharester Tageblatt.* In 1886 he moved to Vienna, becoming editor of the *Neues Wiener Tageblatt* two years later, and its dramatic critic in 1892. Brociner wrote more than a score of novels and plays between 1882 and 1924. The most successful of the latter were: *Die Hochzeit von Valerie* (1890); *Hinter dem Vorhang* (1910); *Vor dem Sündenfall* (1925).

MORITZ BROCINER (b. 1854), a brother of Marco, was an army colonel, one of the few Jews to become an officer in the old kingdom of Roumania. In 1877 he became a second lieutenant, was twice wounded, several times cited for bravery, and received three medals. At the close of the war, in 1879, he was made a citizen, and became secretary to King Charles I and director of his charity funds. He was highly esteemed by Queen Elizabeth (Carmen Sylva), who nicknamed him "Nathan the Wise." In 1921 he was appointed consul at Frankfort, Germany. He later returned to Bucharest, where he resided in 1940.

BROCKTON, manufacturing city in Eastern Massachusetts, with about 3,900 Jews among its 62,262 inhabitants (1940). The oldest Jewish institution in the city is Congregation Agudas Achim, which was established in 1898, soon after the arrival of the first Jews in the city. A Hebrew school was founded within a decade. Anshe Sfard, another Orthodox synagogue, was set up in 1920. The reform congregation, Temple Israel, headed by Rabbi Irving M. Levey, was established in 1921, and dedicated its new building in 1940. The first Jewish charitable agency was the Hebrew Ladies' Benevolent Association, founded in 1901, which was disbanded about 1935. Rabbi Herman Spero serves as spiritual leader of the Orthodox community.

In 1940 the community supported a Y.M.H.A. Community Center, two chapters of the Independent Order Brith Abraham, a Zionist District, and Junior and Senior Hadassah groups. The United Jewish Appeal raised $20,000 in the city in 1939. The community maintains three cemeteries, supported by the Chevra Tillim, the Pride of Brockton Lodge and the Plymouth Rock Lodge. A Jewish Family Welfare Association was formed in 1922.

BROD, MAX, writer, b. Prague, 1884. He was educated in Prague and entered the civil service, resigning to join the staff of the *Prager Tageblatt* as dramatic and music critic. He was one of the founders of the Jewish National Council in Prague in 1918 and served as its vice-president.

Brod, who is known to English readers only through a few translations of his novels, is a prolific writer of fiction, poetry and essays. The special tension created

by the blending of the Jewish, Czech and German spirits in Prague, as well as the age-old mysticism of that baroque Central European city, has manifested itself in Brod's works, as in certain other Prague writers, in a mystic, erotic and altogether abnormally sensitive atmosphere. Exceptional narrative skill likewise marks his writings.

From the early pessimistic and personal *Tod den Toten* (a collection of short stories, 1906) and *Schloss Nornepygge* (1908), Brod has undergone a definite development first to the esthetic, and then to the social and ethical side. He has been particularly preoccupied with the moral contribution made by the Jewish people, the idea of collective responsibility. This thesis he has dramatized in his brilliant historical novel *Tycho Brahes Weg zu Gott* (1916; English trans., *Tycho Brahe's Redemption*, 1928).

One of the constant themes of his novels is the problem of evil: "Evil has its perception for Good." Moreover, the opposing principles of Ethos (morality) and Eros (love of life) interact to impel and direct man, and morality has a clear perception of its own, through which man's freedom is sought. His profound understanding of the human importance of the Jewish outlook on life is especially to be found in his book of philosophical opinions, *Heidentum, Christentum, Judentum* (1921), which some fifteen years later he rewrote as *Das Diesseitswunder, oder Die jüdische Idee und ihre Verwirklichung*. Here he opposes to paganism and Christianity the Jewish ethics of "transfiguring" the worldly life by living it in a truly religious way, based on reality and human needs. This way, he insists, is open to all.

Besides those previously mentioned, the best-known of Brod's long list of novels include: *Jüdinnen* (1909); *Weiberwirtschaft* (1912); *Reubeni, Fürst der Juden* (1925; *Reubeni, Prince of the Jews*, New York, 1928); *Three Loves* (New York, 1927); *The Kingdom of Love* (London, 1930). The last-named is unusually interesting for its characterization of the late writer, Franz Kafka of Prague, intimate friend of Brod. Of more recent origin are *Die Frau, die nicht enttäuscht* (1933); *Heinrich Heine* (1934); *Novellen aus Böhmen* (Amsterdam, 1936); *Annerl* (Amsterdam, 1937); *Reiseabenteuer in Japan* (Amsterdam, 1938).

In 1934 Brod published *Rassentheorie und Judentum*, in which he contends that there must be the same ethical relations between national groups as there are between individuals. No nation has the right to destroy another nation; for national groups are ways to culture, and not organizations for mutual, violent suppression.

Shortly before the World War Brod became sympathetic to Zionism, and after the War collaborated in Zionist works. He wrote a series of essays on the subject, *Socialismus im Zionismus* (1920) and *Zionismus als Weltanschauung* (with Felix Weltsch, 1925). His political essays were published as *Im Kampf um das Judentum* (1920). In addition Brod has published several volumes of lyric poetry, several plays and a number of translations, notably from the Latin of Catullus, the French of Laforgue, the Czech operas of Leoš Janaček, and the *Song of Songs*. He has written biographies of Janaček (1925), Adolph Schreiber the musician (1921) and Franz Kafka (1937) as well as several essays on the composer Gustav Mahler.



Max Brod

In 1939, shortly before the German troops occupied Czechoslovakia, Brod left for Palestine, where he settled in Tel-Aviv. There he has been dramaturge for Habimah and has contributed essays to Hebrew periodicals. SHERRY MCKENZIE.

Lit.: Eloesser, *Modern German Literature*, 282-83; Weltsch, Felix, edit., *Dichter, Denker, Helfer*, a collection in honor of Brod's fiftieth birthday (1934).

BRODA, ABRAHAM BEN SAUL, rabbi, b. Jungbunzlau, Bohemia, 1640; d. Frankfort, Germany, 1717. He was rabbi in Lichtenstadt, near Karlsbad, and at Raudnitz on Elbe, and later chief rabbi in Prague. Following a dispute between himself and the rabbinical board of Prague in regard to a law which affected the remarriage of widows, Broda accepted a call to Metz in 1709. In 1713 he went to Frankfort, where he died four years later. He wrote mainly notes (novellae) to various tractates of the Talmud, the most important collections of which are *Hiddushe Geonim* (Offenbach, 1723) and *Hiddushe Hilchoth Gittin* (Wandsbeck, 1731).

Lit.: Friedberg, *Luhoth Zikkaron* (1904) 19; idem, *Hashkafah Abraham Broda* (1892).

BRODER, BERL (properly, Berl Margulies, called Broder after Brody, the city where he lived), minstrel, b. Pidkamien, Galicia, 1815; d. near Bucharest, Roumania, about 1880. He was the first of the Yiddish minstrels, the forerunners of the modern Yiddish theatre. He was an early Yiddish song writer whose verse was not published during his lifetime. His poems were collected after his death and issued under the title *Shire Zimrah* (Zhitomir, 1876; new ed., Warsaw, 1882). Some of the folk songs attributed to him are probably of other authorship. This is certainly true of "The Wanderer," which has been identified as a poem by W. Ehrenkranz.

His songs, presented mostly in public houses and taverns, show social motives throughout and many of them tell of the trials and tribulations of the various occupations of Ghetto Jews. Although he lived in the period when the most violent conflicts growing out of the Haskalah movement in Galicia were taking place, there is no trace thereof in his songs. The style and subject matter of his folk songs were those which characterized the efforts of many Badhanim, folk singers in Eastern European countries. He was the



Selig Brodetsky

forerunner of Velvel Zberazer (Ehrenkranz), the dean of the Jewish folk song. Together with several other singers, called "Broder singers," he traveled through Galicia, Roumania and Russia, singing his own and older Jewish folk songs. Some of his songs were, for many years, current among the people and were received with acclamation both on account of their pleasing, even amusing, contents and of the tunes to which they had been set.

Lit.: Gelber, N. M., *Aus zwei Jahrhunderten* (1924) 70-100; Gorin, B., *Geshichte fun Yiddishen Teater,* vol. 1, pp. 143-49.

BRODERSON, MOSES, Yiddish poet, b. Moscow, Russia, 1890. His early years he spent in Neshvizh, White Russia, where he received a traditional Jewish education. His secular education he received in Lodz, Poland, where he was employed as a bookkeeper. During the years of revolutionary activities in Russia, and especially during the World War, he lived in Moscow, but since 1918 he has been residing in Lodz.

Broderson made his literary debut in 1914 with a collection of poems, *Shwartze Flieterlech* (Black Spangles). After the World War he published several collections of verse distinctly expressionistic in content and character, and at once became recognized as one of the important and original post-War poets. In Lodz his literary activity was an important factor in the development of Yiddish poetical literature and art. About 1919 he organized there the Yung-Yiddish art and literary circle, which published a literary magazine of the same name (6 nos., 1919), and which he edited.

The following collections of poetry have given him a definite place in Yiddish literature: *Begeisterung* (Ecstasy; Warsaw, 1922); *Perl Oifn Brook* (Pearls on the Pavement; Lodz, 1920); *Shwartz Shabbes* (Black Sabbath; Lodz, 1921); *Aldosguts* (All Good Things; Warsaw, 1922) and *Lebedig un Freilich* (Alive and Happy; Warsaw, 1924), poems for children.

Broderson is known for his modernistic short plays even more than for his lyric poetry. *A Chasenke* (A Wedding); *Malke Shwo* (The Queen of Sheba; of this an opera was made and produced in Warsaw); *Shneitanz* (Snow Dance); *Der Roiter Reiter* (The Red Rider); and *Tchias Hameissim* (Resurrection) are among the most important of this genre.

In 1924 Broderson founded at Lodz a marionette theatre known as Had-Gadya. Several of his poems were set to music and are popular in Yiddish circles. In 1927 he founded a Yiddish miniature theatre called Ararat. In this theatre, which is part of a cabaret, Broderson produces his witty and grotesque short plays satirizing the literary and social events of the day. Until the occupation of Poland (1939) he was associated with the *Lodzer Folksblatt* and helped guide the Azrael Theatre. He wrote *Yiden* (1939) and moved to Bialystok soon after the German invasion of Poland.

BRODETSKY, SELIG, mathematician and communal leader, b. Olviopol (now Pervomaisk), Russia, 1888. He came to England at the age of five, and later studied at the Jews' Free School and the Central Foundation School, London. He then attended the universities at Cambridge, London and Leipzig, receiving his Ph.D. degree from the latter in 1914. From 1914 to 1919 he was lecturer in applied mathematics at the University of Bristol. In 1920 he was appointed reader at the University of Leeds; he became professor of applied mathematics there in 1924.

An authority on the mathematical aspect of the problems of aerodynamics, he has written widely, and his works have been translated into Dutch, Spanish and Swedish. Among his publications are: *A First Course in Nomography* (London, 1920); *Mechanical Principles of the Aeroplane* (London, 1921); *Sir Isaac Newton: A Brief Account of His Life and Work* (London, 1927); *The Meaning of Mathematics* (London, 1929).

Brodetsky has been active in his profession, serving as president of the Association of University Teachers, in England, from 1935 to 1936. He has been a leader in Jewish movements, particularly in Zionism. He has been a member of the executive committee of the World Zionist Organization since 1928, and a member of the Jewish Agency for Palestine since it was first formed in 1928. He has been particularly active in the political department of the Zionist executive, and has acted as its representative to various governments, as well as being a leading speaker at Zionist conventions. He is also honorary president of the British Federation of Zionist Youth.

Brodetsky took an active part in the founding of the Hebrew University at Jerusalem (1925) and is a member of its Board of Governors. He has participated constantly in the work of B'nai B'rith, is grand commander of the Order of Ancient Maccabeans, president (since 1935) of the Maccabi World Union, and a member of the general council of the League of Nations Union. In 1939 he was elected president of the Board of Deputies of British Jews, succeeding Neville J. Laski.



Maurice Brodie

BRODIE, MAURICE, bacteriologist and discoverer of a vaccine for infantile paralysis, b. Liverpool, England, 1903; d. Detroit, Michigan, 1939. As a child he was brought to Canada. There he studied at the Ottawa Collegiate Institute and at McGill University, from which he was graduated as Doctor of Medicine in 1928. He then received the Banting Research Fellowship, which was followed by a grant for a National Research Fellowship at New York University; here he was appointed assistant professor of bacteriology (1934).

As early as his college years Brodie did research on the causes of infantile paralysis. Making use of early discoveries by Simon Flexner, Brodie, in 1934, announced the development of a preventive vaccine that gave promise of wiping out infantile paralysis. The New York city Department of Health provided him with a special laboratory as Supervisor of Poliomyelitis Research, in order to carry on further tests with the vaccine, which was made from the spinal cords of monkeys infected with the disease. Brodie tried his preparation on monkeys successfully, and then inoculated himself and six assistants with similar success. Thereafter it was used to immunize children. A grant from the Rockefeller Foundation permitted Brodie to continue his research, and the Warm Springs Foundation, of which President Roosevelt is a sponsor, established a special laboratory for the preparation of the vaccine. The serum was used with great success by the United States Public Health Service during infantile paralysis epidemics in North Carolina and Virginia, where thousands of children were successfully treated. Brodie's own research, however, led him to believe that more than one strain of the paralysis virus existed, and that not even his own method was a certain means of prevention.

His work gained him wide recognition. He was named assistant professor of bacteriology at Bellevue Hospital Medical School, and fellow of the American Public Health Association. He spent his last two years as laboratory director of the Providence Hospital in Detroit, where he died of heart disease at the age of thirty-six.

Lit.: American Journal of Public Health, Jan., 1935, pp. 54-67.

BRODNITZ, JULIUS, Berlin lawyer and communal leader, b. Posen, 1866; d. Berlin, 1936. His father, the merchant Samuel Brodnitz, was one of the founders of the Liberale Brüdergemeinde of Posen, and Brodnitz became a zealous worker for the Berlin Reform congregation after he came to Berlin in 1894. In 1900 he joined the work of the Central-Verein Deutscher Staatsbürger Jüdischen Glaubens, of which he became president in 1920. His administration was marked by a great increase in membership, the foundation of the periodical *Central-Verein Zeitung,* the establishment of the Philo publishing company, and the first appearance of the weekly, *Der Morgen.* From 1926 on he was a member of the executive board of ORT. In 1933 he was active in the work of reorganizing German Jewry, and helped found the Central Committee for Relief and Reconstruction and the Reichsvertretung der Deutschen Juden.

His son, FRIEDRICH BRODNITZ, was active in Jewish youth movements in Germany. After 1933 he became a reporter for the Reichsvertretung and helped edit its publications. In the next year he became active in philanthropic and social endeavors. He migrated to the United States at the end of 1937.

BRODSKY, noted family of Jewish industrialists in Czarist Russia. The founder of the family, Israel Markovich Schor (1823-89), the son of Meier (Mark) Schor of Brody, Galicia, was one of the first to follow the suggestion of Count Bobrinski to introduce the production of sugar into southern Russia. He settled in Zlatopol, near Kiev, where he took the name of Brodsky from his native city. His sons Lazar (1848-1904) and Leon (1851-1923) enlarged the industry and became the leading sugar manufacturers in Russia. Until the outbreak of the Bolshevist revolution, when the government took over the industry, they lived in Kiev.

The Brodsky family took little part in communal activities, but gave their money freely for synagogues, schools, orphan asylums and other philanthropic purposes, particularly in Kiev and Zlatopol. In 1895 one of the family offered to open a trade bank in Kiev, but when the local authorities ordered that Jewish participation in its direction be strictly limited, Brodsky retorted that inasmuch as he himself was a Jew, he could not establish an institution with such restrictions on his coreligionists. In 1905 the family aided the victims of the pogroms in southern Russia, and in 1913 they bore the entire expense of the Beilis trial. Abraham Brodsky, a brother of Israel (1816-84), settled in Odessa, where he was prominent in industry and for many years an influential member of the city council.

BRODSKY, ADOLF, violinist, b. Tagenrog, Russia, 1851; d. Manchester, England, 1929. He evidenced exceptional musical gifts while still a child; at seven, in Odessa, he gave his first concert, and was then sent to the Vienna Conservatory. He became a pupil of Hellmesberger, and upon his graduation, in 1863, was invited to join the Hellmesberger Quartet.

While on a concert tour, in 1873, Brodsky visited Moscow. There he came in contact with the violinist Ferdinand Laub, whose playing influenced his style. In 1875, Brodsky was appointed to the vacancy created by Laub's death at the Moscow Conservatory of Music, and in 1879 he became the conductor of the Kiev Symphony Orchestra. In 1881, Brodsky gave the premier performance of the Tchaikovski Violin Concerto (first dedicated to Auer, afterward rededicated to Brodsky) at a Vienna Philharmonic concert. Soon after, he succeeded Schradieck as professor at the Leipzig Conservatory.

In 1891, Brodsky accepted an invitation to become the concertmaster of the New York Symphony Orchestra, under Walter Damrosch, but in 1894 he returned to Europe. A year later he became concertmaster of the Hallé Orchestra at Manchester, and head of the violin department at the Royal College of Music. After the death of Hallé, Brodsky held the temporary post of conductor of the orchestra, and succeeded him as principal of the Manchester Royal College of Music, a position he held until his death.

Brodsky became an important figure in the musical life of England. His unusual artistry as a violinist and chamber-music performer won him the friendship of his great musical contemporaries Brahms, Grieg, Tchaikovski, and Elgar. In 1902, Brodsky received the honorary degree of doctor of music from Victoria University, Manchester. His greatest fame, however, rests with the quartet which he founded in 1895 and which bore his name. This quartet toured Europe for more than twenty years, and became world-famous for its interpretation of both the classical and modern repertoire.

Lit.: Brodsky, A., *Recollections of a Russian Home* (1904); *Musical Opinion,* vol. 52, March, 1929; *The British Musician,* vol. 5 (1929).

BRODSKY, HYMAN, rabbi, b. Bialystok, Russia, 1852; d. Newark, N.J., 1937. He came to the United States in 1889, and after occupying pulpits in New York city, Philadelphia and Cleveland, became rabbi



Louis B. Brodsky



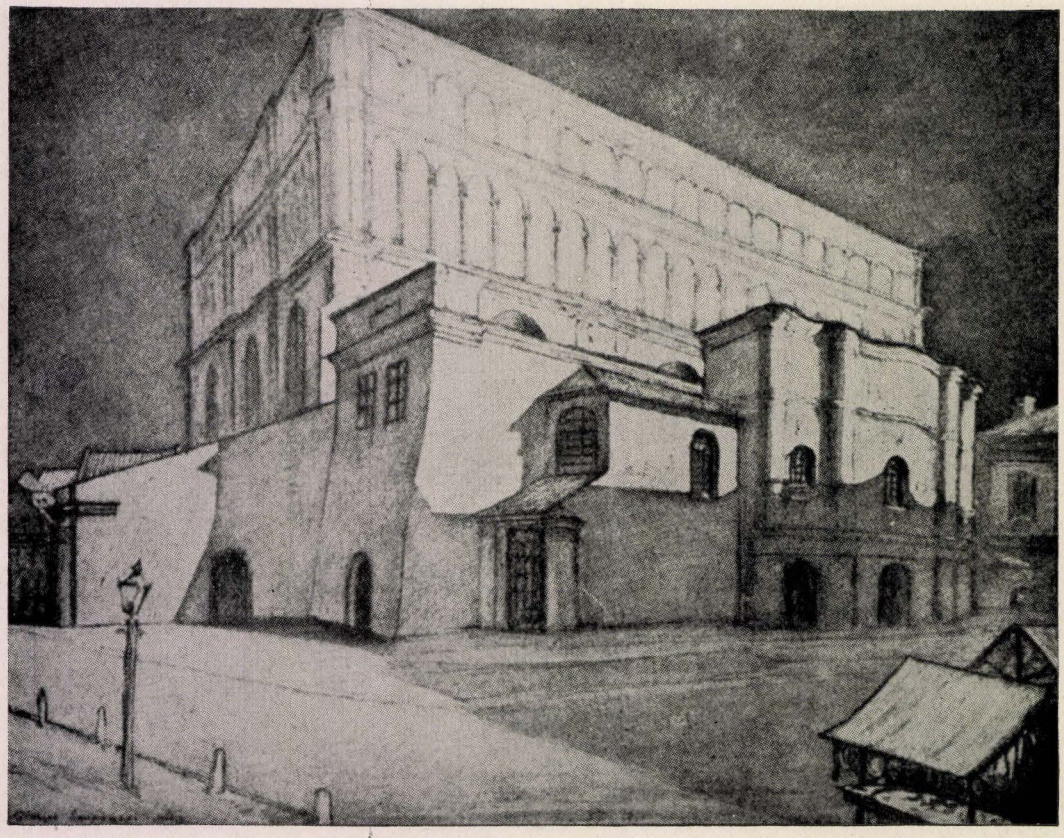
Adolf Brodsky

of Congregation Anshei Russia of Newark in 1899. He served there for nearly forty years until his death, being probably the oldest active rabbi in the country. He was instrumental in establishing schools, libraries, sheltering homes and other similar institutions in Newark, and helped found the Hebrew Aid Society in New York city, as well as a score of others in the vicinity. After the War he collected $250,000 for the relief of Jewish war victims in Bialystok, making a special trip in 1919 to deliver it there.

BRODSKY, LOUIS B., jurist, b. Elizabethgrad, Russia, 1883. He entered the legal profession after graduating from New York University Law School in 1902. A judge of the Magistrates' Courts of New York city from 1924 to 1939, he attracted attention by his sympathy for the poor people who appeared before him and his understanding of their problems. He was also arbitrator in labor disputes in the garment trades, from 1926 to 1930.

Brodsky caused international comment and repercussions when, on September 7, 1935, he dismissed five of the six men arrested in a riot during which the swastika flag was torn down from the bow of the German liner *Bremen.* In dismissing the prisoners, Brodsky delivered a scathing indictment of the Nazi government and stigmatized the swastika banner as a "black flag of piracy."

BRODY, town in Galicia, Poland, about ninety miles east-northeast of Lemberg. The first records attesting the presence of Jews in Brody come from the 16th cent., but the community was not definitely organized until the 17th. The town became prosperous after it was acquired by Count Joseph Potocki in 1704. Under the protection of this Polish nobleman and his family, the Jews became important and influential traders. After 1720 they began to expand their business dealings, engaging in trade with merchants in Leipzig, Breslau, Cracow and Lithuania. However, they suffered from repeated conflagrations (1742, 1753, 1763),



The old wooden synagogue at Brody, Poland

after the first two of which the Potockis advanced a million Polish gulden to the Jews at a very low rate of interest, toward rebuilding the town.

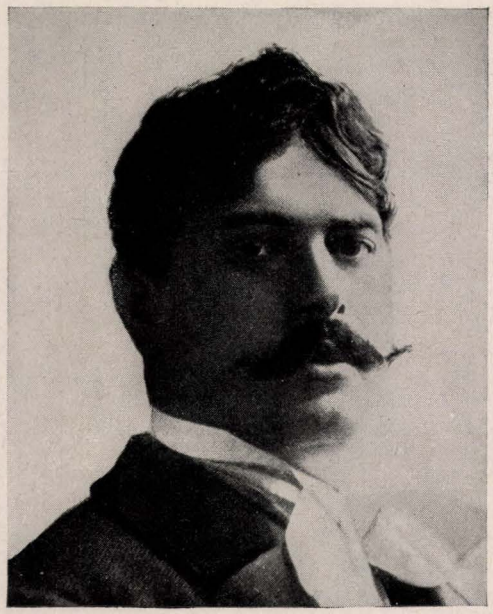
With its growing economic importance, the community acquired a leading position in Polish Jewry. At the beginning of the 18th cent. Brody had two (later three and four) representatives in the council of the communities of southern Poland, and in the middle of the same century a Jew of Brody served a term as president of the council, and another as vice-president. In 1756 Brody was the place of issuance of the ban against the Frankists, some of whom lived there. After Brody fell to Austria in the first partition of Poland (1772) and was later made a free city (1779) it enjoyed a still greater prosperity. Many foreign merchants settled there and brought much capital, as well as the culture of Western Europe. So great was the number of Jews in Brody that when Joseph II visited there in 1787, he described it as "a new Jerusalem." In 1790 the Jewish population was about 160,000.

Brody was one of the first Jewish communities in Galicia to respond to the movement to introduce Western civilization into Jewish life. A German Realschule was founded in 1815, and was administered by the community until 1851, when it was taken over by the state. Many of its graduates continued their studies at the Universities of Vienna and Lemberg. Thus Brody became a stronghold of the Haskalah (enlightenment) movement; Mendel Levin Satanower, Dob Ber Günsberg, Berish Blumenfeld, Isaac Erter and Osias Heschel Schorr lived and worked there; later other Brody intellectuals migrated to Odessa, where they took so large a part in the spread of the Haskalah that the modern synagogue established there was known as the "Brodyer Shul."

In the second half of the 18th cent. and the first half of the 19th, Brody was one of the most important commercial centers in Galicia, with a constantly growing Jewish community. In 1827, out of a total of 11,718 Jewish merchants and shopkeepers in the whole of Galicia, 1,134, or close to 10%, were from Brody. In the same year there were nine Jewish bankers and thirty-six Jewish brokers in Brody, and out of 175 large commercial and industrial enterprises in Brody, 163, or 93%, were owned by Jews.

In 1879 Brody lost its rights as a free commercial city; this fact quickly brought about its decline, toward the end of the 19th cent., which lasted into the 20th. In 1880 there were 15,316 Jews in the town, who formed 76.3% of the total population. In 1881 about 10,000 Jewish refugees from the pogroms in Russia reached Brody, and by the summer of 1882 their number had risen to 20,000; most of these refugees, however, remained in the town only temporarily, until they were able to emigrate further. The Jewish population sank to 12,751 (72.8% of the general population) by 1890, and in 1900 it was 11,912 (68.6%). Although in 1910 the number of Jews in the town increased slightly to 12,188 (67.5%), by 1921 their number had again declined to 7,202, or 66.3% of the greatly reduced general population.

In September, 1939, in consequence of the German



Sándor Bródy

Nazi invasion of Poland and the partition of the land between Germany and Soviet Russia, Brody was taken over by Russia. JACOB LESTSCHINSKY.

Lit.: Balaban, M., *Dzieje Zydow w Galicyi i w Rzeczypospolitej Krakowskiej* (1916); Kratter, *Briefe über den jetzigen Zustand Galiziens,* vol. 1 (1786) 210; Wasintinski, Bohdan, *Ludność Zydowska w Polsce w Wiekach XIX i XX* (1930); Wurm, D., *Z dziejów zydostwa Brodzkiego do 1772* (1935); *Yevreiskaya Enzyklopedia,* vol. 5, pp. 24-30; *Encyclopaedia Judaica,* vol. 4 (1929) cols. 1091-96.

BRODY, ALTER, poet, b. Kartuz, Beroza, Russia, 1895. When eight years old, he was brought to the United States by his parents. Even as a boy in the elementary schools, he displayed a talent for versification. His first published poem, "Ballad of the Iron Cross," appeared in the June, 1915 issue of the *Outlook.* In the next few years, his poetry was published in numerous outstanding periodicals of the day.

In 1918 he collected his poems in a volume called *A Family Album.* A later poem, "Searchlights," is included in one of Louis Untermeyer's anthologies on American poetry. Brody has also written a number of one-act plays, which have been widely performed by Yiddish dramatic groups and later collected in a volume titled *Lamentations* (New York, 1928). His articles in behalf of Yiddish as a language appeared in the *American Mercury* and the *Nation.* He has also contributed criticisms and reviews to liberal magazines.

BRODY, CATHERINE, author and journalist, b. Aknist, Lithuania, 1900. She was brought to the United States by her parents in 1904. Beginning her career as a journalist with the *New York Globe,* she later transferred to the *New York World,* on which she was employed as a society reporter from 1918 to 1924. Her next assignment was a nation-wide tour of the industrial centers as a job-hunter. This trip enabled her to write *She Gets the Job,* an accurate description of her experiences.

Included among her books are: *Babe Evanson* (1928); *West of Fifth* (1930); *Nobody Starves* (1932); and *Cash Item* (1933). Many of her stories have appeared in the *American Mercury* and in the *New Republic.* In 1937 she was awarded a Guggenheim Fellowship in literature.

Lit.: *Saturday Review of Literature,* Oct. 8, 1932, p. 157; *American Hebrew,* Nov. 3, 1933, pp. 422-23.

BRÓDY, ERNÖ, Hungarian deputy, b. Miskolc, 1875. He early combined a legal career with the profession of journalism, writing principally for the *Magyar Hirlap* and other liberal publications. He attracted wide attention as a trial lawyer in criminal cases. As a disciple of Vilmos Vázsonyi, erstwhile minister of justice (also a Jew), Bródy quickly became an influential and eloquent figure in local and national political affairs. He was a founder of the Central Democratic Club. In 1906 he was elected, at Nagyszöllös, to Parliament and was, with slight interruptions, a deputy until 1939, representing various districts in the capital, as well as in the provinces.

Always a Democrat, and an advocate of "patriotic liberalism," he has been held in high esteem by political adversaries even since the anti-Jewish laws (1938-39) have gone into effect.

He visited the United States in 1928 as a leader of the so-called Kossuth pilgrimage. While here, he effectively espoused the cause of the revision of the 1919 peace treaties in favor of Hungary.

BRODY, HEINRICH, rabbi, b. Ungvár, Hungary, 1868. He received his theological education in the Yeshivas of his native country and in the rabbinical Seminary of Berlin. In 1896 he founded, together with Aron Freimann, the *Zeitschrift für hebräische Bibliographie,* which he edited until 1906. In 1912 he became chief rabbi at Prague.

He is considered one of the best scholars of medieval Hebrew poetry. His most important published work is a new critical edition of the poems of Judah Halevi (4 vols., 1894-1930). He also produced the anthology *Mibhar Hashirah Haibrith* (1922-36) in collaboration with Meir Wiener, publishing it in the *Bibliotheca Mundi* of the Inselverlag, and wrote *Die neuhebräische Dichterschule der spanisch-arabischen Epoche* in collaboration with Karl Albrecht (Leipzig, 1905). His other published works are *Anthologia Hebraica* (1923) and *Diwan des Mose Ibn Esra* (1935).

Brody is an adherent of the Zionist movement and a member of the world Mizrachi. In connection with this interest he published the essay *Widerspricht der Zionismus unserer Religion?* under the pseudonym of "H. Salomonsohn" in 1898.

In 1934 he went to Palestine, where he became head of the department of research in poetry in the Schocken Foundation, and a director of the Institute for the Furthering of Hebrew Poetry, at Jerusalem.

BRÓDY, SÁNDOR, Hungarian novelist and playwright, b. Eger, 1863; d. Budapest, 1924. He served his apprenticeship as reporter and publicist, and became a popular contributor to the literary columns of the *Magyar Hirlap* and *Az Ujság.* He published his own periodical entitled *Fehér Könyv* (1902) and edited the weekly *Jövendö.*

Bródy appeared on the literary scene when Hungarian letters were at a low ebb. He arrested attention

chiefly through his picturesque, sometimes bizarre prose and by the wealth of detail he vividly blended in novels as well as in plays. Many of his themes and characters were Jewishly inspired. A man of striking, well-nigh dazzling personality, he became likewise the romantic hero of youth and of the young writers striving for expression.

His output was prolific, comprising more than forty volumes of novels, plays, short stories, sketches, art criticism, etc. Many of these were translated into French and German. Some were made into films. His novel *Rembrandt* (1925), rendered into limpid, vigorous English by Louis Rittenberg, was published in the United States (1928).

The principal works of Bródy include: *Faust orvos; Hófehérke; A nap lovagja,* novels; *A dada* (1902), a play dealing with a particular stratum of Jewish life in metropolitan Budapest; *A medikus* (1908) and *A tanitónö* (1911), plays. During the World War (1915) the Magyar Theatre produced his *Lea Lyon,* a highly dramatic play pivoting around the love story of a Russian grand duke and the daughter of a rabbi. Some of his more notable earlier novels are *Az egri diákok* (1894); *Tündér Ilona* (1898); *Árva leányok* (1901); *Királyfi és koldusleány* (1907); *A felboncolt szív* (1914); *A szerelem élettana* (1922).

BROKER (*sarsor* or *sarser*), agent or intermediary in any legal transaction, such as the purchase or sale of objects and the arranging of loans. In Jewish law his legal position is similar to that of the agent, but he differs from the latter in that he receives a wage for his labors. Once the services of a broker are secured, he must be paid for his efforts, even if the owner himself sells the article later. When a dispute arises between the owner and the broker as to what price was set for an object, and there are no witnesses, the broker is believed on his oath. If the broker gives an article to a purchaser for trial, and it is not returned, or if he sells it on credit and cannot collect, he is responsible to the owner, unless he did so with the owner's express permission. As the broker is paid, he is responsible for loss, theft, or any personal negligence, as is the paid bailee.

The Shadhan, who acts as a go-between in arranging marriages, is classed as a broker. In some countries the fee of a Shadhan is due as soon as the terms of the dowry have been settled, while in others it becomes due only on the performance of the marriage ceremony.

The Bah (Rabbi Joel Sirkes) on *Tur Hoshen Mishpat* 185 differentiates between Maimonides' use of *sarsor* in connection with agency, and *sarser* in his discussion of sales. Maimonides employs the term *sarsor* (*Hilchoth Sheluhim* 2:6) in the sense of broker, or paid agent, while he uses the term *sarser* (*Hilchoth Mechirah* 16:11) to mean a middleman who works on a commission basis. *Sarser* is the equivalent of the Talmudic *safsira* (*B.M.* 42b). Thus if a principal said to his *sarsor,* "Sell this article for twenty-five dollars," and he sold it for fifty, the surplus would belong to the principal; but if one authorized one's *sarser* to sell an object for twenty-five dollars, and he sold it for fifty, the surplus would belong to the *sarser.*

Lit.: Maimonides, *Hilchoth Sheluhim* 2:6; *Hoshen Mishpat* 185; Levinthal, *The Jewish Law of Agency,* 20-21.

BROMBERG, EDWARD J., public official, b. Roxbury, Mass., 1864. He studied law and in 1897 moved to Roslindale, in Boston, where he took an active interest in public affairs. In 1901 and 1902 he was elected to the Common Council, and in the following year to the Board of Aldermen. In 1904 he was the only Republican alderman to be elected in Boston. In 1906 he was elected to the state senate, where he served for two years. Subsequently he served as deputy collector, as member of the Massachusetts house of delegates, and as probation officer.

BRONX, *see* NEW YORK.

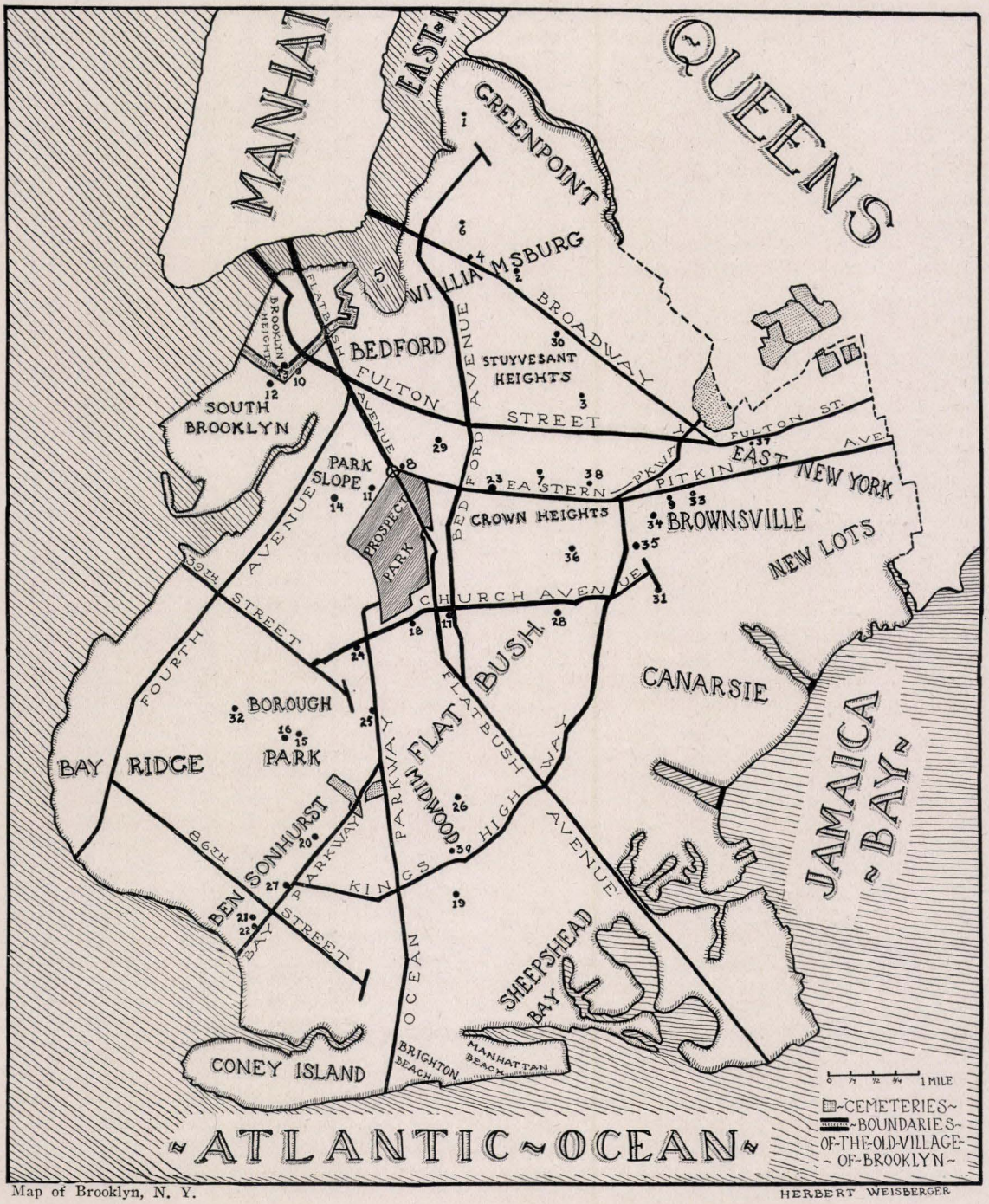
BROOKLYN, the most populous of the five boroughs comprising New York city. From a group of 17th cent. villages it developed into a thriving city which in 1898 was made part of Greater New York. Brooklyn counts among its 2,660,479 inhabitants (1940) about 1,100,000 Jews (41 per cent), and thus has the largest Jewish community of any city in the history of the world. There are actually 582 Jewish societies and organizations in the borough, including 201 congregations, and more than fifty Jewish charities.

The story of Brooklyn Jewry is made complex by the fact that communities developed in more than twenty-five villages and districts, independently and often simultaneously. Accordingly, in this article the detailed treatment of events and movements must be sectional.

First Settlements. The date can not be set when the first Jew established himself in Brooklyn, but there have probably been Jews there since their arrival in Manhattan. Asser Levy, one of the twenty-three settlers who came to New Amsterdam from Recife, Brazil, in 1654, was known as one of the largest landholders in Brooklyn during the latter part of the 17th cent. Records of about 1745 indicate that Jews owned property in the villages of New Utrecht, New Lots and Gravesend.

The Revolutionary War, however, meant the breakup of what Jewish communal life there was. The Jews were scattered before the advancing British forces: some went to Westchester county and Connecticut, others moved further east on Long Island. Sarah, daughter of Aaron Isaacs, a refugee to Easthampton, became the mother of John Howard Payne, who wrote *Home, Sweet Home.* During the War of 1812 Samuel Noah, one of the earliest Jewish graduates of the military academy at West Point, helped build Brooklyn's defenses against the British. There is no record of other Jewish activity or of any Jewish settlement in Brooklyn until the 1830's.

Borough Hall Section. The downtown section, the old city of Brooklyn, is a region of a few square miles which contained about 25,000 persons when it received its municipal charter in 1834. A handful of Bavarian, Alsatian and Sephardic Jews settled along lower Fulton Street at about this time. The city directories of the late 1830's list Jewish families named Moses and Levy; these included one or two merchants, a cartman, and a junk dealer. Other Jews settled in Brooklyn, usually entering the business life of the city as storekeepers. In 1854 twelve members of the community formed a loosely organized congregation and



Map of Brooklyn, N. Y. HERBERT WEISBERGER

Key to the Location of Jewish Institutions in Brooklyn

1. Temple Beth-El of Greenpoint
2. School of Biblical Instruction
3. Ahavath Achim Synagogue
4. Temple Beth Elohim of Williamsburg (1876-1921)
5. Wallabout Bay
6. K. K. Beth Elohim Synagogue (original site)
7. Shaari Zadek Synagogue
8. Union Temple
9. Ohave Sholom Synagogue
10. Beth Israel Synagogue (1862-1902)
11. Congregation Beth Elohim
12. Baith Israel Anshei Emes (present site)
13. Congregation Mount Sinai
14. B'nai Sholaum Synagogue
15. Temple Beth-El of Borough Park
16. Temple Emanu-El of Borough Park
17. Shaare Torah Synagogue
18. Temple Beth Emeth
19. Temple Ahavath Sholom
20. Magen David Synagogue
21. Congregation Sons of Israel
22. Beth Sholom Peoples Temple
23. Brooklyn Jewish Center
24. Flatbush Jewish Center
25. Ocean Parkway Jewish Center
26. East Midwood Jewish Center
27. Jewish Community House of Bensonhurst
28. Hebrew Orphan Asylum (1892-1940)
29. Jewish Hospital
30. Beth Moses Hospital
31. Beth-El Hospital
32. Israel Zion Hospital
33. Hebrew Free School of Brownsville
34. Hebrew Educational Society
35. Hebrew Home and Hospital for the Aged
36. Jewish Sanitarium and Hospital for Chronic Diseases
37. Bikkur Cholim Synagogue
38. Temple Petach Tikvah
39. Jewish Center of Kings Highway

held Sabbath services in various homes. Two years later the congregation was formally chartered as Congregation Beth Israel, after a meeting at the home of Bernard Ross on Myrtle Avenue. Morris Ehrlich, a clothing manufacturer, was elected president; the other pioneer members were Marcus Bass, Isaac A. Jonas, Nehemiah Hoffheimer, Jacob and Tobias Samter, Michael Prince, Joshua (John) Mendes, Herman Mathias and Moses Hess, the last two serving as second and third presidents of the little community. The group established a temporary synagogue on Atlantic Avenue near Clinton Street, held services, and imported a cantor from Manhattan for the holidays. Soon construction began on a synagogue edifice, the first structure built for this purpose on Long Island. The brick building on the southeast corner of Boerum Place and State Street was dedicated in 1862 and served the congregation for forty-three years. In 1940 it was still standing, in use as a Syrian Orthodox church.

Beth Israel's first rabbi was Joel Alexander, who took office in 1861. Subsequently came Adolph Ressler, then a number of lay readers, then Rabbis Moritz Tintner (1872-74), Aaron Wise (1874-75), Emanuel Myers (about 1879), Marcus Friedlander (1890-93), Edward Lissman (1900-3), Armin Rosenberg (1903), and Solomon S. Philo (1904-5). This period of Beth Israel's history was by no means unruffled. Struggles over the Reform Movement repeatedly hurt the congregation. As early as 1861 a group broke away and under the leadership of Hess set up the Reform congregation Beth Elohim. A second split led to the foundation of Temple Israel. Several times the Orthodox ritual was modified, and in 1873 the first confirmation ceremony for girls was held; the membership nevertheless began to dwindle. Congregants were moving from downtown Brooklyn to the newer residential zones; industrial development was encroaching upon the Boerum Place synagogue. Part of the congregation formed Talmud Torah Anshei Emes on Degraw Street in 1903. The years when Beth Israel was without a rabbi brought further defections from the membership.

Reduced to only thirty families, the congregation undertook a vigorous program of revival in 1905. A church on Harrison (now Kane) Street was purchased and remodeled as a synagogue; Rabbi Israel Goldfarb (incumbent, 1940) was called to the pulpit; a Talmud Torah was organized. Membership doubled the following year, and after the amalgamation with Anshei Emes as Baith Israel Anshei Emes in 1908, the revival was permanently secured. The congregation, which belongs to the Conservative branch of Judaism, had 150 members in 1940.

Congregation Beth Elohim, Brooklyn's first Reform synagogue, was founded in 1861 by forty-eight members of Baith Israel headed by Moses Hess. Services were conducted in German and English, first in Granada Hall on Myrtle Avenue, then on Pearl Street, where a wooden church was converted into a synagogue in 1862. As the congregation grew, it moved in 1885 to quarters on State Street near Hoyt. Here Beth Elohim completed the Reform process, and replaced the German in the ritual with English. The congregation erected a new temple on Eighth Avenue and Garfield Place in 1909, later building a large community house (1928), fully equipped for social, educational and recreational purposes. Beth Elohim's pulpit, the oldest in Brooklyn to be continuously occupied by a rabbi, has been filled by George Brandenstein (1862-82), Solomon Mosche (1882-84), William Sparger (1884-91), Gottfried Taubenhaus (1891-1902), Alexander Lyons (1902-39), and by Isaac Landman (1931-). Since 1931 the congregation's Academy for Adult Jewish Education has offered courses in Bible, religion and contemporary Jewish life, and has conducted annual institutes on Judaism for Christian clergymen. The congregation had 400 members in 1940.

A second Reform congregation, Temple Israel, was established in 1869. A group of dissenters from Baith Israel and Beth Elohim organized at the home of Adolph Fleischauer at 30 Douglass Street, and elected Samuel L. Moses president. By the following year, 1870, the congregation was incorporated and met regularly in the Y.M.C.A. building on Fulton Street. In 1872 a church edifice on Greene Avenue was purchased and converted into a permanent temple. Twenty years later a new structure at Bedford and Lafayette Avenues was dedicated. Temple Israel's list of rabbis includes names important in the American Jewish ministry. Raphael D. C. Lewin (1870), the first rabbi, was succeeded in 1871 by Raphael Lasker, who served till 1876. Following him were Solomon Mosche (1876-80), Edward M. Chapman (1880-84), Leon Harrison (1884-92), Alexander H. Geismar (1892-98), Leon M. Nelson (1898-1904), Judah L. Magnes (1904-6), Martin A. Meyer (1906-9), Nathan Krass (1910-17) and Louis D. Gross (1918-29). In 1921 Temple Israel became a part of Union Temple, whose history is given below.

The rise of what is commonly termed the Conservative Judaism Movement was gradual in Brooklyn, and the concept of a sort of middle ground between Reform and Orthodoxy gained adherents in a number of independent groups in various sections. One of the earliest of these congregations was Mount Sinai, organized in 1879 under the leadership of Rabbi Joseph Pulvermacher. Formally incorporated in 1882, the congregation met in the Brooklyn Institute on Washington Street, then successively on Pearl Street, Bridge Street, and Fulton and Duffield. In 1909 the congregation purchased the State Street edifice formerly occupied by Beth Elohim. Rabbis have been Jacob S. Minkin (1910-11), Louis B. Michaelson (1911-17), Morris Silverman (1917-20), Abraham Basel (1920-24) and Isadore A. Aaron (1924-).

Another early synagogue was B'nai Sholaum of South Brooklyn, later known as the Ninth Street Temple. Organized in 1886, it met for years in a loft building on 19th Street. After incorporating in 1896, it built a synagogue on Ninth Street between Fifth and Sixth avenues the following year. In 1913 the congregation moved to a new temple located between Sixth and Seventh avenues, where it still worships. Among the rabbis at B'nai Sholaum have been Isidor Reichert, Edward Lissman, Alter Abelson, Louis B. Michaelson, Israel H. Levinthal, Marcus Friedlander and B. Leon Hurwitz.

Williamsburg. While Brooklyn Jewry was developing and organizing, another Jewish community was springing up in Williamsburg, an independent town



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The Jewish Hospital of Brooklyn

to the northeast which was partly cut off from Brooklyn by an arm of the East River. Indeed, Williamsburg Jewry was organized a few years before the founding of Congregation Baith Israel.

The first known Jewish inhabitant of Williamsburg, Adolph Baker, settled in 1837, when the village boasted only 300 dwellings, a pair of churches and a dozen stores. A few more Jews straggled across the East River to Williamsburg in the 1840's, settling in the vicinity of Lower Grand Street. It is a matter of tradition that the more pious of these men attended synagogues in Manhattan, rowing across the river on Friday afternoons, and returning after having spent the Sabbath with their brethren.

By 1846 members of the settlement determined to hold their own services, and met weekly in private homes. Since for the first year there were only nine of them—Elias Adler, Isaac Eiseman, Isaac Mayer, Uriah Nathan, Abraham M. Christaller, David Barnard, Louis Reichart, Moses Kessel and Jacob Rundt —the extra man to complete the Minyan came from New York on the ferry each Friday. In 1851 the group, now doubled in size, decided to form a congregation, and at Kessel's home on North Second Street and what

is now Marcy Avenue the first Jewish congregation on Long Island was established: Kahal Kodesh Beth Elohim. Nathan Klotz was the president. Barnard was the first officiating minister and also cantor. As early as 1849 he had appeared in the directory of the village of Williamsburg with the title "Hebrew teacher"; later he was listed also as the proprietor of a small store, an indication that he had few pupils.

Temple Beth Elohim of Williamsburg prospered, however, and the rented hall on North Second Street was discarded in 1860 in favor of a building on South First Street. Eiseman followed Barnard in 1852 in the role of acting rabbi, but by 1861 the congregation had grown large enough to afford the services of a regularly ordained rabbi, Isaac Gotthold, who served till 1867. He was followed by Max Rubin (1871-73) and Ignatz Grossman (1873-76).

A new synagogue was built on Keap Street for the expanding congregation in 1876. An imposing brick-and-brownstone structure, for years it was the largest synagogue in Brooklyn. Other rabbis who served Temple Beth Elohim were Isaac Schwab (1876-78), Leopold Wintner (1878-1902, emeritus till his death in 1923), Samuel Greenfield (assistant, 1896-99), Raphael Benjamin (1902-6) and Simon R. Cohen (1907-). The congregation's later history is included below under Union Temple, of which it became a part.

Temple Beth Elohim had observed the Orthodox ritual from the start, but the younger, English-speaking members had from time to time succeeded in introducing reforms. As a result, the more Conservative members seceded and in 1868 formed Congregation Ahavath Achim, with temporary quarters on Meserole Street. The congregation was incorporated in 1873 and Isaac Hes made the first rabbi. Orthodox ritual and even the old-world custom of preaching the sermon in German survived under Rabbis Morris J. Luebke, Marcus B. Newmark, and Joseph D. Spears, but in 1913 Rabbi Joseph H. Paymer began to modify the services, and the congregation was ranked as Conservative. Paymer was still rabbi in 1940. The temple on Johnson Avenue near Manhattan Avenue served from 1873 until 1911, when the congregation moved to Quincy Street. Since 1922 it has been located on Putnam Avenue.

Another Williamsburg congregation, Beth Jacob, made its appearance on Keap Street near South Fifth in 1867. This Orthodox group later moved to South Third Street, where in 1906 it merged with Ansche Scholom of Grand Street (founded 1902) to form Beth Jacob Ansche Scholom. Among the rabbis have been Herman Rosenburgh, Lewis Lewinski, Jacob Schuman and S. Rabinowitz. It was still located on South Third Street in 1940.

Greater Brooklyn after 1880. The cities of Williamsburg and Brooklyn had been amalgamated in 1855, and with the subsequent growth of both communities and the beginning of large-scale immigration of Eastern European Jews about 1881, certain very important population movements began. To Williamsburg, directly opposite New York's Lower East Side, came thousands of new settlers. They did not mix freely with the earlier residents, but instead established their own synagogues, particularly in the Moore Street area, where Jews of Russian and Polish origin founded: Beth Hamedrosh Hagodol (1887) where Rabbi Shabsi Rosenberg served, Chevra Sfard Anshei Liebowitz (1888), and Chevra Kadisha (1889). A Hungarian congregation sprang up on Cook Street, a Roumanian synagogue on Hopkins Street.

The older Jewish communities of German stock now began a retreat. Some of them went north, where in 1886 they founded Temple Beth-El of Greenpoint under the leadership of Julius Manheim. More of them moved south into the Bedford and Stuyvesant Heights sections, where Brooklyn and Williamsburg merged geographically. It was in 1892 that Temple Israel transferred its headquarters from downtown Brooklyn (which was becoming industrialized) to the heart of Bedford. Shaari Zadek was founded by Jews of German descent in Stuyvesant Heights in 1902; its rabbis have been Morris J. Luebke (about 1903), Maxwell Silver, Joel Blau (1911-12), David H. Wittenberg, Max Raisin (1913-21), Harry Weiss (1920-) and Theodore S. Ross (1936-). Ahavath Achim of Williamsburg moved into the Stuyvesant section in 1904. The shift continued south because of population pressure in Williamsburg, and following the World War came important periods of Jewish settlement along Eastern Parkway and in Crown Heights. Here also settled Jewish families who moved from overcrowded Brownsville (see below).

As a result of the shifting of the Jewish population, two of the old congregations, Temple Beth Elohim of Williamsburg and Temple Israel, were merged in 1921 as Union Temple. The synagogue edifice, completed in 1926, is an eleven-story structure on Eastern Parkway at Grand Army Plaza. It contains an auditorium with frescoed concrete ceiling, social rooms, classrooms, and a complete athletic plant. Membership, in 1940, was 450. Since the merger, rabbis serving Union Temple have been Louis D. Gross (till 1929), Simon R. Cohen (incumbent, emeritus) and Sidney S. Tedesche (1929-).

While the descendants of the earlier settlers were shifting their locales and reorganizing their congregations, Williamsburg and other sections of the city were witnessing the development of new Jewish communities. Elevated lines, constructed about 1889, spider-webbed Brooklyn and made the more distant sections accessible to New York stores and factories where the Jews earned their livelihood. By 1900 there were twenty-five Brooklyn synagogues. With the opening of the Williamsburg Bridge in 1903 the flow of Jews into the northern districts was markedly increased, particularly since the construction of the span necessitated the demolition of many tenements in the Jewish quarter of the East Side. Subway construction after 1913 made even the most remote sections of the borough suitable places of residence for city-workers. Little knots of Jews established themselves everywhere; synagogues sprang up; frequently large sections of Jewish settlement arose.

Brownsville. The largest such settlement was Brownsville, a region in the easterly part of Brooklyn, about five miles from the original river village. From a farm center of perhaps 250 frame houses in 1883, it developed, chiefly through the efforts of Jewish settlers, into a district containing more than 200,000 (1938) persons, the most densely populated section of Brook-



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At the twentieth anniversary celebration of the Brooklyn Federation of Jewish Charities: (left to right) Edward Lazansky, Paul Bloch, Walter N. Rothschild, Ralph Jonas, Nathan S. Jonas, Adolph S. Ochs, Mitchell May, Louis Marshall, Benjamin C. Ribman, James J. Walker, James J. Byrne

lyn. The first Jew to live there was Jacob Cohen, a merchant tailor from New York who in 1887 bought a house in Brown's Village (as it was then called) because his wife's poor health demanded the fresh air of the country. He established his business in the village, and other Jews from the East Side of Manhattan, including a number of the tailors and workers in the rising garment industry, joined the settlement. Brownsville farmers began to build houses and sell their property, and the boom was stimulated by East Side realtors who almost immediately (1887) purchased land, subdivided, and encouraged settlement. Thousands of Jews were attracted by low land prices and the advantages of living in the country. Population skyrocketed—by 1904 there were 25,000 residents in Brownsville; in 1914 the total had passed the 100,000 mark. As transportation facilities reached the district there was a parallel physical development: stores, theatres, markets became important parts of the thriving city-within-a-city.

Brownsville's synagogue history began with Congregation Ohave Sholom, which was organized in the Watkins Street tailor shop of Elias Kaplan in 1889. H. M. Moskowitz was the first president. After a year the congregation built a synagogue on Thatford Avenue; in 1906 the largest synagogue edifice in Brownsville was set up on the same site. Rabbis of Ohave Sholom have been Joseph Luchs, Hayim Wistinetzki, and Simon Isaac Finkelstein, one of the senior members of the Brooklyn rabbinate, who has served since 1902.

Among the other early synagogues were Beth Abraham (1889), Beth Hamidrash Hagodol (1889), Shaare Tfila, Agudath Achim Anshe Liebawitz (1892), and Etz Chaim, where Moses Hayim Rabinowitz, one of the deans of the American Orthodox rabbinate, filled the pulpit from 1894 till his death in 1934.

In the neighboring region of EAST NEW YORK, originally the town of New Lots, a congregation was organized in the early 1880's, although there were only a handful of Jewish families. By 1886 a hall had been rented on Atlantic Avenue and Vermont Street; the following year Congregation Bikkur Cholim incorporated, and converted a former church edifice on Wyona Street into a synagogue. A new building on Arlington Avenue was dedicated in 1920, and the congregation was renamed Temple Sinai. Morris M. Rose was the rabbi in 1940.

East New York shared Brownsville's immense post-War growth, and in 1940 it was estimated that the regions supported seventy synagogues.

Bensonhurst. In the southern portions of Brooklyn, below Prospect Park, Jewish settlement was somewhat scattered, and less intensive than in Brownsville. The first Jewish organizations in this general area were in CONEY ISLAND, where both the Anshe Emes Hebrew Mutual Benevolent Society and Congregation Gemilath Chesed were founded in 1893. Slightly to the west is BENSONHURST, a part of the old towns of New Utrecht and Gravesend, which developed a Jewish community about the same time, and which expanded immensely after the World War.

Congregation Sons of Israel, on Benson Avenue, dates from 1892 although it was not incorporated until

1896. It has developed into one of the important Orthodox synagogues under the leadership of Rabbis Loewy, Isaac L. Bril, Isaiah Agat (1908-14), Henry Samuel Morais (1914-16), Samuel Sachs (1916-21) and Nachman H. Ebin (1921-). The congregation's Talmud Torah has an enrollment of 300.

Bensonhurst's Reform Congregation, Beth Sholom Peoples Temple (originally Beth Sholom), was founded in 1905 primarily as a religious school. Later, services were held, and Sidney E. Goldstein was called as rabbi in 1907. Others who held the congregation's pulpit were Jacob Goldstein, Frederick Braun, Sidney S. Tedesche, Harry K. Jacobs, Clifton Harby Levy and Max Reichler (1922-). The temple edifice on Bay Parkway was erected in 1922.

Borough Park. Adjoining Bensonhurst to the north, Borough Park was originally a country refuge for inhabitants of the old city of Brooklyn. It was supposed to have received Jewish settlers from the dissidents that left Congregation Baith Israel in 1861, but there is no record of a Borough Park congregation until 1902, when Temple Beth-El was organized on Twelfth Avenue. This congregation grew rapidly with the post-War expansion of Borough Park, and erected its Fifteenth Avenue temple in 1927. Rabbis have been Solomon Hershowitz, Isaiah Glazer and Israel Schorr (1937-).

In 1904 Temple Emanu-El of Borough Park was organized with Max Brill as its rabbi. It erected its present synagogue building on Fourteenth Avenue in 1908. Joel Blau (1908-11), Moses J. S. Abels (1927-35) and Jesse Bienenfeld (incumbent) have been among the rabbis of this important Conservative congregation. As an experiment the Progressive Synagogue was established in Borough Park in 1928 under the auspices of the Union of American Hebrew Congregations. The only Reform synagogue in the district, it has grown slowly. The rabbis have been Jacob B. Pollak (1928-34), Milton Ellis (1935-39) and Theodore N. Lewis (1939-).

Flatbush. Among the oldest of the villages which became Brooklyn was Flatbush. Jews were slow to settle there in any great numbers, and did not establish a congregation until 1906, when Shaare Torah, a Conservative congregation, was founded. The first synagogue was located on Bedford Avenue below Church; the present edifice, dedicated in 1923, is on the same site. Joseph Miller was called to be rabbi in 1922, and was serving in 1940. In 1911 part of the membership broke away to found the Reform congregation, Temple Beth Emeth of Flatbush. The same year Samuel J. Levinson became rabbi, a position which he still held in 1940. The congregation constructed its temple on Church Avenue in 1914. The men's club, with a membership of 650, was, in 1940, the largest in the metropolitan area, the third largest in the United States.

An important, newer congregation is Temple Ahavath Sholom of Flatbush. Established in 1912 on Avenue R, it has flourished under the leadership of Eugene H. Lehman and Rabbis Joseph H. Paymer (1913), Mortimer I. Bloom (1914-16), Samuel Peiper (1916-30), Frederick Braun (1930-33) and Alexander Alan Steinbach (1934-). The temple edifice was erected in 1919. Educational work is among the most important of the congregation's activities: the religious school has an enrollment of more than 1,000, while the enrollment at the daily Hebrew school is 400.

In the Eastern Parkway section near Brownsville, what became a large and important Conservative congregation was established in 1914: Temple Petach Tikvah. The temple edifice on Rochester Avenue at Lincoln Place was dedicated in 1915. Israel H. Levinthal was the first rabbi, serving until 1919. Rabbi Abraham P. Bloch has filled the pulpit since 1937.

The first congregation in MANHATTAN BEACH, a newer community near Coney Island, was organized in 1919. Known as Beth-El, it has been served by rabbis Louis J. Goetz, Jacob B. Grossman, Moses Eckstein, Jacob Sonderling and Isador Signer (incumbent). It adheres to the Conservative ritual.

Sephardic Congregations. There are about ten Sephardic congregations in Brooklyn; of these, four are composed of Spanish-speaking Turkish Jews, a number are Syrian, and one is Greek. Most of these synagogues are small, but Magen David, located on 67th Street, Mapleton Park, is the center of a twenty-year old community numbering almost 3,000 persons, which came originally from Aleppo, Syria. Members of the group speak Arabic and Hebrew fluently. A feature of the synagogue's work is its intensive educational program. Jacob Kassin has been rabbi since 1932.

The Center Movement. The synagogue center movement, which made such tremendous progress throughout the United States following the World War, found fruitful soil in Brooklyn, and led to the establishment of a number of very important congregations. In their very similar programs, these congregations aim to serve not only as houses of prayer, but also as houses of study for adults and youth, as sources of secular as well as religious education, and as places of assembly for Jews, seven days a week.

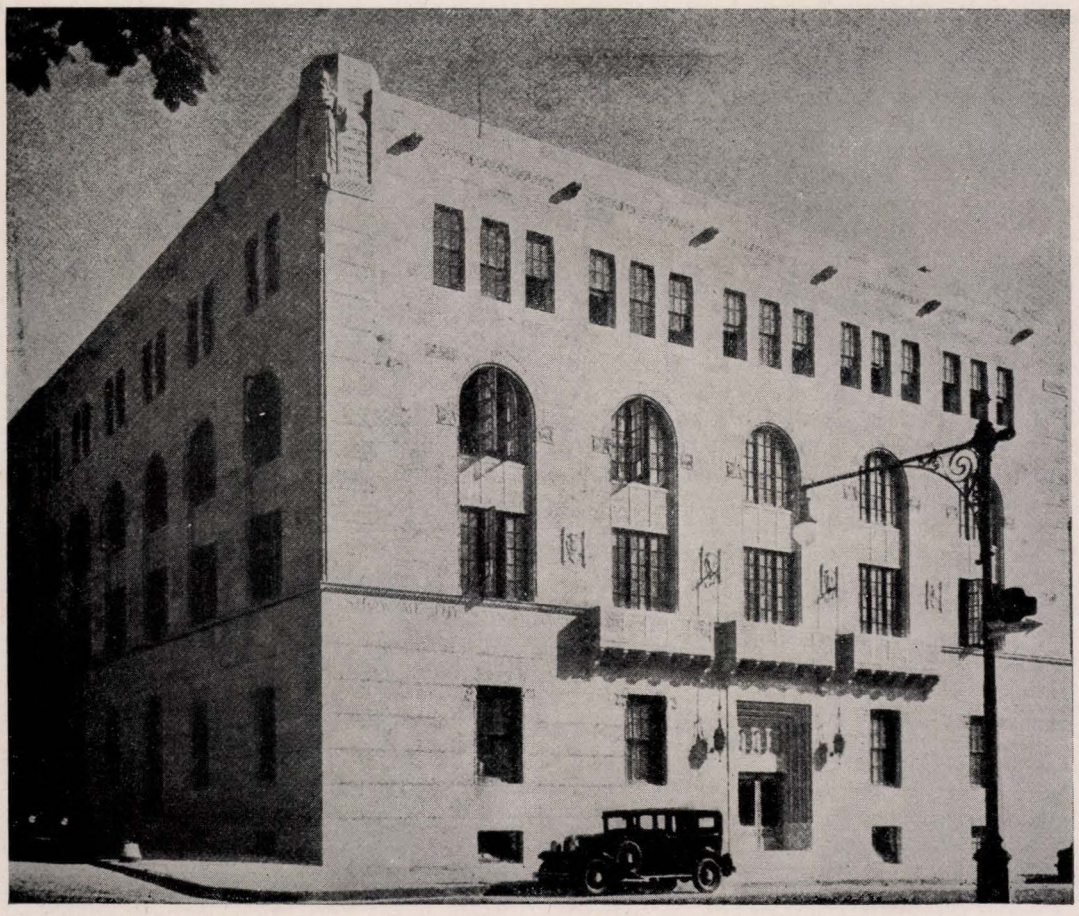
Shortly after the first Jewish Center was established, in Manhattan, an independent movement brought about the organization of the Brooklyn Jewish Center, in 1918. Under the leadership of Samuel Rottenberg and Louis Cohen, it was founded by a group that included a number of members of Temple Petach Tikvah who felt that their community had grown to such proportions that it required a Jewish Center to take care of their needs. Israel H. Levinthal, Petach Tikvah's rabbi, assumed his position as spiritual leader of the Center in 1919, and is still (1940) serving.

By 1920 the Center had grown large enough to erect its own building, a million-dollar edifice on Eastern Parkway between Brooklyn and New York avenues. This was the first synagogue structure in Brooklyn with elaborate facilities for cultural, communal, social and athletic activities. The Center's diversified program has set the pattern for the synagogue centers which have been erected in a number of Brooklyn districts since; several of the Reform congregations have likewise followed the example of the Jewish Center in erecting costly physical plants. In 1940 the Center was the largest congregation in Brooklyn, with a membership of more than 1,000 families.

The educational program of the Center includes a five-day-a-week Hebrew school, a Sunday school, and classes for high school students. The forum, estab-



Brooklyn Jewish Center, largest institution of its kind in the borough



Temple House of Congregation Beth Elohim, a notable example of the modern community house

lished in 1919, offers weekly public lectures. The full-time Center Academy offers complete schooling from kindergarten through grammar school, including both Hebrew and secular subjects. The Institute of Jewish Studies for Adults, founded in 1933, offers instruction in Hebrew, history, religion, Talmud, Bible and literature. In 1934 Albert Einstein dedicated the center's library collection of books burned and banned by the Nazi government. The collection, which has grown steadily, is probably the only one of its kind.

The Flatbush Jewish Center was the first of a number of synagogue centers formed in the region south of Prospect Park. Established in 1921, it is located on Church Avenue. Abraham M. Heller has been rabbi since 1925.

The Ocean Parkway Jewish Center developed from the old First Congregation of Kensington, which had been established in 1907 on Ditmas Avenue. Following amalgamation in 1924 with the West Flatbush Center (a small local congregation founded two years earlier), a large new building was erected on Ocean Parkway, work being completed by 1926. Rabbis of the Kensington congregation and of the center have been Jacob Katz (1914-20), Hyman J. Landau (1920-21) and Jacob Bosniak (1922-). The congregation includes 375 families among its members.

The East Midwood Jewish Center was founded in 1924, its building on Ocean Avenue being completed five years later. Rabbi Reuben Kaufman was the leader from 1925 to 1928; Harry Halpern has been rabbi since 1929.

The Jewish Center of Kings Highway, organized in 1918, dedicated its two buildings on Avenue P and East 12th Street two years later. Joseph Lookstein was the first rabbi; he was succeeded by Abraham M. Heller in 1923. Jacob Newman was called in 1925, and is still serving (1940).

Borough Organizations. Because Brooklyn has always been so divided into sections, the Jewish community as a whole has had little in the way of formal, borough-wide organization. The first successful attempt at united action for any purpose came with the formation of the Federation of Jewish Charities in 1909 (see below). In 1928 an Association of Presidents of Jewish Congregations was set up under the leadership of Grover M. Moscowitz and Nathan D. Shapiro to deal with communal problems. The organization was short-lived, although it was influential in obtaining congregational cooperation with Federation.

About the same time, the Brooklyn Jewish Ministers Association was formed, with representatives of the Orthodox, Conservative and Reform rabbinates. Its first president was Rabbi Israel H. Levinthal. He was succeeded in 1932 by Samuel J. Levinson, who served until 1934; subsequent presidents have been Moses J. S. Abels (1934-36), Abraham M. Heller (1936-38), Joseph Miller (1938-40) and Jacob Bosniak.

In April, 1940, an organization of far wider scope was established: the Brooklyn Jewish Community Council. Organized to "speak and act as a collective unit in all matters pertaining to, and affecting the welfare of the Jewish population in Brooklyn," and "to foster mutual understanding and the spirit of fraternity among the people of all races and creeds," it included representatives from seventy-five organizations at its initial meeting. Rabbi Levinthal was chosen president, and Oscar A. Lewis chairman of the board of directors.

Philanthropy. Jewish charitable activity in Brooklyn began early. In 1868 the Hebrew Benevolent Society was founded by twenty-six members of the Williamsburg or Eastern district, under the presidency of Moses Kessel. This organization carried on charitable work with funds raised by dues and contributions. In 1870 it was supplemented by a new, separate organization, the Ladies Hebrew Benevolent Society, headed by Mrs. Fanny Dreyfuss. The latter society carried on family relief among Williamsburg families until the 1920's, when it turned its attention to "scholarship maintenance"—financial aid to poor families enabling the children to complete their high school or vocational school education. In 1940 the society had 500 members. Early charitable agencies in Brooklyn proper were the Hebrew Benevolent Society (1871) and B'nos Esther Society (1874).

The Hebrew Orphan Asylum was founded in 1878, under the presidency of Ernst Nathan. A house was rented on the corner of Stuyvesant Avenue and McDonough Street, serving as the orphanage until 1883, when a brick edifice was built nearby on McDonough Street. In 1892 a new structure was dedicated on Ralph Avenue. This building, for years the third largest orphanage in the country, was closed in 1940 after the institution had adopted the program of placing orphans in private homes. The Pride of Judea Children's Home was incorporated in 1919, its building on Dumont Avenue opened in 1923. In 1940 it housed 250 orphans.

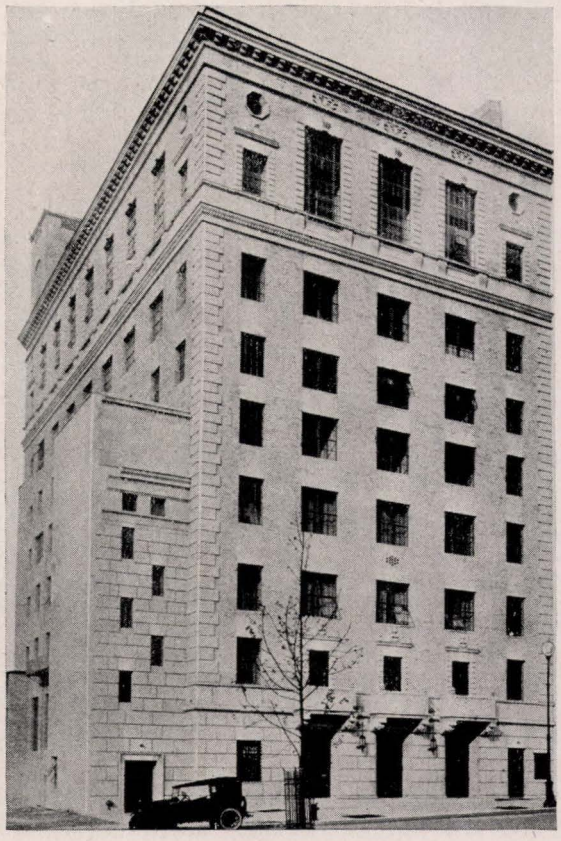
The first Jewish medical institution in the city was the Hebrew Hospital Dispensary, a small agency located on Johnson Avenue, Williamsburg, in 1895. Out of this developed the Jewish Hospital of Brooklyn, under the leadership of Nathan S. Jonas. Chartered by the state in 1901, the hospital purchased the idle Memorial Hospital edifice on Classon Avenue two years later. Rapid expansion followed, including building construction and the establishment of a nurses' training school (1906). The hospital has become one of the leading institutions in New York, supplying 660 beds for patients of all creeds and races. Particularly important are the neurological-surgical division and the departments of laboratories and pediatrics.

Hospitals have since been set up in other sections where Jewish settlement is intensive. Beth Moses Hospital (1916) is located in Williamsburg. Beth-El (1919), formerly the Brownsville and East New York Hospital, serves a heavily populated district. Israel Zion Hospital (1922) in Borough Park supplies medical service for Bensonhurst as well as for its own area. Brooklyn Jewry supports also the Brooklyn Hebrew Home and Hospital for the Aged (the largest Jewish home for the aged in the country, founded 1907) and the Jewish Sanitarium and Hospital for Chronic Diseases (1929).

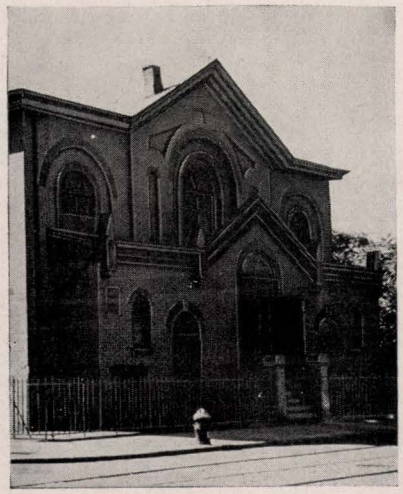
Although a Young Men's Hebrew Union was organized about 1875 and functioned for almost a decade, the first permanent Y.M.H.A. was not established until 1906, when a group under the presidency of Isaac Tarshis set up quarters on Fifth Avenue in Park Slope. The Association soon moved to Ninth Street, and then to Eighth Avenue, where it operated until 1939, when



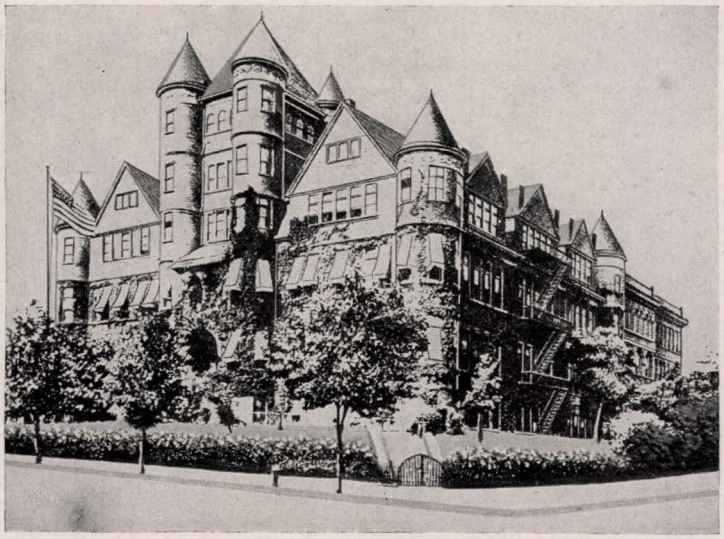
One of Brooklyn's noted Orthodox synagogues, Congregation Sons of Israel of Bensonhurst



Temple and communal center of Union Temple, at Grand Army Plaza, dedicated in 1926



Beth Israel's original building, the first synagogue to be erected on Long Island



Home of the Brooklyn Hebrew Orphan Asylum, closed in 1940 after almost half a century of service

it closed its doors. Williamsburg's Y.M. and Y.W.H.A. was founded in 1909; it is located on Bedford Avenue. The Borough Park "Y" was established in 1919; the East New York branch in 1938; a new Bedford Avenue branch in 1940. Out of the Young Men's Hebrew Association of Bayside (Bensonhurst, 1910) and the Young Women's Hebrew Association of Bath Beach (1913) developed the Jewish Community House of Bensonhurst in 1926, under the presidency of Herman Neaderland (1926-). This institution provides for the spiritual, cultural and social life of 4,000 members. Its building, located on Bay Parkway at 78th Street, was dedicated in 1927.

The rapid multiplication of the Brooklyn Jewish institutions led to duplication of effort and intense competition for funds, particularly following the turn of the century. This situation led to the formation in 1909 of the Brooklyn Federation of Jewish Charities, under the presidency of Nathan S. Jonas. Originally with ten charities under its care, the Federation now includes twenty-five constituent agencies. Merger with the New York Federation was proposed in 1929, 1930 and 1931, but the plan was rejected. Since 1937, however, the two federations conduct a joint annual campaign for their combined total of 116 institutions. Brooklyn Federation's budget was $816,860 in 1939.

Education. Since 1849, when David Barnard taught Hebrew in Williamsburg and at the same time ran a store in order to meet living expenses, education has been an important activity of Brooklyn Jewry. Congregation Beth Israel's Sunday school was organized in 1862, a pioneer venture. Other congregations soon followed suit, and by 1883 there were five Jewish schools with a total of 1,000 scholars.

The first Talmud Torah in Brooklyn was the School of Biblical Instruction, founded in 1887 by Joshua and Theresa Parshelsky. Located first on Leonard Street (Williamsburg), the school moved to the present Meserole Street quarters in 1900. In 1940 the school's enrollment was 2,000. The Hebrew Free School of Brownsville was the first Jewish educational institution in its district, and met from 1893 to 1902 in a house on Thatford Avenue. In 1902 it moved into a commodious structure on Stone Avenue. For years it has been one of the largest and most influential Talmud Torahs in America, having an enrollment of 500 in 1940.

Newer schools and Talmud Torahs in all parts of Brooklyn now offer instruction to thousands of young Jews. According to the report of the Jewish Education Association, these pupils were distributed as follows in 1939:

Kind of School	*Number*	*Pupils*	*Instructors*	*Annual Budget*
Weekday supplementary	149	18,545	387	$650,000
Parochial (full time)	13	3,353	134	425,000
Sunday	9	4,032	213	40,000
Yiddishist (including Jewish National Workers' Alliance, Workmen's Circle and Sholom Aleichem Folk Shules)	45	2,365	45	100,000
Totals	216	28,295	779	$1,215,000

Among the important schools should be listed, in addition to the congregational schools: the Hebrew School of Williamsburg (800 students daily); the Glory of Israel Hebrew Educational Society (550); Machziki Talmud Torah of Borough Park (700); Hebrew National School of Brooklyn (30 boys, 320 girls); New Hebrew School of Brooklyn (300 boys, 100 girls); Tiphereth Hagro Talmud Torah (800).

The adult academies conducted by the Brooklyn Jewish Center and Congregation Beth Elohim (mentioned above) are likewise important agencies of Jewish education.

Of particular prominence is the Hebrew Educational Society, located on Hopkinson Avenue in Brownsville. Starting as an educational project of the Baron de Hirsch Fund in 1897 it developed into an important communal center with a wide and useful program. The original temporary quarters on Osborn Street were replaced in 1899 by a new, leased structure on Pitkin Avenue, and the society was chartered by the state "to promote the intellectual and physical advancement of men and women." Simon F. Rothschild was the first president. To the original program of teaching English to adults, a number of other activities were added: Hebrew and music schools, a nursery school, and social and athletic programs. The present building, dedicated in 1914, serves as an important civic center.

Cemeteries. At the time of the earliest Jewish settlers, bodies of the deceased were taken to Manhattan for burial, but by 1848 the Jews of Williamsburg and Brooklyn had established the Union Fields cemetery in Cypress Hills, just beyond the city limits. It was here that Baith Israel established its burial ground, and Colonel Leo G. Newman, Civil War hero, was interred. The Washington Cemetery was laid out in Midwood in 1850 as a non-denominational burying-ground, but in the course of time it was used almost exclusively by Jews. Machpelah Cemetery was established in 1860. Others were founded: Ahavath Chesed in East Williamsburg, Maimonides, Beth Olom Fields, Mount Hope and Mount Neboh in Cypress Hills; and the various Brooklyn cemeteries became important burial-grounds for the whole New York Jewish community.

Press. Brooklyn never developed a Jewish press proportional in size to its tremendous Jewish community. Manhattan was always too close and too well supplied with established publications, and even the daily newspapers and other secular periodicals have found it difficult to compete with New York products.

Probably the first Brooklyn Jewish periodical was *Der Anzeiger,* a Yiddish weekly established by V. E. Pomerantz in 1897. This survived only a few years. The Brooklyn *Jewish Review* was founded by Magnes during his service in Temple Israel's pulpit (1904-6). Yiddish weeklies dating from the first decade of the 20th cent. include the *Brooklyn Brownsville Post* (1908-20), the *Brooklyner Naje Zeitung* (1909-?) and the *Jewish Post* (1910-27). *Yagdil Torah* (1915-20) was a scholarly Hebrew weekly which had originally been published in Slutzsk, Poland, from 1908 to 1911.

Other publications have appeared from time to time, usually local in character and small in scope. However, the *Jewish Examiner,* founded in 1929 by Louis

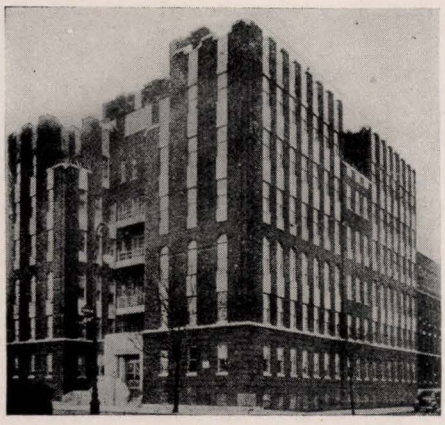


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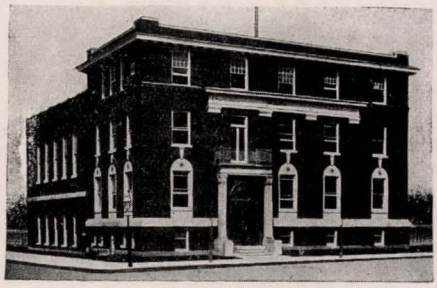
Israel Zion Hospital, which was erected in 1922



Beth-El Hospital, main building



Hospital division of the Brooklyn Hebrew Home and Hospital for the Aged



Hebrew Educational Society, in Brownsville, erected in 1913

D. Gross, is widely read, and in 1940 had the largest circulation of any American Jewish weekly. Among other periodicals are the Yiddish quarterly *Zuzamen* (1927), the Hebrew quarterly *Hinuch* (1936), the monthlies *Our Community* (1933) and *Haihudi* (Hebrew, 1935), and the *Brooklyn Yiddish Weekly* (1937), which replaced the *Jewish Voice*. The Brooklyn Jewish Center has published an elaborate monthly magazine, the *Review*, since 1933.

Fraternal Organizations. There is record that a United Hebrew Brethren Benefit Society was founded in South Brooklyn on July 12, 1856 (it lasted more than fifty years), and subsequently there were numerous local fraternal and benefit societies. The first national order to be established in Brooklyn was B'nai B'rith. Hillel Lodge No. 28 was founded in Williamsburg with thirty members. Samuel Lodge No. 63 was set up in Brooklyn proper the following year. By 1885 there were a half dozen chapters of national fraternal organizations in Brooklyn—four of B'nai B'rith, one each of the Free Sons of Israel and the Free Sons of Benjamin. Thereafter they grew rapidly.

In 1940 there were thirty-one lodges of the Independent Order Brith Abraham, with 4,500 members; twenty-two camps of the Order Sons of Zion, numbering 800 members; six B'nai B'rith lodges with a membership of 810 and 400 members in the auxiliaries; and six lodges each of Brith Sholom and the Free Sons of Israel, with totals of about 700 members.

Other National Organizations. Brooklyn likewise offers substantial support to other national organizations. The American Jewish Congress has a sizeable Brooklyn Division. Hadassah's twenty-seven Brooklyn groups include a membership of 5,000. Two thousand three hundred Jewish War Veterans comprise twenty-three posts, to which are added 3,000 auxiliary members. In the Mizrachi there are nine chapters with 3,000 members, and eighteen women's chapters with 1,700 members. The Brooklyn section of the National Council of Jewish Women (1896) includes 1,500 members. The National Labor Committee for Palestine counts 500 Brooklyn members in nine chapters. There are sixty Labor Zionist groups with a total membership of 6,000, including 4,000 members of the Jewish National Workers' Alliance. The Workmen's Circle includes 18,000 members in its twenty-five chapters. Brooklyn members of the Zionist Organization of America total 4,000 in twenty-four districts, plus 6,000 more in the affiliate organizations.

A number of Brooklyn synagogues are affiliated with the Union of Orthodox Jewish Congregations of America. Twenty are affiliates of the United Synagogue of America; another twenty are associate members of the organization. Eight Brooklyn temples are members of the Union of American Hebrew Congregations.

Civic Activities. Brooklyn Jewry is active not only along specifically Jewish lines but also in the political and civic life of the general community. This has been true chiefly since the turn of the century, although there were earlier evidences of Jewish interest in the affairs of the city and borough. During the Civil War many Brooklyn Jews fought with distinction in the Union Army, among them Frederick Abel, Captain Coleman Cohen, Emil Frank, Abraham Heller, Michael Meyer, Colonel Leopold G. Newman, Herman Rosenberg, Adolph Rothschild and Simon Seligman, while Morris Hess was a notable figure in the organization of public opinion in support of President Abraham Lincoln. Thousands of Brooklyn Jews saw service in the Spanish-American War; in the World War fully 40,000 young men represented Brooklyn Jewry in the various branches of the service.

Samuel Goodstein was appointed to the Board of Education of the old city of Brooklyn as early as 1886. Israel F. Fischer was elected to Congress in 1895, and served two terms. The first Jew to gain a judicial post was Jacob Brenner, who was named city magistrate in 1897. The first Jew to be elected to the legislature from Brooklyn was Simon Gluck, a member of the Assembly in 1906. Fischer was appointed to the United States Board of General Appraisers in 1899, and named chief judge of the United States Customs Court in 1926. Other Jews to represent Brooklyn in Congress have been Mitchell May (1899-1901), Lester D. Volk (1921-23), and Emanuel Celler (1923-). May later served as New York Secretary of State, as did Edward Lazansky. Herman S. Bachrach served as president of the Brooklyn Bar Association, and as member of the state judicial council. Among the presidents of the Kings County Medical Society were William Linder (1932), Henry Joachim (1936) and Maurice J. Dattlebaum (elected for 1941).

By 1940 there was not a phase of Brooklyn's civic life in which Jews were not active. Grover M. Moscowitz was judge in the United States District Court. Lazansky was presiding justice of the appellate division of the state Supreme Court. May, Harry E. Lewis, Algernon I. Nova and Meier Steinbrink sat in the Supreme Court. Isaac M. Kapper, a former justice, was official referee to the Supreme Court. Others served in the city, municipal, Special Sessions and magistrates' courts. In the State Senate were Daniel Gutman, Philip M. Kleinfeld and Jacob J. Schwartzwald; Jews representing Brooklyn in the New York Assembly included: Minority Leader Irwin Steingut, Ralph Schwartz, Aaron Goldstein, Max M. Turshen, Charles H. Breitbart, Daniel Gutman and Bernard J. Austin.

In the field of education there were, in 1940, such prominent Brooklyn Jews as Adele Bildersee, dean of women at Brooklyn College; Jacob Greenberg and Elias Lieberman, associate superintendents of schools; Oswald Schlockow, Benjamin B. Greenberg and Daniel H. Moskowitz, assistant superintendents; a number of professors at the local colleges, and four high school principals: I. David Cohen, Jacob M. Ross, Gabriel R. Mason, and Abraham Lefkowitz.

Economic Life. From the time of the earliest settlers, Brooklyn Jews have engaged in a variety of occupations, although two fields—clothing and meat products—have attracted the greatest numbers. Interest in the latter field was to be expected, for many of the earliest settlers were Alsatians who had conducted cattle and feed businesses before coming to the United States. A survey of Brooklyn in 1850 showed that Jews were clothing manufacturers, tailors, second-hand clothing dealers, capmakers, dry goods merchants, butchers (particularly along Hudson Avenue), cigarmakers, junk dealers, laborers; there were also among the Jews a machinist, a tinsmith, a druggist, a paper-

hanger, and the owner of a watch store. In Williamsburg, at the same time, there were a number of tailors, several shoemakers, ropemakers and proprietors of grocery stores; there were also a painter, clerk, cartman, cigarmaker, and butcher. The first kosher slaughterhouse in the Brooklyn area was established by Ernst Nathan of Williamsburg in 1851, and the region along Johnson Avenue, east of Bushwick Avenue, developed into a large, wholesale, kosher meat market.

By 1870 the activity of the Jews had been somewhat canalized. There were almost fifty Jewish butchers and slaughterers; an even greater number were engaged in the sale or manufacture of cigars and tobacco products. Between one-half and one-third of all the tailors and clothing manufacturers in Brooklyn were Jews; there were many Jewish merchants in the dry goods field. The boot and shoe trade included some Jewish manufacturers and more dealers. A number of Jews manufactured hats and caps. In the Williamsburg area there was a Jewish basket industry. Of course there were Jews scattered throughout other fields of endeavor, although in the professions they had scarcely appeared.

When Henry R. Stiles' exhaustive history and description of Brooklyn appeared in 1884, Jewish merchants were prominent chiefly in the same fields. The slaughtering business was largely in Jewish hands, and there were important Jewish butchering firms. The tobacco trade was still big. Professionals were not as yet numerous among the Jews—lawyers, for example, numbered only half a dozen. Jewish merchants were especially prominent in the clothing and dry goods businesses. There were large numbers of clothing dealers, capmakers and merchant tailors. Already outstanding was the firm of Wechsler and Abraham (later Abraham and Straus), founded in 1865 by Joseph Wechsler and Abraham Abraham. In 1885 the company built a new store on Fulton Street, which the historian Stiles described as a "dry goods palace" which was, with one exception, the largest retail dry goods establishment in the United States. The store is the largest of any kind in Brooklyn today. Namm's, the third largest store in the city, dates from 1876, when Adolph I. Namm set up an upholstery and window-shade shop on lower Fulton Street.

As was noted above, the period of Jewish expansion in Brownsville paralleled the rise of New York's garment industry, and the region housed thousands who worked in garment factories. Later, Jews from the "cloak and suit" industry were found throughout Brooklyn, both owners and workers in the numerous establishments.

After the turn of the century, Brooklyn's business life was, more and more, merged with that of Greater New York, and Brooklyn, the "dormitory of New York," housed Jews engaged in every form of endeavor. Brooklyn Jews have entered the professions in large numbers, the real estate and insurance fields, and banking and finance. Indeed, they have become an integral part of the general economic life of the metropolitan area. ISRAEL H. LEVINTHAL.

Lit.: Abelow, Samuel P., *History of Brooklyn Jewry* (1937); Landesman, Alter F., *A Neighborhood Survey of Brownsville* (1927).

BROTHER, a term frequently employed in the Bible and used in the following literal or derived connotations:

(a) Blood relationship: a brother born of the same father and mother (*Gen.* 4:2); a brother from the father's side only (*Gen.* 42:3); a brother from the mother's side only (*Judges* 8:19); a nephew (*Gen.* 14:16).

(b) Kindred: flesh and blood (*Gen.* 29:14-15; *Lev.* 25:25); kinsman (*Judges* 9:3); fellow-tribesman (*Lev.* 21:10; *II Sam.* 19:13); compatriot (*Ex.* 4:18; *Num.* 32:6); kindred nation (*Num.* 20:14; *Deut.* 2:8).

(c) Other uses: friend (*II Sam.* 1:26); equal (*I Kings* 9:13); comrade (*Gen.* 29:4); polite address (*Gen.* 19:7); companion or partner (*Prov.* 18:9; *Job* 30:29).

One is in duty bound to redeem a brother or his lands, if his poverty compelled him to become a slave or sell his paternal estate (*Lev.* 25:25, 48); similarly, a brother was the first to act as an "avenger of the blood." The Bible describes the true lovingkindness of a brother and his helpfulness in times of trouble (*Prov.* 17:17; *Ps.* 35:14), although occasionally a friend or a neighbor may be nearer than a brother (*Prov.* 18:24; 27:10). A priest (*Kohen*), who ordinarily must avoid contact with the dead, is not only permitted but is commanded to become ritually unclean at the death (i.e. attend the funeral) of his brother (*Lev.* 21:1-2).

In order to inculcate humanitarian principles more deeply, the Bible, in enjoining precepts of compassion upon Israel, refers to one's fellow-man as one's brother (*Gen.* 9:5; *Deut.* 15:11-12; 22:1-4). *'Ahvah,* the abstract form of the Hebrew word *'ah,* "brother," expresses the concept of brotherhood (*Zech.* 11:14; *Amos* 1:9); humanity and regard for the lives and happiness of other nations and persons are often described by the prophets as "the brotherly covenant." The impassioned appeal of the prophet, "Have we not all one father? Hath not one God created us all? Why do we deal treacherously every man against his brother?" (*Mal.* 2:10), is a reaffirmation of the Golden Rule of the Bible ("Thou shalt not hate thy brother in thy heart"; "thou shalt love thy neighbor as thyself"; *Lev.* 19:17-18).

According to early Biblical law, a brother's assent to his sister's marriage was necessary, if her father were dead (*Gen.* 24:50-55; 34:11-17). The marriage of a full brother and sister or of a half-brother and half-sister is incest and is stringently forbidden (*Lev.* 18:9; 20:17). If a man dies childless, it is incumbent upon his brother to marry the widow (the so-called Yibbum or levirate ceremony), and the first-born of the union bears the name of and inherits the property of the dead brother (*Deut.* 25:5-6).

The Mishnah relates (*Sotah* 7:8) that when King Agrippa, while reading the Torah, came to the passage, "One from among thy brethren shalt thou set a king over thee" (*Deut.* 17:15), he broke down and wept bitterly. The Jews comforted him, saying, "Agrippa, you are our brother."

Further uses of "brother" in Talmudic literature are: as workers in the same profession (*Sifra* to *Lev.* 25:14); as residents of the same locality (*Taan.* 27b); and as an intimate form of address between two scholars (*Yoma* 35b; *Ber.* 11a).

Realizing the close bond of affection existing be-

tween brothers, the Mishnah (*Sotah* 8:2) ordains that if one brother is killed in a war, the other brothers may return from that war. The Talmud advises that the death of one of a group of brothers shall be taken as a sign of warning to the other brothers (*Sab.* 105b).

A person must not commit a sin for the sake of his brother (*Yeb.* 2:10), and the merits of one brother will be of no help to the other in regard to reward in the hereafter (*Midrash Ps.,* Buber edit., p. 272). Cognizant of the close physical similarity between brothers, the Talmud declared that if two brothers die from the effects of circumcision, the third brother need not be circumcised (*Yeb.* 64b; *Tos. Git.* 28b, under the catchword *Veha;* cf. Maimonides, *Hilchoth Milah* 1:18).

According to a decision given in the Middle Ages, a rich brother may be forced to support his poor brother (*Responsa of Rashdam,* vol. 2, no. 166); this is, generally, not a legal requirement either in the Jewish or civil law of modern times. HIRSCHEL REVEL.

BROTHERHOOD OF MAN. 1. **Basis of Brotherhood.** The Hebrew term *'ah,* "brother," is used in an extremely wide sense to indicate relationships that make for friendship among men. It is applied not only to direct kinsmen, but to remote relations, to members of the same clan, and to all fellow Israelites. Kindred nations are addressed as brothers; kings acknowledge the fraternal tie; Jacob speaks to the shepherds of Aram as brothers, and Lot makes similar address to the people of Sodom. Eventually the word comes to include all those of a common faith, and the entire mass of humanity. This increasing range of the meaning of "brother" parallels the growth of the idea of brotherhood in Judaism, from its beginnings in the family to its ultimate goal in all humanity.

The basic bond of brotherhood among the Semites is kinship. "A kin," W. R. Smith writes, "was a group of persons whose lives were so bound together, in what must be called physical unity, that they could be treated as parts of one common life. The members of one kindred looked on themselves as one living whole, a single animated mass of blood, flesh and bones, of which no member could be touched without all members suffering" (*Religion of the Semites,* p. 274). Accordingly, kinship forms the bond of social relationship and the primary source of obligation. All who belong within the circle of the family or tribe are in duty bound to protect and to care for one another. Outsiders can make no such claims. Every stranger that one encounters in the desert is considered a natural enemy, who has no protection against violence save his own strength and the fear of his tribe's vengeance if his blood is shed. Cain complains that since he is to be a fugitive and a wanderer, "it will come to pass, that whosoever findeth me will slay me." He is, therefore, assured that if any one slay him, "vengeance shall be taken on him sevenfold" (*Gen.* 4:14-15).

The fear which dominated the ancient world could be overcome by an artificial extension of kinship through a covenant. The most widespread form of this rite was the blood covenant, whereby the covenanters created a tie of kinship among themselves by mixing a little of their blood. The covenants reported in the Bible are generally of a sacrificial character in which the blood of an animal is substituted for one's own, and the deity figures as the third party to the alliance (*Gen.* 26:28-31; 31:44-54). A violation of the covenant was sure to bring down the wrath of the deity. We hear also of alliances between tribes formed, as between individuals, by partaking of food together (*Josh.* 9:11-19). While such a bond was temporary it could be confirmed by repetition and rendered permanent by an oath. *Gen.* 34:15-17 tells of a marriage alliance formed between the sons of Jacob and the Schechemites after the latter adopted the rite of circumcision. "A covenant," as W. R. Smith points out, "means an artificial brotherhood" (*ibid.,* p. 318). By the law of the desert, when a member of the clan bound himself to a stranger by a covenantal bond, he thereby extended to him the right of brotherhood or kinship, which all members of the clan were bound to observe by treating him as one of themselves. Thus brotherhood or kinship appears not merely as a matter of birth but could be acquired through certain rites. The life of such a person was held sacred not because of itself but rather because it was that of a kinsman. David says to Jonathan: "Therefore deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee" (*I Sam.* 20:8, 14-15).

The word "kindly" in this statement is covered by the Hebrew *hesed,* which expresses the idea of goodness, kindness, mercy or favor. It grows out of the sense of brotherliness and involves a mutual relationship. When bestowed upon a person, tribe or people, it calls for reciprocal helpfulness born of sympathy and for consideration (*Gen.* 21:23; *Josh.* 2:12, 14; *I Kings* 2:17; 20:31-34). Failure to keep the covenant was sure to bring down the wrath of God (*Gen.* 31:50; *II Sam.* 21:7). Similarly, the covenant between Israel and God naturally expressed itself in the relationship of *hesed* between the Deity and the people as a whole, or that of the people to one another (see W. R. Smith, *Prophets of Israel,* p. 162 et seq.; Glueck, Nelson, *Das Wort Hesed im alttestamentlichen Sprachgebrauche*). The fact that *hesed* formed part of the religious consciousness of Israel may account for the opinion of the servants of Ben Hadad that the kings of Israel are distinguished from those of other people by their *hesed.* The sequel reports that Ahab responded to Ben Hadad's appeal and welcomed him as a "brother" (*I Kings* 20:31-34).

2. **Prophetic Teaching.** According to the prophet Hosea, the one thing above all others which God demands is *hesed.* "I desire mercy rather than sacrifice." In his denunciation of the low moral and religious standards of his people, he indicts them particularly for disregarding Hesed. "Your goodness (*hesed*)," he complains, "is as a morning cloud, and as the dew that early passes away" (6:4, 6). Hesed is integrally related to faithfulness and knowledge of God. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. Swearing and lying, and killing and committing adultery! They break all bounds, and blood toucheth blood" (4:1-2). Hosea sums up his message: "Keep mercy and justice, and wait for thy God continually" (12:7).

Hosea's older contemporary Amos, though not using the word *hesed,* makes use of the related word *rahamim,* "compassion," and emphasizes the sanctity

of the covenant of brotherhood. The masterword in his ethical teaching is *mishpat,* "justice." Coming to believe in God as all-just, Amos advanced to an enlarged view of human brotherhood. In contradistinction to the popular notion that God concerns Himself primarily with the affairs of Israel, fighting its battles and assuring it of victory and abundance (*Deut.* 33:26-29), Amos sounded a more universal note. God extends His help to the Ethiopians, Philistines and Arameans as well as to Israel (*Amos* 9:7). He applies the plumbline of justice to all the nations. Thus Edom is denounced for its unrelenting blood-feud with Judah. "He did pursue his brother with a sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever." These cruelties, common to ancient warfare, are denounced *as such* and not because they inflicted suffering on Israel. God's wrath falls upon these nations because they have broken the universal laws of fidelity, kinship and humanity. The prophet predicts doom upon Israel, too, for disregarding these laws. In disregard of brotherliness, "they sell the righteous for silver, and the needy for a pair of shoes" (i.e. for a trifle), crush the poor and mistreat the humble (*Amos* 1 and 2). Israel's sinners will, therefore, meet with the punishment due them from the righteous God (9:7-8).

Hesed and *mishpat* are linked in the subsequent prophetic writings as patterns of behavior approved by God. *Micah* declares that what God requires of man is doing justice (*mishpat*), loving mercy (*'ahabath hesed*) and walking humbly with Him (6:8). *Jeremiah* teaches similarly that God exercises *hesed* (mercy), *mishpat* (justice) and *tzedakah* (righteousness) in the earth, and that in these things He delights (9:23). *Zechariah* summarizes the prophetic teaching on the subject: "These are the things that ye shall do: Speak ye every man the truth with his neighbor; execute the judgment of truth and peace in your gates; and let none of you devise evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord" (8:16-17). Justice, fidelity and brotherliness to one's neighbor form part of the duty of faithfulness to God.

3. **The Teachings of the Torah.** The prophetic emphasis on kindness, humanity and brotherliness underlies the legislation of the Torah. 1. The Book of the Covenant tempers its rigorous and inflexible justice with the quality of mercy. It is solicitous that the stranger shall not be wronged and that the widow and the orphan shall not be afflicted. It further enjoins that consideration be shown for the borrower who is poor and that a helping hand be extended even to the enemy who is in need (*Ex.* 22:20-26; 23:4-9). 2. The Deuteronomic Code makes active beneficence the keynote of its entire legislative system. The doctrine of God's love for His people serves as the basis for man's reciprocal love of God and for the love of his fellowman. While stressing the impartial and strict execution of justice and the elimination of social evil, it urges great-hearted benevolence upon the people. "Humanity is the author's ruling motive, wherever considerations of religion and morality do not force him to repress it" (Driver, S. R., *A Critical and Exegetical Commentary on Deuteronomy,* p. xxiv). Sympathy for those in want, liberality toward the poor, toward the manumitted slave and the unprotected foreigner are presented as God's demands upon the people. The severe attitude toward the admission of Ammonites and Moabites into the Jewish fold is based on their disregard of brotherliness toward Israel, "because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam, the son of Beor, from Pethor of Aram-naharaim, to curse thee. . . . Thou shalt not seek their peace nor their prosperity all thy days for ever." As Driver observes, Israel is ordered not to hate them but to remain permanently indifferent to their welfare, because of the hostility which they so often manifested through history. On the other hand, the Edomites for all their cruelty toward Israel must be accorded greater consideration on account of the closer ties of consanguinity which unite the two nations. "Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land" (*Deut.* 23:4-8). The remembrance of having sojourned in Egypt must outweigh the bitter memories of slavery endured there (see Driver, *ibid.,* p. 261 et seq.). The spirit of philanthropy and consideration for others, which marks most of the provisions of the Code, breathes also from the introductory sections of *Deuteronomy.* Characteristic of the entire book is the following application of the doctrine of God's impartial justice: "He doth execute justice for the fatherless and the widow, and loveth the stranger, in giving him food and raiment. Love ye, therefore, the stranger; for ye were strangers in the land of Egypt" (*Deut.* 10:17-19).

3. It is in the Priestly Code that the brotherhood of man may be said to have attained the status of a fundamental conviction. In the genealogies the idea of the brotherhood of man appears in its characteristic form as a corollary to monotheistic belief. The Divine process of creation reached its climax in Adam, whom God fashioned in His own likeness, and who became the father of the entire human race (*Gen.* 1:26-27; 5:1-2). When, in consequence of their corruption, his descendants were swept away by the destructive flood, the righteous Noah and his sons were spared to become the progenitors of the new humanity. Shem, Ham and Japheth are presented as the fathers of all the nations of ancient times (*Gen.* 10). Consequently, men of every race, color or speech are basically brothers. The priestly genealogist seeks further to establish the bonds of kinship between Israel and the neighboring Semitic peoples, the Arameans, the sons of Keturah, the descendants of Ishmael, the offspring of Lot and the Edomites (*Gen.* 22:20-24; 25:1-18; 36). In addition the covenants of the Patriarchs with the non-Semitic Philistines are stressed (*Gen.* 21:22-23; 26:26-31).

The doctrine of the brotherhood of man carried with it the obligation of universal benevolence. The most humane legislation regarding the treatment of the indigent, the handicapped and the stranger appears in *Leviticus* 19. Its high-minded provisions reach the climax in the great commandments: "Thou shalt not hate thy brother in thy heart. . . . Thou shalt not take vengeance, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself" (verses 17-18). These laws apply not only to a

brother Jew but also to a stranger. Going beyond *Deut.* 10:19, *Lev.* 19:34 commands: "The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Brotherly love must be extended to foreigners as well as to fellow Jews.

The spirit underlying this legislation is strikingly expressed by the last of the canonical prophets. *Malachi* (2:10) pleads:

Have we not all one Father?
Hath not one God created us?
Why do we deal treacherously every man against his brother,
Profaning the covenant of our fathers?

While the prophet naturally addressed himself to his Jewish contemporaries, his words assumed universal significance. *Job* 31, describing the ideal religious personality, speaks of the consideration manifested toward the servant:

Did not He that made me in the womb make him?
And did not One fashion us in the womb? (verse 15).

4. **Post-Biblical Views.** For the masters of post-Biblical Judaism the belief in the Fatherhood of God spelt the common brotherhood of man. Philo, for example, teaches that if God, who is in want of nothing, has regard for man's weakness and makes him a partaker of His gracious power and makes up his deficiencies, "How ought you to treat other men, your natural kinfolk, seedlings from the same elements as yourself, you who brought nothing into the world, not even yourself? For naked you came into the world, worthy sir, and naked will you again depart, and the span of time between your birth and your death is a loan to you from God. During this span what can be meet for you to do but to study fellow-feeling and good-will and equity and humanity and what else belongs to virtue, and to cast away the inequitable, unrighteous and unforgiving viciousness which turns man, naturally the most civilized of creatures, into a wild and ferocious animal!" (*Special Laws* 1:294-95; trans. F. H. Colson, vol. 7, pp. 269-71). Discussing the two sets of five commandments which compose the Decalogue, the first dealing with God the Father and Maker of all and the other with duties to fellowmen, Philo refers to those who devote their lives wholly to the love of God and to others who concern themselves exclusively with love for mankind, and observes: "Both come but half way in virtue; they only have it whole who win honor in both departments" (*ibid.*, pp. 61-63).

Refuting the charges of misanthropy leveled against Judaism, Josephus proudly points to the equitable treatment of aliens enjoined by the Torah. "To all who desire to come and live under the same laws with us, he (Moses) gives a gracious welcome, holding that it is not family ties alone which constitute relationship, but agreement in principles of conduct. On the other hand, it was not his pleasure that casual visitors should be admitted to the intimacies of our daily life. (Reinach suggests that this alludes to the exclusion of aliens from Passover, *Ex.* 12:43.) Josephus continues: "The duty of sharing with others was inculcated by our legislator in other matters. We must furnish fire, water, food to all who ask for them, point out the road, not leave a corpse unburied, show consideration even to declared enemies. He does not allow us to burn up their country or to cut their fruit trees, and forbids even the spoiling of fallen combatants; he has taken measures to prevent outrage to prisoners of war, especially women. So thorough a lesson has he given us in gentleness and humanity that he does not overlook even the brute beasts, authorizing their use only in accordance with the Law, and forbidding all other employment of them" (*Against Apion* 2:28-29; trans. H. St. J. Thackeray, vol. 1, pp. 377-79).

The same convictions are fundamental to rabbinic thought. The word which the rabbis used for a human being is *biryah,* creature. Hillel taught: "Love your fellow creatures and draw them near to the Torah" (*Aboth* 1:12). To the Gentile who asked to be taught the whole Torah while standing on one foot, Hillel replied: "What is hateful to thee do to no man." Jonathan ben Uzziel gives this negative form of the Golden Rule as the translation of "Thou shalt love thy neighbor as thyself" in *Lev.* 19:18. Akiba pointed to this verse as expressing the leading principle of the Torah. Ben Azzai considered *Gen.* 5:1 as of even greater significance, because it stresses the divine likeness of man and the descent of all men from the same ancestor (*Sifra, Kedoshim* 1; *Yer. Ned.* 9:4). The meaning attached to the word *neighbor* is made clear by *Seder Eliyahu Rabbah* 15 (edit. Friedmann, p. 75). Speaking about taking advantage of a Gentile, a Tanna says: "My son, the Scriptures teach: 'Thou shalt not oppress thy neighbor nor rob him' (*Lev.* 19:13). Thy neighbor is like thy brother and thy brother like thy neighbor." Brotherly love applies to all men.

During Roman persecution Judah ben Shammua and his colleagues pleaded with the noblemen of Rome: "O Heavens! Are we not your brethren, are we not the sons of the same father and the same mother? Wherein do we differ from all other peoples that you issue such cruel decrees against us?" The appeal to their common brotherhood had its effect, and the decree was annulled (*Taan.* 18a). Such results, however, did not always follow. Sad reality led the rabbis to observe that when it goes well with the Jewish people the nations treat them as brothers, but in adversity they turn away from them as if they never knew them (*Sifre Deut.* 322). *Midrash Lekah Tob* (to *Deut.* 32:27) adds, on the basis of tragic experience, that when the nations prevailed over Israel they disregarded the brotherhood which they professed in good times and resolved not to permit them even to escape from their persecutors either west or south, east or north.

The Biblical and Talmudic ideas of human brotherhood formed part of Jewish belief in the darkest days of the Middle Ages. They appear again and again in the writings of the Jewish commentators of the Bible, the Halachists and the moralists. For all of them the doctrine of man's common descent carried the obligation of brotherly love of man to man, of the maintenance of peace among nations and of the avoidance of strife and of violence. Hatred appeared to them as equivalent to bloodshed. He who hates any man hates God in whose image man is made. The pious are exhorted to be merciful "even toward non-Jewish slaves, not to put too heavy burdens upon them and

not to disgrace them by deed or word. . . . They should be spoken to softly even during a quarrel and their arguments should be heard. Thus said Job: 'Did I despise the cause of my man-servant or of my maid-servant when they contended with me? . . . Did not He that made me in the womb make him? And did not One fashion us in the womb?'" (*Job* 31:13-15; *Orhoth Tzaddikim* 8). The 16th cent. mystic Hayim Vital writes (*Shaare Kedushah* 1:5): "Let man love all creatures, including gentiles, and let him envy none." An 18th cent. commentator on this work declares that true brotherly love recognizes no barriers of nationality or language and is directed solely to man as man (*Sefer Haberith Hashalem,* vol. 2, chap. 13, sections 1-12).

Undaunted by persecution and by violence, the Jewish people have cherished the hope of the ultimate unification of all mankind. *Isaiah* 2 and *Micah* 4 vision the golden era of the future when all nations, acknowledging the sovereignty of God, will beat their swords into plowshares and their spears into pruning hooks; nation will not lift up sword against nation, neither will they learn war any more (see also *Zeph.* 3:9). This hope, which underlies the Messianic strivings of the Jewish people, is sounded in the prayers for the New Year and for the Day of Atonement. An addition to the third benediction of the Amidah reads: "Now, therefore, O Lord our God, impose Thine awe upon all Thy works and Thy dread over all that Thou hast created, that all Thy works may fear Thee, that they may all form one band to do Thy will with a perfect heart" (Adler-Davis, *Service for the Synagogue, New Year,* p. 15, etc.). A prayer in the Concluding Service for the Day of Atonement in the *Union Prayer Book* (vol. 2, p. 365) reads: "Grant that all the children of Israel may recognize the goal of their changeful career, so that they may exemplify by their zeal and love for mankind the truth of Israel's message: One humanity on earth even as there is but one God in heaven." The Union Prayer Book version of the Adoration (Alenu) prayer, which appears near the end of each public service, contains the following: "O may all created in Thine image recognize that they are brethren, so that one in spirit, and one in fellowship, they may be for ever united before Thee. Then shall Thy kingdom be established on earth and the word of Thine ancient seer be fulfilled: The Lord will reign for ever and ever."

See also: CHARITY; GOLDEN RULE; LOVE.

SAMUEL S. COHON.

BROUNOFF, PLATON G., composer, teacher and lecturer, b. Elizavetgrad, Russia, 1869; d. New York city, 1924. He studied at the Musical Institute in Warsaw. Later, he attended the St. Petersburg (now Leningrad) Conservatory, where he was a pupil of Anton Rubinstein and Rimsky-Korsakov. Graduating in 1891, he came to the United States. A year later, after having given several recitals throughout the country, he settled in New York city as a teacher, singer and lecturer.

Brounoff pioneered in composing and arranging Jewish folk-songs. He was also a lecturer on Russian music for the boards of education in New York and other cities, taught operatic classes at the Institute of Musical Art, and lectured on art in the capacity of supervisor of the Modern Art Forum.

Among his more famous works are *Songs of Freedom* (New York, 1904); *Jewish Folk-Songs* (New York, 1911); *The Ten Commandments of Piano Practice* (New York, 1913); four symphonies: *Russian Revolution, Return of the Jews to Palestine, Carnival in Rome, Titanic;* the overture, *Russia.*

In 1901 he published a book, *Stolen Correspondence From the Dead Letter Office Between Musical Celebrities* (New York), under the pseudonym B. A. Sharp. During the latter part of his life Brounoff was music critic for the New York *Jewish Daily Forward.*

BROWN JEWS, *see* BENI ISRAEL.

BROWN, BENJAMIN, leader in farmers' cooperatives and farm settlements, b. Tulchin, Russia, 1885; d. on his farm, near Hightstown, N. J., 1939. He came to the United States in 1901, and after studying at Drexel Institute, Philadelphia, and Pennsylvania State College, went to Utah, where from 1909 to 1915 he was president of the Jewish Agricultural and Colonial Association, a Jewish farm settlement in the central part of the state. From 1916 to 1922 he was executive director of the Piyute Reservoir and Irrigation Project in Utah. He then proceeded to organize the poultry farmers of Utah into a cooperative, the Utah Poultry Producers' Association; three years later he organized a similar cooperative in Idaho. Offices in New York were opened in 1925, and so successful was the enterprise that Brown was given the unofficial title of "Turkey King."

In 1929 he accompanied Dr. M. L. Wilson, United States Under-Secretary of Agriculture, as member of a commission to act in an advisory capacity for the Jewish settlement in Birobidjan, with special emphasis on cooperative problems. Returning to the United States, he continued his organization of the farmers of the northwestern states, and opened up offices for a marketing agency for them, the Producers Distributing Agency, Inc. At the same time he was agricultural expert and chairman of the Provisional Commission for the Establishment of Jewish Farm Settlements in the United States.

Brown played an important part in the establishment of the New Jersey Homestead, the cooperative factory settlement near Hightstown, N. J. After securing the purchase of a 1,000-acre tract and listing names of unemployed Jews to farm the land, he went to Harold L. Ickes, Secretary of the Interior, with a proposal for a settlement which was to include a model garment factory. He obtained a loan of half a million dollars, and the work was placed under control of the Rural Resettlement Administration. Brown became chairman of the board of sponsors and advisors and his intense interest and activity won him the title of "father of the Jersey Homestead" when it was opened in August, 1936. The project was discontinued in October, 1939.

BROWN, DAVID ABRAHAM, industrialist and communal worker, b. Edinburgh, Scotland, 1875. He came to the United States as a child of five, and lived at first in Detroit, Mich. Beginning in business in 1896, he expanded his enterprises until they included

the General Necessities Corporation, which at one time had as many as twenty subsidiaries. Later he helped found the Broadway National Bank and Trust Company and the Broadway National Co. (1929-30). From 1930 to 1935 he published *The American Hebrew*.

Brown devoted considerable time to civic and social causes. He was for fourteen years chairman of the membership committee of the Detroit Young Men's Christian Association, director-general of the United War Work Campaign in Michigan, director of the Red Cross Roll in Detroit (1919) and director-general of the first community fund in Detroit (1918). In 1917 he directed the New York section of the campaign for the relief of Jewish victims of the War, and in 1921 he was made national chairman of the campaign of the Joint Distribution Committee to raise fourteen million dollars for the Jews of Europe and Palestine. In 1922 he was one of a commission to investigate the economic status of European Jewry, and in 1924 he toured the United States and Canada in behalf of the Palestine Foundation Fund. Following a trip made to Russia in 1925, to investigate the possibility of settling the Jews there upon the land, he became head of the campaign to raise funds for this purpose. In 1926 the Zeta Beta Tau fraternity voted him the Gottheil Medal.

Brown's other civic activities included: chairmanship of the finance committee of the Union of American Hebrew Congregations (1924-35); membership on the board of the American Jewish Joint Agricultural Corporation (1920-37); membership on the board of the Palestine Economic Corporation (1926-36); chairmanship of the United States division of China Famine Relief (1928-33).

BROWN, EDDY, violinist, b. Chicago, 1895. He began to study the violin with his father, and at the age of six made his first public appearance. Two years later he was taken to Budapest, where he became a pupil of Jenö Hubay at the Royal Conservatory. After his graduation, Brown made a successful debut with the London Philharmonic Orchestra in 1909, following this with a tour of Germany, Scandinavia, The Netherlands and Russia. Then came a five-year period of work with Leopold Auer in St. Petersburg (now Leningrad) and Loschwitz, Germany.

Brown returned to the United States in 1915 to make his American debut in Indianapolis as soloist with the New York Symphony Society Orchestra conducted by Walter Damrosch. In the following year he appeared at the Metropolitan Opera House in New York city. Since then he has appeared throughout this country and Europe in numerous recitals and as soloist with orchestras conducted by Nikisch, Mengelberg, Safonov, Steinbach and Stransky.

In 1931, Brown was appointed musical advisor to the Mutual Broadcasting Company. In this position, he was an important influence in elevating the standards of the music heard over the radio. He inaugurated and arranged many important series of broadcasts devoted to great music, among them two devoted exclusively to American composers, and another to the great violin literature of all time. He also gave the first radio presentation of all the violin sonatas of Beethoven.

In 1935, he joined the faculty of the College of Fine Arts of New York University as instructor of music. One year later he became musical director of the Interstate Broadcasting Company, in New York city.

Brown also organized, in 1932, the Chamber Music Society of America, to present chamber music by leading ensembles throughout smaller towns and communities in the United States. Up to 1940, this organization had sponsored more than 500 concerts.

At a personal appearance in Town Hall, New York city, in 1936, Brown performed the entire cycle of the Beethoven violin sonatas, with E. Robert Schmitz. He has composed a musical comedy, many violin solos and songs, and has made many interesting arrangements and transcriptions for the violin.

BROWN, FREDERICK, realtor and philanthropist, b. Carlsbad, Austria, 1870. Coming to America in 1890, he became one of the largest single real estate operators in New York city.

In 1925 Brown created a $1,000,000 trust fund, the income of which is devoted annually to the Federation for the Support of Jewish Philanthropic Societies of New York City. In the same year he served as chairman of the $4,720,000 campaign of the Federation and also gave the $500,000 site at 71 West 47th Street, New York, to erect a building for the home offices of the Federation, contributing $200,000 additional toward the cost of the building. Since 1925, Brown has been president of the Hospital for Joint Diseases.

In 1929 he and Mrs. Brown donated to New York University a building, then leased by the University for some of its classes at $92,000 a year, thereby releasing a yearly income on nearly $2,000,000 of the University's endowment. In 1930 the Frederick Brown Collection of old English legal documents, relating to the transfer of property, was presented to the Law School of New York University. The same year, he received the honorary degree of L.H.D. (Doctor of the Humanities) from Lincoln Memorial University.



Frederick Brown. From an etching by Hermann Struck

BROWN, JOHN, JEWISH ASSOCIATES OF. Among the early settlers in Kansas who aided John Brown in his fight against slavery were three Jews: Jacob Benjamin, August Bondi and Theodore Weiner. Benjamin and Bondi, the latter a scholar and revolutionary before emigrating to the United States from Austria, were both former residents of St. Louis who arrived in Kansas in May, 1855, settling in what was known as "Dutch Settlement," in the northeastern part of the state. Weiner, a Polish immigrant who had resided in Texas and Louisiana, followed them four months later and opened a store there in which the other two had a financial interest.

The three co-religionists belonged to a settlement of Northerners and Free State Germans which came into frequent conflict with nearby Southern pro-slavery factions. John Brown arrived in the vicinity of "Dutch Settlement" in October of that same year and settled in Osawatomie, whither his sons had preceded him.

In the guerilla warfare that ensued between the Free State men, of whom John Brown became the recognized leader, and the faction that upheld slavery and the Fugitive Slave Law, the three Jewish pioneers took the side of the abolitionist and became prominent among his followers. Theodore Weiner furnished free provisions for two rifle companies that had set out to bring relief to the town of Lawrence, Kansas, after the news of a proposed attack on that place by a band of "Border Ruffians" came to the knowledge of John Brown and his men. Bondi took part in this relief expedition by joining the Pottawatomie Rifles. In revenge for the assistance Weiner had given, the pro-slavery band burned his store to the ground.

When John Brown called for volunteers against a threatened invasion of Pottawatomie by pro-slavers, among the seven who offered their services in resisting the attack was Theodore Weiner. During the night of May 24, 1856, John Brown and his men staged a lynching in which several pro-slavery leaders were the victims. There is positive evidence, however, that Weiner took no part in the affair, having been assigned to guard duty that night.

In the important engagement known as the "Battle of Black Jack," both Weiner and Bondi took active part, doing their share of fighting along with the rest. Shortly after this battle, which lasted for three hours and ended in a victory for John Brown and his men, the abolitionist leader organized a military company called the Kansas Regulars. Among the thirty-five men who enlisted and affixed their names to the rules of the regiment were Jacob Benjamin and August Bondi.

Both Benjamin and Bondi participated in the memorable "Battle of Osawatomie." Although they put up a gallant fight against heavy odds, the weight of numbers turned the scale of battle against Brown and his men and Osawatomie was lost. Forced to leave Kansas, but returning in 1858 under an assumed name, he again organized a military company, which included Theodore Weiner, and renewed his war against slavery on the southeastern border of Kansas. They did not, however, participate in Brown's unsuccessful foray on Harper's Ferry, Va., in the following year.

The subsequent careers of the three Jews who followed John Brown in helping him lay the foundations of the free commonwealth were precipitated by the Civil War. Theodore Weiner served in the Union Army. He died in 1906, and his remains are interred in the Jewish cemetery at St. Louis.

Jacob Benjamin also served as a soldier in the 11th Kansas Regulars for three years during the strife between the states and died in 1866.

In 1857 August Bondi furthered the anti-slavery cause by stumping Anderson County for the Topeka Constitution, which was promulgated for the Free State party. When the Civil War broke out he was among the first to enlist, being made first sergeant of Company K, 5th Kansas *Cavalry* in 1861. He participated in every engagement of his regiment, remaining in active service for over three years. Moving to Leavenworth in 1865, he later held numerous public offices. He died in 1907. CLARENCE I. FREED.

Lit.: Huhner, Leon, *Publications of the American Jewish Historical Society,* No. 23, pp. 57-78; *Autobiography of August Bondi* (1910).



Lewis Browne

BROWNE, LEWIS, author and lecturer, b. London, 1897. Brought to the United States by his parents in 1911, he found employment at the age of seventeen in a Portland, Ore., department store. He later took courses at the Hebrew Union College and the Jewish Institute of Religion. In 1920 he became rabbi of Temple Israel in Waterbury, Conn., and served until 1923, when a controversy with the trustees of the congregation, caused by Browne's presiding over a protest meeting for freedom of speech for pacifists and anti-Fascists, led to his resignation. From 1924 to 1926 he served as rabbi of the Free Synagogue in Newark, N.J.

During the same period Browne started to write, contributing articles to the *Nation,* the *New Republic,* and the Hearst press. His first great literary success came with *Stranger than Fiction* (New York, 1925). Written in a lively and interesting style, though with some inaccuracies, it was the first popular presentation of Jewish history, attracting a considerable read-

ing public, and becoming one of the selections of the American Library Association for the League of Nations Library. Browne was called upon to lecture frequently before universities and civic organizations, including Pennsylvania State College (1928) and the University of California (1932-37).

Among his other writings are: *This Believing World,* a study of religions (New York, 1926); *That Man Heine* (New York, 1927); *The Graphic Bible* (New York, 1928), which received the award of the American Institute of Graphic Art for the illustrations drawn by the author; *Since Calvary,* a history of Christianity; *Blessed Spinoza* (New York, 1932); *How Odd of God* (New York, 1934); *All Things Possible* (New York, 1935); *Oh, Say, Can You See!* (New York, 1937). These works are written in the same popular style which Browne employed in his *Stranger than Fiction,* and have been a strong influence in introducing the knowledge of religion, Bible history and Jewish culture to large groups unwilling to read more scholarly publications.

BROWNING, ROBERT, famous English poet, b. London, 1812; d. Venice, 1889. Although the notion that he was of Jewish origin never had any foundation, Browning is identified with the Hebrew spirit in English poetry. His mother was passionately religious, and the rare collection of Bibles in his father's library exercised a strong influence on the poet's development. Browning's own Hebrew Bible with his notes is in the library of the Jewish Theological Seminary of America in New York. Among his friends he numbered Jews, and members of his family were employed in the House of Rothschild. His knowledge of Hebrew was mainly limited to reading the Bible, and his acquaintance with rabbinic literature was slighter than is often supposed; but though his theology was certainly Christian, he manifested a singularly intimate sympathy with Jewish culture and ideals. The deep ethical pre-occupations of his poetry reflect a strong Hebraism. A modern critic has written of him, "There is a constant and perpetual element of Hebraism running through the whole teaching of Robert Browning" (Kelman, *Prophets of Yesterday,* pp. 174-75).

In "Saul" (1845), considered by many Browning's finest religious poem, he re-tells with great dramatic imagination the Biblical tale of David's comforting the stricken Saul, then makes David prophesy. Browning's interpretation of a Hebrew prophet's relation to the ideals of his people has been approved by Jewish thinkers. Two Jewish figures express the poet's creed: joy in man's striving and faith in God's love and law. Most famous is "Rabbi Ben Ezra" (1864), in which the rabbi-philosopher (supposed to be Abraham Ibn Ezra) hails life's struggle and praises God's "whole" design of good and evil. "Jochanan Hakkadosh" (1883) tells of the rabbi whose life is prolonged a year through the sacrifice of three months of life by each of four disciples. He lives as lover, warrior, poet and statesman, only to report that all is vanity. Then an accidental gift of three months of a child's life gives him the mystic insight to understand life. Of historical Jewish content are "Holy Cross Day" (1855), an ironic monologue of one of the Jews forced to listen to an annual Christian sermon at Rome, in which Browning indicts these Christians for their abandonment of Christ; and "Filippo Baldinucci on the Privilege of Burial" (1876), a tale of the subtle irony employed by a courageous young Jew in 17th century Florence to secure the right of unmolested burial for his people. The poem is a plea for toleration. "Ben Karshock's Wisdom" (1856) expands the maxim from Pirke Aboth, "Repent one day before thy death." Among other poems of Jewish reference are "Doctor——" (1880) and "Solomon and Balkis" (1883). SHERRY MCKENZIE.

Lit.: Kelman, *Prophets of Yesterday* (1924) 137-62; Jacobs, Joseph, *Jewish Ideals* (1896) 84-95; *Encyclopaedia Britannica* (14th ed.), vol. 4, pp. 275-79; Cohen, *Browning's Hebraic Sympathies,* Poet-Lore (1891) 250-54; Loth, David, *The Brownings* (1931); Kohut, George A., edit., *A Hebrew Anthology,* vol. 1 (1913).

BROYDÉ, ISAAC, Arabist and librarian, b. Zelba, Russia, 1867; d. New York city, 1922. He graduated from the École des Hautes Études, Paris, in 1883, later pursuing his studies at the École des Langues Orientales of the Sorbonne, where he received his Ph.D. degree in 1894. While a student, he also served as secretary to Professor John Derenbourg and became librarian of the Alliance Israélite Universelle. During his stay in Paris, he devoted himself particularly to Jewish medieval philosophy and to Arabic translations.

In 1900, he was called to New York city to assist in the writing and editing of the *Jewish Encyclopedia.* In the same year he became associated with the New York Public Library, where he served as a cataloguer and assistant in the Jewish division until his death. Broydé was the author of *Résumé des réflexions sur l'âme* (Paris, 1894) and a frequent contributor to the *Jewish Quarterly Review.*

BRUCH, MAX, composer, b. Cologne, Germany, 1838; d. Berlin-Friedenau, 1920. He began to compose at the age of eleven, attracted attention in 1852 by winning a prize for a string quartette, and in 1878 became director of the Stern choral society at Berlin. Subsequently he filled such positions as conductor of the Liverpool Philharmonic Society (1880-83) and of the Breslau Orchestral Society (1883-90), after which he taught at Berlin. He composed numerous choral works, of which the most noted was *Arminius;* two operas, *Jungfrau von Orleans* and *Hermione;* and works for orchestras, of which the most famous was *Scenes from the Frithiof Saga.* He composed a dramatic oratorio on the life of Moses, and his *Kol Nidre* is a famous transcription of this ancient Jewish prayer.

Bruch's Jewish origin has been questioned by the Berlin critic Alfred Einstein, but has otherwise been generally accepted by leading authorities.

BRUCK, LAJOS, painter, b. Pápa, Hungary, 1846; d. Budapest, 1910. He studied at the Vienna Academy and with Munkácsy; from 1871 to 1873 he was in Venice, where he first came to public notice with his painting *Before the Rialto Bridge.* After spending some time in Rome and Naples, and in various cities of Germany, Holland and Belgium, he settled in Paris in 1874, but was relatively unrecognized there; his last years were spent in London, where he was much

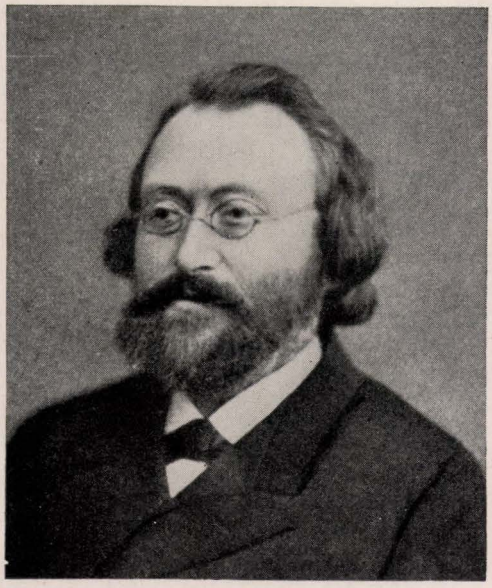
in demand and greatly admired. His most important paintings are *The Trip To Town* (1877), *Loneliness* (1879), *View of Budapest, The Quartet Rehearsal* and *The Postmaster.*

BRUDNO, EZRA, writer and lawyer, b. Volozhin, Lithuania, 1878. He is the great-grandson of Rabbi Manasseh Ilier. He came to the United States with his parents in 1892. After attending the law schools of Western Reserve University, Yale and the Sorbonne, he began the practice of law in Cleveland in 1901. In 1909 he was appointed assistant prosecutor of Cleveland and served in that capacity until 1913.

Aside from his legal practice, Brudno has won literary distinction as a frequent contributor to many magazines, including *World's Work, Lippincott's* and the *Bookman.* He is also the author of the following books, published in New York: *The Fugitive* (1905); *The Tether* (1907); *The Little Conscript* (1907); *One of Us* (1912); *Juggler* (1919); *Scribes and Pharisees* (1920); *The Sublime Jester* (1923); and *Ghosts of Yesterday* (1935).

BRÜLL, ADOLF, writer and teacher, brother of Nehemiah, b. Kojetein, Moravia, 1846; d. Frankfort, Germany, 1908. He was a graduate of the Jewish theological seminary at Breslau, and in 1871 became a teacher at the Frankfort Philanthropin, remaining there until 1904. In 1879 he founded the *Popular-wissenschaftliche Monatsblätter* (vols. 1-29, 1881-1906). His writings include *Trachten der Juden im nachbiblischen Altertume* (Frankfort, 1873); *Zur Geschichte und Literatur der Samaritaner* (Frankfort, 1876); *Beiträge zur Kenntnis der jüdisch-deutschen Literatur* (Frankfort, 1877); and a monograph on David Einhorn (1882).

BRÜLL, ALFRÉD, patron of sports, b. Budapest, 1876. His early devotion to sports earned him successive honors at an early age: vice-presidency of the Hungarian Athletic Federation (1904), presidency of the Federation of Hungarian Swimmers (1906), vice-presidency of the Hungarian Gymnastic Union (1908),



Max Bruch



Ignaz Brüll

and similar distinctions in national soccer and wrestling associations. In 1924, during the Paris Olympics, he was made president of the World Federation of Wrestlers.

Brüll was an eloquent and generous champion, in several tongues, of the newer branches of sport and of deserving athletes. The government often sought his expert advice as member (1912-18) of the Council of Physical Culture, highest official body. He contributed 150,000 crowns towards the erection of a stadium for the Hungarian Athletic Club (MTK) and later presented his stock to the club which, under his sponsorship, won many national and international trophies.

BRÜLL, IGNAZ, pianist and composer, b. Prossnitz, Moravia, 1846; d. Vienna, 1907. His family moved to Vienna in 1848. There Brüll studied the piano under Epstein and Rufinatscha, and composition under Dessoff. His unusual talent as a composer became evident in 1861, when his *Piano Concerto* was first performed by Epstein. The following year, he wrote a Serenade for Orchestra which was played at Stuttgart, in 1864.

Although Brüll was actively engaged in teaching at the Horakschen Klavierschule in Vienna, from 1872 to 1878, he nevertheless made several successful concert tours during this period. In 1881 he was appointed director of the Horakschen Klavierschule, a position he held until his death. His second opera, *Das goldene Kreuz* (libretto by Mosenthal), was first produced in Berlin, in 1875, and met with such approval that it was successfully repeated all over the world.

Brüll's circle of friends included Brahms and Carl Goldmark, and his accomplishments as a composer reveal an affinity with these great contemporaries. Among his best known works are: the operas *Die Bettler von Samarkand* (1864); *Der Landfriede* (1877); and *Bianca* (1879); a ballet, *Champagnermärchen;* and other compositions for piano, violin, and voice.

Lit.: Schwarz, H., in *Deutsche Revue,* vol. 3, 1918.

BRÜLL, NEHEMIAH, rabbi and scholar, b. Neu-Raussnitz, Moravia, 1843; d. Frankfort, Germany,



The Jewish Gate at Brünn

1891. He was the son of Rabbi Jakob Brüll of Neu-Raussnitz and Kojetein, who is known chiefly for his introduction to the Mishnah, *Mebo Hamishnah* (Frankfort, 1876-81). Nehemiah Brüll studied with his father and at the Beth Hamidrash in Vienna. He was an ardent advocate of the Reform Movement in Frankfort, where he became rabbi in 1870. After 1874 he turned mainly to scholarship, founding in that year the *Jahrbücher für jüdische Geschichte und Literatur*. In the ten volumes of these annuals issued up to 1890, he published hundreds of articles covering almost every field of Jewish knowledge. Among the most important of his essays are those on loan-words in the Talmud and Midrash (vol. 1, pp. 123-210), on the origin of the Babylonian Talmud (vol. 2, pp. 1-123), on *Hosea* (vols. 5 and 6), on the history of the Jewish ethical literature (vols. 5 and 6), on the origin of *Aboth* (vol. 7, pp. 1-17) and on proverbs in post-Talmudic literature (*ibid.*, pp. 18-30).

BRUNA, ISRAEL BEN HAYIM, *see* ISRAEL BRUNA BEN HAYIM.

BRUNETTES, *see* EYES; HAIR.

BRUNETTI, ANGELO (CICERUACCHIO), non-Jewish popular leader of Rome, b. Rome, 1800; d. 1849. In 1847 he used his influence to bring about an act of fraternization between the Roman citizens and the Jews of the ghetto there. In the next year, when Pius IX decided to abolish the ghetto, Brunetti used the occasion, which happened to be on the eve of Passover, to gather hundreds of followers and demolish the walls of the ghetto, while the Jews were observing the Seder in their homes, unaware of the event. Brunetti fell fighting for the independence of Italy in 1849; a tablet in his memory was set up in the council-room of the Jewish community at Rome.

BRÜNN (Czech Brno), capital of Moravia, with about 145,000 inhabitants (1940), of which between five and ten thousand were Jews. The exact date when Jews first came to the city is not known, but there was a large Jewish settlement in the 13th cent. They are known to have received decrees from Ottokar II in 1254 and 1268, confirming their privileges. In general, the legal status of the Jews of Brünn was the same as that of other medieval Jews. Documents of the 14th cent. speak of landed property owned by Jews. In 1454 they were expelled and their houses, synagogues and cemeteries were presented to the city. It was not until the 16th cent. that they were permitted to attend the local weekly and annual markets, and even then they were not allowed to stay overnight. A new settlement began at the end of the 18th cent., and increased from fifteen in 1804 to nearly 11,000 in 1921. The community was reorganized in the 19th cent. and Brünn became the center of Jewish activity in Moravia, administering the Jewish educational fund, and having a Jewish periodical of its own, the *Jüdische Volksstimme*. It had two synagogues, the older built in 1853, and two smaller houses of worship, a cemetery and several schools.

After the seizure of Austria by the Nazis in 1938, as well as the later partition of Czechoslovakia in the same year, Brünn received numerous refugees from these regions. Four days after Moravia was occupied by German armies in March, 1939, one of the synagogues was burned; the Jewish community was ordered to rebuild it at its own expense. In the next months there were confiscations and riots, and about half the community, it was reported, had fled from the town.

BRUNNER, ARNOLD WILLIAM, architect, b. New York city, 1857; d. New York city, 1925. He studied at the Massachusetts Institute of Technology from 1877 to 1879. Entering the field of architecture, he devoted himself to works of a public character, designing, among others, the Lewisohn Stadium for the College of the City of New York, several buildings of Columbia University, the original building of Mt. Sinai Hospital, the Cadet Hospital at West Point, the Capitol Park State Buildings and the Soldiers and Sailors Memorial Bridge at Harrisburg, Pa., the Custom and Court Houses in Cleveland, the Monumental Bridge in Toledo, Ohio, the Students' Building at Barnard College, and Temple Beth-El, Shearith Israel, Shaaray Tefila and other synagogues.

Because of his exceptional knowledge of the architectural problems of the modern American city he was often chosen to select commissions having charge



A tombstone, dated 1349, in the Jewish Cemetery of Brünn

of great municipal improvements. He served as president of the Board of Supervision of Public Buildings and Grounds in Cleveland from 1901 to 1902, and was a member of similar bodies in Baltimore, Rochester, Denver and other cities. In 1914, he was the architect of the plans for improvements for the city and waterfront of Albany. While architectural adviser to the State of Pennsylvania in 1921, he refused $20,000 in back salary due him for two years' work and suggested a $6,000 a year cut in his salary.

Brunner was founder and president of the Architectural League of New York (1881), president of the Fine Arts Federation of New York (1908-10), vice-president of the National Sculpture Society, treasurer of the National Institute of Arts and Letters, vice-president of the American Civic Association and a member of the New York Board of Education (1902). He wrote numerous articles on cottages, interior decorations, city planning and Jewish architecture.

BRUNNER, CONSTANTIN (originally Leopold Wertheimer), philosopher, b. Altona, Germany, 1862; d. The Hague, 1937. The grandson of chief rabbi Akiba Wertheimer of Altona, he lived in Potsdam until the advent of the Nazi party, when he removed to The Hague.

In the essence of their thought and philosophical conclusions his doctrines are related to Spinoza's system. He is opposed to Kant and to all epistemology. Brunner's philosophy is based on his theory of the faculties. He distinguished three faculties or possibilities of thinking, as follows: 1. Practical understanding, possessed in common by all human beings (i.e. the sum total of feeling, knowing and willing, or, to put it simply, egoism); 2. The intellect, possessed by the few, which manifests itself productively and reproductively in art, philosophy and mysticism; 3. Superstition, common to the many, which expresses itself in religion, metaphysics, and morals.

Brunner bases his theory of motion on his conceptions of the nature of substance and of motion; on this theory he bases his psychology. He endeavors to bring clearness and certainty in the conduct of life through insight into the universality and general validity of egoism. But it is his supreme aim to awaken, by means of his doctrine of the intellect, an inclination towards unity and eternity in those naturally capable of such an inclination. Proceeding from his doctrine of egoism, he arrives at new conclusions regarding the structure of human society, state and nation. From these points of view he resolutely combats Zionism. However, he attaches great importance to the idea of Judaism which he believes was represented in its purest form by Jesus; he advances this idea very strongly.

Some of Brunner's works are: *Spinoza gegen Kant* (1910); *Der Judenhass und die Juden* (1918); *Memsheleth Sadon* (Dominion of Presumption, 1920); *Unser Christus oder das Wesen des Genies* (1921); *Liebe, Ehe, Mann und Weib* (1924); *Vom Einsiedler Constantin Brunner* (1924); *Die Lehre von den Geistigen und vom Volke* (2nd ed., 1927); *Aberglaube an die Ärzte und an die Heilmittel* (1927); *Von den Pflichten der Juden und den Pflichten des Staates* (1930).

In 1924 the Constantin Brunner Society was founded in order to popularize the work of the philosopher.

ERNST LUDWIG PINNER.

Lit.: *Von Constantin Brunner und seinem Werk* (a collection of essays); König, Walther, *Die Insel des Verständnisses* (1928); Bernard, Walther, *The Philosophy of Spinoza and Brunner* (1934).

BRUNSCHVICG, LÉON, philosopher, b. Paris, 1869. In 1909 he became professor at the Sorbonne University. Since 1919 he has been a member of the Académie des sciences morales et politiques; he is also a chevalier of the legion of honor. He is editor of the *Revue de métaphysique et morale,* a member of the League for Human Rights and curator of the Societas Spinozana.

His philosophical contribution is chiefly the development of a philosophy of reason based upon the neo-Kantian school of Lachelier; thus he stands between philosophical positivism and metaphysical idealism and rationalism. As a leader in the intellectualistic movement in French philosophy, Brunschvicg inclines toward the critical conception of mind, finding support for his views in the most important conclusions of leading modern scientific thinkers, particularly Henri Poincaré and Albert Einstein. His philosophy represents the beginning of the reaction against scholastic rationalism as well as against the intuitional anti-intellectual doctrines of Bergson.

For Brunschvicg philosophy is no longer "metaphysics, but rather critique," which has as its subject the scientific and philosophical activity of the human mind. This new idealism and intellectualism essentially inspires his ethics as well, for in his system of ethics the subordination of act and feeling to reason is the basis of the connection of the individual with the Universal Mind. His conception of morality, like Brunschvicg's philosophy in general, is the result of the influence of Spinoza, whom he considers the forerunner of contemporary idealism.

The philosopher's main works are: *Spinoza* (1894; 2nd ed., 1923, under the title *Spinoza et ses contemporains*); *Introduction à la vie de l'esprit* (5th ed., 1932); *L'idéalisme contemporain* (1905); *Les étapes de la philosophie mathématique* (1912; 2nd ed., 1922); *Nature et liberté* (1921); *L'expérience humaine et la causalité physique* (1923); *Le procès de la conscience dans la philosophie occidentale* (1927); *Les âges de l'intelligence* (1934); *La modalité du jugement* (2nd ed., 1934); and *René Descartes* (1937).

His wife, MME. CECILE LÉON BRUNSCHVICG, is a leader in the fight for women's rights. In 1910 she helped found the French Feminist Union. During the World War she directed the administration of relief for 25,000 Belgian and French refugees. Thereafter she worked to promote child welfare. In 1936 Premier Léon Blum appointed her under-secretary of national education.

MAX SALOMON.

Lit.: Carbonara, C., *Leon Brunschvicg* (1930); Parodi, *La philosophie contemporaine en France* (appendix, 3rd ed., 1925); Verneaux, R., "L'idéalisme de la philosophie de M. Brunschvicg," *Revue de Philosophie,* new series, vol. 4 (1934) 73-104; *American Hebrew,* March 19, 1937, p. 1005.

BRUNSWICK, province in Germany, formerly a duchy, with a principal city bearing the same name. Jews are mentioned there in the middle of the 13th

cent. In the 14th and 15th centuries the city of Brunswick obtained, with other ducal prerogatives, the right of the "Judengeleit" (safe-conduct), and collected all taxes for the protection of the Jews. In 1803 the tolerant Duke Karl Wilhelm Ferdinand abolished the "Leibzoll" (body-tax). It was this ruler who corresponded with Mendelssohn about philosophical and religious questions, invited him to Brunswick, and urged him to write his last great work, *Die Morgenstunden oder Vorbedingungen Über das Dasein Gottes.*

During the rule of this duke (1780-1806) Israel Jacobson began his career as ducal finance councillor. The well-known Jacobson School, which trained both Jewish and Christian boys, was founded under the patronage of the ducal house. Another educational establishment which has helped give the little free state of Brunswick an important place in Jewish history is the Samson School at Wolfenbüttel, founded April 5, 1807.

The short-lived regime of King Jerome of Westphalia brought the Jews of Brunswick full emancipation, and even after the fall of Napoleon the Jews of Brunswick, in contrast to those of the various other countries, retained most of their rights under the government of Duke Karl; only state positions were denied them. In 1832, however, Duke Wilhelm decreed that the Jews were to have the right to vote and to hold the lesser official positions. The right of residence in Brunswick was made dependent on one's possession of property and good character, and no longer on one's religious beliefs. The Oath *more Judaico* was abolished in 1845. The first modern rabbinical conference (1844) was held in the city of Brunswick.

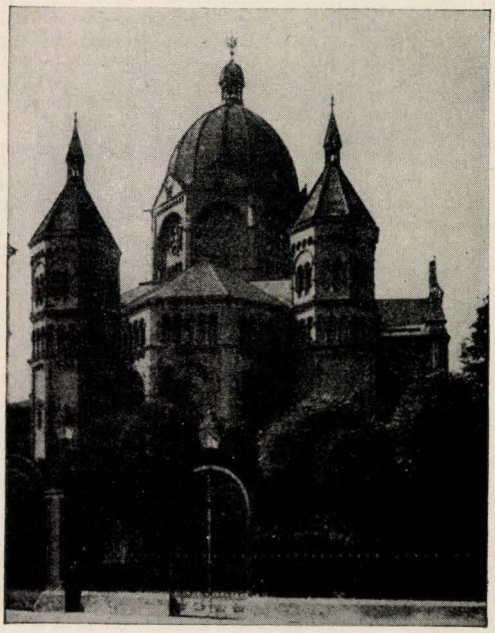
The most important rabbis of Brunswick were Samuel Levin Eger (1809-42) and Levi Herzfeld (1842-84). In 1935 there were about 1,200 Jews in Brunswick, but since that time there has been a rapid decrease.

Lit.: Heymann, in *Braunschweigisches Magazin,* 1925, Nos. 4 and 5; *Handbuch der Jüdischen Gemeindeverwaltung,* 1924-25; Steger, *Das Haus der Welfen* (1843); see literature under WESTPHALIA.

BRUNSWICK RABBINICAL CONFERENCE, *see* CONFERENCES, RABBINICAL.

BRUNSWIG, ALFRED, philosopher, b. Plan, Germany, 1877; d. Munich, 1927. He became instructor in 1911 and assistant professor in 1915 at the University of Munich. In 1916 he was appointed associate professor at the University of Münster. Brunswig essayed the unification of experimental thought and philosophical research with the analysis of phenomena, and endeavored to create a synthesis between psychology and pure logic. Basing his theories on Husserl's phenomenology, he subjected Kant's theory of epistemology to a critique. He wrote: *Das Erklären* (1901); *Die Frage nach dem Grunde des sittlichen Sollens* (1907); *Das Vergleichen und die Relationserkenntnis* (1911); *Das Grundproblem Kants* (1914); *Einführung in die Psychologie* (1921); *Hegel* (1922); *Leibniz* (1925).

BRUSA, Turkish city in Anatolia in which the first Jewish community under the Ottoman government was established. The conqueror of Brusa, Sultan Urkhan (1326), was favorably inclined toward the Jews, and allowed the Jewish population of the city complete religious freedom upon the payment of special taxes. Brusa later gave shelter to considerable numbers of Spanish refugees. After the Jews were expelled from Spain in 1492, so many of them found their way to Brusa and settled in the city that they founded two new synagogues, Kahal Kadosh Mayor and Kahal Kadosh Gerushah. In the 16th and 17th centuries the city became famous because of its great Yeshiva. At the beginning of the 20th cent. the Jewish population amounted to about 3,500, but after the World War many of them emigrated to South America, so that in 1940 there were only about 1,800 Jews in the city. The Alliance Israélite Universelle founded a school in Brusa, the École Communale Juive, which accommodates 180 pupils. There is also a Talmud Torah.



Principal synagogue at Brussels

BRUSSELS, capital of Belgium, city of about 900,000 inhabitants, including 20,000 Jews. Of the Belgian cities only Antwerp has a greater Jewish population. Even in ancient times Jews lived in the region now called Belgium, many Jewish soldiers coming with the Roman legions. When Brussels was founded in the 7th cent. numerous Jewish merchants and artisans settled there in a special section of the city, part of which is still preserved.

During the reign of the first Christian rulers the Jews enjoyed a certain degree of toleration. Intermarriage between Jews and Christians occurred from time to time; Jews were known to have fought in the armies of the early Merovingian kings. During the Middle Ages the Jews in Brussels shared the same unhappy fate as all European Jews. They were in turn tolerated, expelled, permitted to return, despoiled of their property, and then banished anew. The greatest suffering occurred in the 12th cent., at the time of the Crusades, and at the time of the Black Death, in 1349, when the fanatical townspeople believed the rumor that the

Jews had poisoned the springs and wells. This culminated in an assault on the Jewish inhabitants during which 500 of them were murdered. In 1370 the Jews were accused of desecrating the host and a new catastrophe was precipitated. On May 22nd of that year hundreds of Jews were burned to death; this event was thereafter celebrated locally as the miracle of Sainte Gudule.

The Brussels Jewish community was not revived until the end of the Spanish domination almost 350 years later, although Josel of Rosheim visited the city in 1531 and there completed his *Derech Hakodesh* (Holy Way), while Daniel Levi de Barrios lived in the city in 1660. When Belgium became a part of Austria under the Treaty of Utrecht in 1713, Jews were admitted to Brussels and a community was reestablished. By 1756 there were twenty Jewish families in the city.

In 1794 the French became the masters of Belgium and for the first time the Brussels Jews were granted the rights of citizenship and freedom of settlement. Under the French system of consistories set up in 1808, Brussels was included in the consistory of Crefeld. After the overthrow of Napoleon the city became the head of the fourteenth religious district (for both Christians and Jews) of the Kingdom of the Netherlands.

The revolution of 1830 established Brussels as the capital of an independent nation in which religious freedom was a fundamental principle. The Brussels Jewish community was made head of the Belgian Jewish consistories and in May, 1832, Eliakim Carmoly (1802-75) was appointed chief rabbi of Belgium.

Brussels Jewry was prosperous under the Belgian rule. By 1890 the community numbered 150 families; thereafter it grew very rapidly because of immigration, first from Russia and Poland, then from Germany since 1933. The community used the cemetery of Sainte Gudule until 1829, the burial grounds of Saint Gilles until 1877. In the latter year the city established a single cemetery for members of all faiths. Brussels was the scene of an important congress of Zionist organizations in January, 1906.

Joseph Wiener (b. 1870) has been chief rabbi at Brussels since 1931. Others who served in this capacity, besides Carmoly, were Henri Loeb (b. 1890), Elie Aristide Astruc (d. 1905), Abraham Dreyfus, Armand Bloch (d. 1923) and Ernest Ginsburger.

See also BELGIUM. ISRAEL GÜNZIG.

BRUTZKUS, BORIS (BER), agricultural economist, b. Polangen, Lithuania (then Russia), 1874; d. Jerusalem, 1938. He studied agriculture and served on the central committee of the Russian division of the Jewish Colonization Association (ICA) from 1897 to 1907, directing the publications of that organization. In 1907 he became instructor at the agricultural high school in Leningrad, undertaking work for the ORT at the same time. His opposition to the Soviet system compelled him to leave Russia in 1922, at which time he accepted the post of professor at the Russian Institute of Science in Berlin, serving till 1932. Following the accession to power of the Nazi regime Brutzkus went to Jerusalem, where, until his death, he held the Hermann Schapira chair of Agrarian Economics at the Hebrew University.

Brutzkus was an authority on the agrarian problem in Russia and on the social and economic life of the Russian Jews. The following of his writings were published by the ICA in Russian: *The Occupational Division of the Jewish Population* (1908), *Statistics of the Jewish Population* (1909), *The Jewish Agricultural Settlements in the Province of Ekaterinoslav* (now Dnepropetrovsk; 1913).

In 1923 and 1924 he published the *Bleter far Yiddishe Demographie, Statistik und Wirtshaftskunde* (in Yiddish) in collaboration with J. Lestschinsky and J. Segall. He wrote also a series of articles in German in 1923 evaluating the Soviet experiment. His subsequent major titles include: *Agrarentwicklung und Agrarrevolution in Russland* (1926); *Die Lehren des Marxismus im Lichte der russischen Revolution* (1928); and *Economic Planning in Soviet Russia* (1934).

BRUTZKUS, JULIUS, historian and writer, brother of Boris, b. Polangen, Lithuania (then Russia), 1870. In 1899 he was appointed assistant editor of the periodical *Voskhod,* but he resigned in 1902 in protest against the intensified anti-Zionist sentiment of the journal.

As early as 1894 he was active in the Society for the Promotion of Knowledge among the Jews of Russia. He was professor of Jewish Knowledge at the University of St. Petersburg (now Leningrad) and wrote a work in Russian on the history of the Jews in Courland (St. Petersburg, 1896). He also helped prepare an extensive bibliographical volume on Russian-Jewish literature (St. Petersburg, 1892). Brutzkus was one of the leaders in the fight for equal rights in 1905 when the Jews of Russia received partial emancipation.

Following the World War Brutzkus became associated with the new Lithuanian government. He received the cabinet appointment of Minister of Jewish Affairs in 1921 and the following year was elected to the Sejm.

Later he went to Berlin where he became a member of the board of directors of the Yiddish Scientific Institute, and vice-president of the OZE. Subsequently he was named vice-president of Emcol in Paris, where he was living in 1939.

Brutzkus' writings include *The Origin of the Lithuanian Karaites, The Trade of the Western European Jews with Medieval Kiev* (Yiddish), *The First Reports of the Jews in Poland* (Yiddish, 1929), and historical studies of the Khazars.

BUBER, MARTIN, scholar, collector and author of Hasidic tales, and founder of neo-mysticism, b. Vienna, 1878. He was reared in early youth by his grandfather, Solomon Buber of Lemberg, who exerted a lasting influence upon him. He studied philosophy and history of art from 1896 to 1900 at the Universities of Vienna, Leipzig, Berlin and Zürich. During that time and later he was active as a Zionist political writer and was editor of the Vienna *Welt* in 1901. Later he was one of the founders of the Jüdischer Verlag. After a year in Florence he went to Berlin in 1906, where he studied philosophy of religion. From

1916 to 1924 he edited *Der Jude,* a periodical which he himself founded and which became the leading organ of German-speaking Jewry. From 1923 to 1933 he occupied the only chair for Jewish philosophy of religion and ethics in a German university, in Frankfort.

Buber was exiled from Germany after the rise of Hitler in 1933. In 1938 he became professor of social philosophy at the Hebrew University, Jerusalem.

Buber has had a profound influence on German religious and social thought. His advocacy of the immediate creation of a specific Jewish culture played a part in transforming the Zionist movement from a purely political endeavor to a cultural one. He was one of the first in Western Europe to foster the pioneer colonization movement in Palestine.

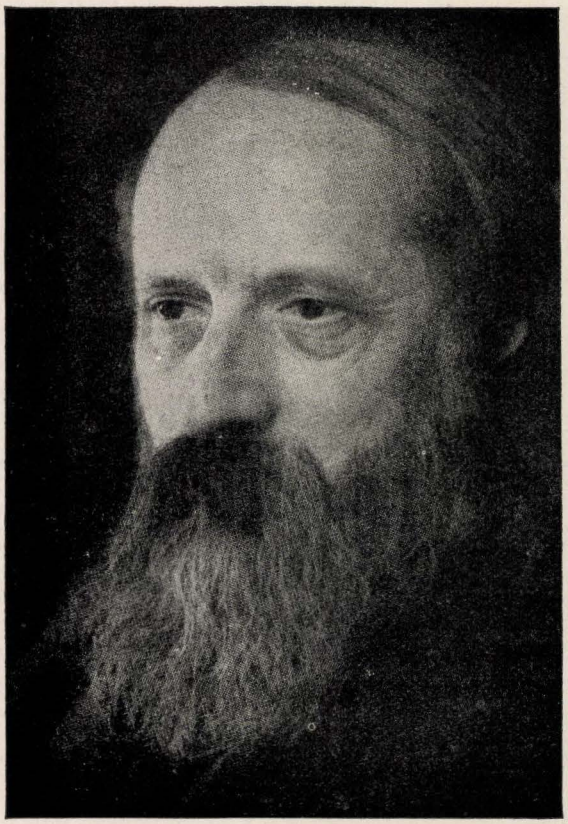
Buber's rediscovery of Hasidism was epochal for Western Europe. Drawing his inspiration and information from mysticism, and particularly Hasidism, Buber profoundly influenced men and thought, particularly in the religious and sociological fields. In the last named he was pioneer. No discussion of his philosophy can be adequate without some understanding of the Hasidic movement and the effect of Buber's introduction of Hasidic lore into German thought.

This Jewish mysticism was a happy combination of this—and other—worldliness. The Hasid's joyous life among the circumstances of earth was living for God. Since God was everywhere, in everything and every human being, all of life was worship, and this constituted self-realization. Together with their leader, the Zaddik, who was the embodiment and example of this doctrine of serving the Lord with gladness, the Hasidic groups developed a deep understanding of what a genuine "community" should be: one in which the Divine is realized in human relations.

Religion, for Buber, is a dialogue between God and man, of which the Bible is a record; and Judaism is the Jew's experience of this divine conversation, unique in the history of peoples. Buber argued that no renewal of Judaism is possible which does not carry within itself these elements of Hasidism; nor, since man holds the world's fate in his hands, can there be any redemption of the world without these elements.

At the Twelfth Zionist Congress in Carlsbad, in 1931, and in *Der Jude,* Buber advocated a Zionist policy which was to be friendly to the Arabs, resolute toward England, and opposed to all European imperialistic tendencies. Since the Twelfth Zionist Congress he has kept aloof from active politics. Nevertheless he became a member of the board of trustees of the Hebrew University, Jerusalem. In 1933 he headed the committee set up by the Jews of Germany to establish a system of adult education.

His writings include: *Die Geschichte des Rabbi Nachman* (1906); *Die Legende des Baalschem* (1907); *Ekstatische Konfessionen* (1908); *Reden und Gleichnisse des Tschuang-Tse* (1910); *Daniel* (1913); *Die jüdische Bewegung* (vol. 1, 1916; vol. 2, 1920); *Völker, Staaten und Zion* (replies to Hermann Cohen, 1916); *Die Rede, die Lehre und das Lied* (1917); *Ereignisse und Begegnungen* (collection, 1917); *Mein Weg zum Chassidismus* (1918); an autobiography; *Der Heilige Weg* (1919); *Der Grosse Maggid* (1922; new ed., 1937); *Reden über das Judenthum* (1923); *Ich und Du* (1923); *Das verborgene Licht* (1924); a translation



Martin Buber

of the Bible (with Franz Rosenzweig, 1926 et seq. and not yet complete); *Die chassidischen Bücher* (Hellerau, 1928); *Zweisprache* (1932); *Königtum Gottes* (1932-36); *Die Stunde und die Erkenntnis* (1936).

The periodical *Die Kreatur* (Berlin, 1926-27), which he published jointly with a Catholic named Wittig and a Protestant named Weizsacker, was devoted to sociological and pedagogical problems connected with religion. In Berlin, 1928, a volume *Aus unbekannten Schriften* was issued for his fiftieth birthday.

FELIX LEVY.

Lit.: Michel, *Martin Buber* (1925); Paquet, *Martin Buber* (1918); Kohen, *Martin Buber* (1930); Lewison, *Cities and Men* (1927) 200-213; Tepfer, *Martin Buber and Neo-Mysticism; Central Conference of American Rabbis Yearbook,* vol. 44 (1934) 203-19; Bergman, *Hoge Hador.*

BUBER, SOLOMON, editor of rabbinic texts, b. Lemberg, 1827; d. Lemberg, 1906. He was financier, merchant, and owner of a large estate. He played an important role as a member of the administration of the Jewish community and in the committees of many public and charitable institutions of Lemberg, and of Jewish organizations in general. In his early youth, under the influence of the writings of Nahman Krochmal, S. L. Rapoport and especially of Zunz, he became interested in critical research in the field of Jewish history and literature. He later devoted the greater part of his time to this work. He set himself the task of rendering accessible to the public all the compilations of the Haggadah and all the Midrashim which were available only in manuscript form; he spared neither time nor trouble in the acquisition of transcripts of old manuscripts and rare editions of texts, and enriched

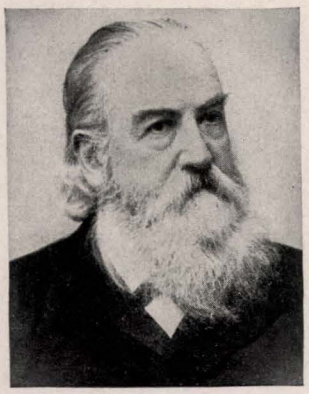
Jewish learning with a long list of critical editions of rabbinical texts. He provided them with introductions and annotations which form valuable contributions to the literary history of the Jews.

His principal publications in the field of Midrashim are: *Pesikta De Rab Kahana* (Lyck, 1868); *Midrash Lekah Tob* or *Pesikta Zutarta* (Vilna, 1884); *Midrash Tanhuma* (Vilna, 1885); *Midrash Tehillim* (Vilna, 1891); *Midrash Mishle* (Vilna, 1892); *Midrash Zuta* to the Five Scrolls (Berlin, 1894); *Midrash Echah Rabbathi* (Vilna, 1899); *Yalkut Machiri* to *Psalms* (Berdichev, 1899); *Midrash Sechel Tob* of Menahem ben Solomon to *Genesis* and *Exodus* (Berlin, 1900-2). He is also responsible for critical editions of the *Shibbole Haleket* of Zedekiah Harofe and of the *Sefer Haorah* and of the Siddur of Rashi. He wrote also *Anshe Shem,* biographies and tombstone inscriptions of the rabbis of Lemberg from 1500 to 1890 (Cracow, 1895), and *Kiryah Nisgabah,* biographies of the rabbis of Zolkiew, Poland (*Haeshkol,* vols. 1-3, 1898-1900). Finally, he published a number of valuable articles in the periodicals *Hamelitz, Hamaggid, Yeshurun, Hakarmel,* and *Hashahar,* and in almost all the Festschriften and memorial volumes honoring Jewish scholars.

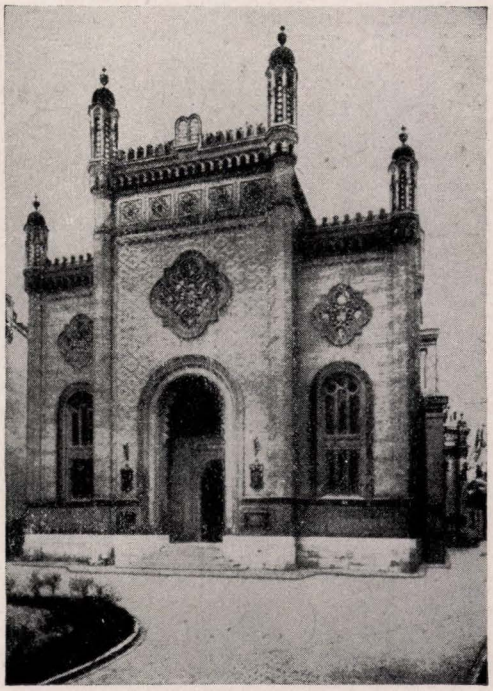
Buber was a member of the administrative council of the Austro-Hungarian Bank and of the Galician Savings Bank. In recognition of his services in the field of finance and economics he received the title "Kaiserlicher Rat" (imperial councillor). Martin Buber is his grandson.

Lit.: Reines, *Dor Vahachamav,* pp. 28-40; Bernfeld, *Hashiloah,* vol. 17, pp. 168-71.

BUBLICK, GEDALIAH, editor, b. Grodno, Russia, 1875. A Yiddish and Hebrew writer, he began his literary career in 1899 with a study of Jewish nationalism which appeared in *Hashiloah.* In 1900 he led a group of fifty Jewish families to Argentine and settled in Moïseville where he served as teacher in the Jewish Colonization Association schools. Coming to New York city in 1904, he joined the editorial staff of the *Jewish Daily News,* became subsequently chief editorial writer, and editor-in-chief in 1915 until it merged with the *Jewish Morning Journal* in 1928. He was one of the founders of the New York Kehillah (1915), and of the Mizrachi Organization of America, and of the American Jewish Congress, of which organization he became vice-president in 1918. He served as a member of the executive committee of the World Zionist Organization of America, resigning in 1926.



Solomon Buber



Choral Synagogue and Cultural Center in Bucharest

Following a visit to Palestine, he published *My Trip to Palestine* (Yiddish; 1921); he is also author of a study of modern Judaism in Yiddish, entitled *Min Hametzar* (1923). Appointed a Zionist member of the council of the new Jewish Agency for Palestine in 1929, he was also active in the Allied Jewish Campaign for $6,000,000 in 1930, for the Joint Distribution Committee and in the Jewish Agency for Palestine. He is a regular contributor to the columns of the *Jewish Morning Journal,* and frequently to various Yiddish and Hebrew periodicals.

BUCHAREST (Bucuresti), capital of Roumania and former capital of the province of Wallachia; in 1940 its population was about 630,000, including about 50,000 Jews. The exact date of the first Jewish settlement is unknown, but it is at least as early as the 15th cent., when there were many Jewish traders in Wallachia. In 1573 a Jew, Isaiah ben Joseph, is mentioned as secretary to Prince Alexander Mircea of Wallachia. The oldest tombstone in Bucharest is dated 1682, but in view of the many vicissitudes through which the Jews of the district passed, due to the instability of the government and the cruelty of its rulers, it may come from two centuries or more after the original settlement.

The Jews of Bucharest, in the 17th and 18th centuries, were confined to a suburb of the city, paid special taxes, and were compelled to wear black raiment, which made them conspicuous. The head of the community bore the title of "senior." Stephen Cantacuzene (1714-16) had the synagogue demolished, but permitted it to be rebuilt when the Jews paid him a large sum of money. The community enjoyed better conditions under Nicholas Mavrocordato (1716-30), but was again persecuted under his successors. After 1764 the number of Jews increased, and a second

synagogue was built; this and another built about 1770 were both destroyed by later rulers, but in 1797 permission was finally obtained for the erection of another synagogue in a suburb. During the 18th cent. the Jews were predominant as traders and artisans, and Jewish silversmiths were often nominated as grand provosts of their craft, a distinction which carried with it exemption from taxation.

The populace was hostile to the Jews and in 1801 there was a riot, in which 128 Jews were killed. In 1806, when war broke out between Russia and Turkey, the populace again fell upon the Jews, killing many and keeping all the others confined in a narrow place. These were offered the choice of baptism, or death, but were fortunately rescued when the Russians occupied the town. However, the Russian occupation (1806-12) was equally oppressive for the Jews; the richer ones migrated to Transylvania, and the poorer ones were unmercifully taxed.

During this period a split developed between the Ashkenazic and the Sephardic Jews, as the result of which the latter established a synagogue and a cemetery of their own. After 1866, when Roumania became semi-independent, the two communities lost their official status, but the Sephardim stayed independent.

About the middle of the 19th cent. the status of the Jews improved. In 1845 a large synagogue was erected, and in 1857 a modern Temple. Modern schools were organized in 1852. The cultural development of the Jews was not retarded to any considerable extent by the anti-Semitic currents that swept over Roumania with increasing force after 1865. The Jewish population grew to 43,000 in 1899, and 56,500 in 1912.

In 1921 the Jewish community in Bucharest was reorganized. The activities of the community are administered by five departments: religion, general administration, schools and education, social work and cemeteries. Bucharest is the seat of the Union of Jewish Communities in Old Roumania. The chief rabbi in 1940 was Jakob Niemirower. The most famous of the rabbis of Bucharest in modern times was Meir Leib ben Jehiel Michael (Malbim), who occupied his post only five years before being compelled to leave Roumania as a result of severe persecution on the part of his Jewish adversaries.

Bucharest has a large number of Jews in the professions, who have been much hampered by restrictions passed in 1938 and 1939, and who are threatened by possible new anti-Jewish legislation in 1940.

The Yiddish literary output in Bucharest has centered recently around *Di Woch, Yiddish, Shoibn,* and *Insl.* Since 1926 an annual for studies in Judaism, *Sinai,* in the Roumanian language, has been issued.

See also ROUMANIA. SIMON MOWSHOWITZ.

Lit.: Schwarzfeld, E., "The Jews of Roumania," *American Jewish Year Book* (1901) 25-62; *Encyclopaedia Judaica,* vol. 4, cols. 1179-81.

BÜCHLER, ADOLF, Talmudist, historian and theologian, b. Prjekopa, county of Turócz, Hungary (afterwards Czechoslovakia), 1867; d. London, 1939. He was principal of Jews' College, London.

He received his early training from Rabbi I. Levy of Turócz Szent Márton, and afterwards at the rabbinical seminary at Budapest, where Wilhelm Bacher, David Kauffmann and Moritz Kayserling were his teachers. He then studied at the Jewish Theological Seminary in Breslau under Heinrich Graetz and Israel Levy, receiving his Ph.D. for his dissertation *Untersuchungen zur Entwicklung der hebräischen Accente* which was published (1891) in the *Sitzungsberichte* by the Vienna Academy for Sciences. In the same year he gained his rabbinical diploma at the Budapest seminary, and in the following year, 1892, he studied at Oxford under his uncle Adolf Neubauer. Here he published "The Reading of the Law and Prophets in a Triennial Circle" (*Jewish Quarterly Review,* 1893).

For a short time (1892-93) he officiated as assistant rabbi to Kayserling and Samuel Kohn in the Tabackgasse synagogue in Budapest, whence he was called, as professor of Talmud and history, to the newly founded Jewish Theological Seminary in Vienna (1893). Here began his important literary activity, which proved his vast knowledge and erudition in most branches of Jewish literature.

Büchler's most famous work is *Der galiläische Am-ha-Arez* (1906), in which he showed his skill in Talmudic learning. He had, however, already published other important works, namely: "Die Priester und Kultus im letzten Jahrzehnt des jerusalemischen Tempels" (*Jahresbericht des jüdischen theologischen Seminars,* 1895); "Die Tobiaden und Oniaden im zweiten Makkabäerbuche" (*ibid.,* 1899); "Das Synhedrion in der Quadernhalle von Jerusalem" (*ibid.,* 1902). These works had made him famous in the world of Jewish lore, and in 1906 he was called as assistant principal to Jews' College, London. When the aged principal Dr. Michael Friedlander resigned the following year, Büchler succeeded him, continuing as principal until his death.

In London he was able to continue his literary activity and many articles from his pen, witnessing to his facility in languages, appeared in such Jewish periodicals as the *Jewish Quarterly Review, Revue des études juives, Monatsschrift für die Geschichte und Wissenschaft des Judentums, Magyar Zsidó Szemle* and various jubilee or memorial volumes. The following appeared as publications of Jews' College: *Types of Jewish-Palestinian Piety* (1921); *The Ancient Pious-Men; The Jewish Community of Sepphoris in the First Century* (1922); and *Studies in Life and Atonement* (1928).

Büchler knew the Talmudic literature as thoroughly as an Eastern European Talmudist, and was at the same time a modern grammarian and Bible student to whom Christian scholars turned for guidance and information.

Among Büchler's pupils were Professor Jacob Mann of the Hebrew Union College and Dr. Isidore Epstein, lecturer at Jews' College and editor of the English translation of the Talmud. CHARLES DUSCHINSKY.

BUCHNER, ZEEB WOLF, Hebrew writer, b. Brody, in the latter half of the 18th cent.; d. in the early years of the 19th cent. His education was acquired in the Heder and Yeshiva, and he became a traveling salesman of Hebrew books, visiting Jewish communities in Austria, Germany, Poland and Lithuania. While in Berlin he was the victim of an injury which deprived him of the sight of his right eye.

Some of his best-known works are: *Zebed Hameli-*

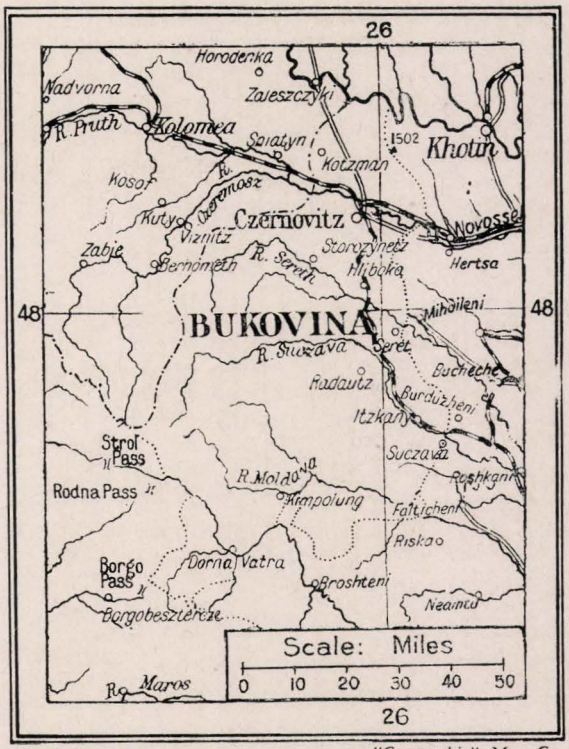
tzah (1781), a collection of poems after the manner of Judah Al-Harizi's *Tahkemoni; Kether Malchuth* (1794), a song of praise after Ibn Gabirol's work by the same title; *Zahuth Hamelitzah* (1805), a collection of his letters which affords insight into his circle of friends, travel adventures, and attitude towards the Hebrew language. Some of his letters to his eminent contemporaries in Hebrew literature are incorporated in this volume. In a number of his liturgical compositions he used only words that contain some letters of the alphabet (thus from Aleph to Lamed, avoiding those from Mem to Tav or vice versa), and indulged in an intricate and complicated art of acrostics and alliterations. His works, while popular in their day, have fallen into virtual oblivion. He is regarded as a modern prototype of the medieval school of artificial verse.

Lit.: Fünn, *Keneseth Yisrael,* 301; Davidson, in *Students Annual, Jewish Theological Seminary* (1914) 83; *Luah Ahieber,* vol. 1, p. 94.

BUCKSTEIN, ABRAHAM, Yiddish novelist and journalist, b. near Ostrov, Volhynia. He received a traditional Jewish education including studies in the Yeshiva of Telsh. He studied at the universities of Berne and Leipzig, and in New York, after 1912, at Columbia and New York universities. Besides numerous articles on social, political and philosophical questions which he contributed to the Yiddish press of New York, Buckstein wrote several Yiddish plays of which *Die Zebrochene Herzer* (Broken Hearts; 1914); *Dr. Rapoport* (1915); *Muter un Froi* (Mother and Woman; 1916) were produced. He is also the author of several novels, two of which were published: *Dr. Rapoport* (New York, 1919) and *General Hershelman* (New York, 1923).

BUCOVINA, formerly a part of Moldavia, which was ceded to Austria in 1775 by Turkey, to which Moldavia and Wallachia were then subject. After the World War Bucovina was united with Roumania. In June, 1940, the northern half was ceded to Russia. When Austria took possession of Bucovina there were about 500 Jewish families resident in the land.

Since Bucovina was a part of Moldavia until the Austrian occupation, the origin of the Jews in this province is the same as in the two principalities which form the present Roumania. Thus the original element of the Jews of Bucovina was the Palestinian, which had settled on the shores of the Black Sea and in the regions of the Danube, that is, on the soil of the present Roumania, as early as the 1st cent. B.C.E. In the course of the centuries, after the destruction of the Temple (70 C.E.) and after the conquest of Dacia by the Romans, new Jews of Palestinian origin came into the land. This basic stock of the Roumanian Jews of today, which was but small, was further augmented in the 8th cent. by a thin layer of Khazar Jews. The uninterrupted sojourn of Jews in Roumania until the 14th cent. is proved by documents. About that time, partly as a result of the persecutions of the Jews in other lands, partly because of the invitations of princes and Boyars (nobles), and finally too because of business relations, great numbers of immigrants began pouring in from the East and West, chiefly from Hungary, then mainly from Poland and Turkey, also



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Map of Bucovina (Bukovina), showing Jewish communities in bold face type

from Russia and Germany, and finally in smaller groups from Spain.

During the Russo-Turkish War (1769-74) there was a rapid immigration of Jews into Bucovina, which lay quite far away from the scene of war. Under the Austrian rule the new settlement of foreign Jews in Bucovina was forbidden until 1848. Nevertheless Jews came into the land from Galicia, Moldavia, and Russia. After the Austrian occupation (1774), the residential rights of the Jews in Bucovina were submitted to an examination; a decree was passed expelling from Bucovina all the Jews who had entered during the Russo-Turkish War. This order was then modified to permit them to stay as long as they followed agriculture or handicrafts.

The Jews were divided into two classes, into the "Old Settlers," i.e. those who themselves or whose forefathers had settled before 1786, and into the "New Settlers," those who had come later but had received the right of settlement. The former wore Moldavian dress (colored materials with borders of light kinds of skins), and the latter the Polish costume. The legal treatment of the Jews in Bucovina differed from that of the Jews of Galicia, despite the fact that Bucovina was until 1848 a district of Galicia. Thus, for example, the Jews of Bucovina were exempt from the "candle tax" imposed upon the Jews of Galicia.

At the beginning of the 19th cent. the Bucovinian Jews carried on trade in cattle, horses and agricultural products, gradually taking the place of the Armenian merchants in this field. Handicraft ranked as second among the occupations of the Jews, and about ten per cent of them were employed as farmers. Rohrer, a writer hostile to the Jews, even makes laudable men-

tion of the "agricultural Jews" of the country in 1804. The same writer proposes the colonization of Galician Jews in Bucovina on an agricultural basis—an idea that was conceived also later on by another Austrian official.

The "custom war" between Austria and Roumania which broke out in 1886 as a result of the rise in duty on imports brought about by the Roumanian customs, was a great blow to general Jewish trade and industry. This situation caused the first wave of emigration of Jews from Bucovina to the United States and Canada. Soon afterwards the economic conditions in the country improved, and the Jews of Bucovina led all others in their marked success in fields of economic endeavor. About eighty-five per cent of all big land estates, before the World War, were either owned by Jews, or administered by them. The main industries of the country, such as lumber, whiskey, beer, sugar and oil, developed thanks to the energy of Jewish industrialists. This accounts for the fact that before the War the president of the chamber of commerce and industry was a Jew. In the intellectual callings the Jews were equally strong. About two-thirds of all physicians in Bucovina in 1914 (114 of a total of 173) were Jews; and it was only natural that the post of president of the assembly of barristers was time and again held by a Jew, since the number of Jewish lawyers amounted to eighty-six per cent of the total number (194 out of 225) of lawyers in the country. The last chancellor of the University of Czernowitz before the War was a Jew (Caesar Pomeranz). At this same period 431 Jews were to be found in a total of 1,198 students in the university, whereas, in 1927, there were only 280 Jews out of a total of 1,161 students.

Until the end of the World War the Jews of Bucovina enjoyed full and equal rights in both political and communal life. Among the sixty-three representatives in the Diet of this province, ten Jewish nationalists had been elected to seats in that body. Of the fifty community councillors of the city of Czernowitz, twenty were Jews, and besides, on two occasions, they had succeeded in getting one of their number elected mayor of the capital of the country. Similarly, in many other district cities of the country Jews became mayors. Contrary to the policy of the central Austrian government, which did not concede to the Jews the rights of a nationality, and rather counted them in Bucovina as Germans, the provincial diet of Bucovina adopted a resolution in 1910, in which the Jews were defined as a nationality, entitled to all civil rights.

Bucovina was one of the first lands to welcome the Enlightenment, which took a strong hold there. The stronger the hold the more violent became the combat with its opponents. Hasidism found an especially strong support in the Sadagoran dynasty, founded in the 19th cent. by Israel Ruzhyner. The dissensions within the communities were in general brought to an end through the activities and efforts of the Czernowitz rabbis, Igel, Rosenfeld, and Weiss.

Since the 1890's, under the influence of the Jewish national movement which was led by Mayer Ebner, Leon Kellner, Joseph Bierer, and others, self-reflection about an independent Jewish policy has awakened. The lawyer, Benno Straucher, who formed the Jewish Club in 1907, in conjunction with the three Zionist deputies elected from Galicia, came forth as one of the leaders of this new movement. He was presiding officer of the religious community at Czernowitz, and in 1897 had been sent to the Austrian Imperial Council. After the War a Jewish National Council was formed.

In 1940 the Jews of Bucovina numbered about 95,000, or eleven per cent of the population, and next in number to the Roumanians and Ruthenians. Nearly three-fourths of them live in the cities, where in some cases they are as many as one-third of the inhabitants. Communal tranquillity was disturbed in 1939 when the Ministry of Finance ordered the closing of many Jewish shops. Others were required to keep open on Saturday and closed on Sunday.

Under the Roumanian administration the Jews are taking an active part in public affairs. They have representatives in the Roumanian senate and in the chamber of deputies. Anti-Semitic incitations, which were transplanted from the Old Empire into Bucovina by the "League for Christian National Defense," are already making themselves unpleasantly felt. Nevertheless, other circles, especially the Greek Orthodox priesthood, generally remain tolerant. The most prominent representative of the latter was the late Archbishop Vladimir of Repta, who during the World War hid from the plunderings of the Russian soldiery the Scrolls of the Law and other utensils used in the divine services in the archiepiscopal palace.

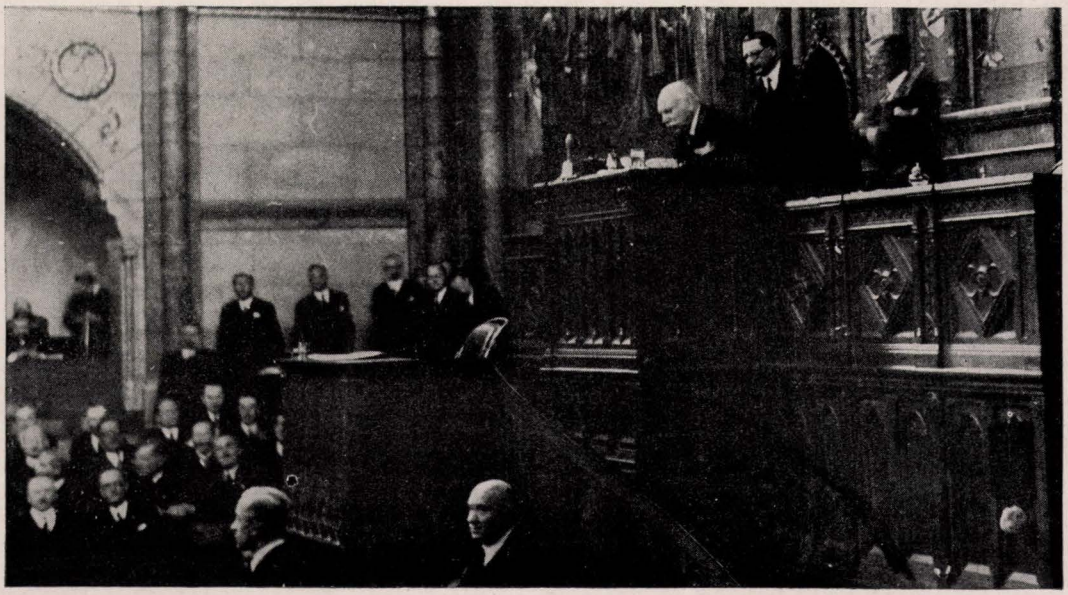
Interest in Palestine is widespread. There are several Zionist organizations for students, citizens, and workers, and the Zionists play an active part in public life. The Jews, especially the youthful mechanics and employees, are also active in the Social Democrat organization, whose leader (since 1922) is Jacob Pistiner.

The Hebrew cultural movement is making great headway. The School Association, Safah Ivriah, has erected a school building in Czernowitz and supports a public school, several Jewish kindergartens, a children's home, and a seminary for kindergarten teachers.

Bucovina is also the cradle of a strong movement for Yiddish culture, which had been started by Nathan Birnbaum in the beginning of the 20th cent. It was at a conference in Czernowitz in 1908 that the rights of Yiddish as a culture and as a language were proclaimed. Many Yiddish periodicals and magazines have appeared since then in Bucovina. This province has also been a stronghold of the Yiddish theatre from the earliest period of its history, as is shown by the career of Goldfaden. The Yiddish Jewish School Association has a vacation colony, while the Morgenrot association maintains an occupational school. The Borochov association (Poale Zion) has introduced occupational evening courses. Orthodoxy is very strong, especially since the Hasidic rabbis made Czernowitz their seat. The Talmud is studied a great deal, and since 1922 there has been a Beer Mayim Hayim Yeshiva, named after the former first Czernowitz district rabbi, Hayim Chyror.

Great interest in Jewish art has made itself evident since the War. Three painters in particular, Arthur Kolnik, Solomon Lerner, and Jacob Eisenscheer, have given exhibitions several times in Czernowitz and have met with great acclaim. RAPHAEL MAHLER.

Lit.: Jorga, N., *Geschichte des rumänischen Volkes* (1905); Kassner, S., *Die Juden in der Bukowina* (1917); Schulsohn, S. J., "Die Juden in der Bukowina," *Monatsschrift,* vol. 77 (1927) 274-86; Reifer, M., *Ausgewählte historische Schriften* (1938).



Setting a precedent in the Magyar Parliament. Pál Sándor, Jewish member, is shown opening a session of the Chamber of Deputies (in the 1930's) at Budapest

BUDAPEST, capital of Hungary, situated on the Danube. The census of 1930 fixed the general population at 1,006,184, one-fifth of whom were Jews. 1940 estimates place the Jewish population at 225,000, making due allowance for incoming refugees and émigrés forced to leave because of economic restrictions consequent upon stringent anti-Jewish laws.

Budapest, second largest Jewish community in Europe, came into being in consequence of an amalgamation (1872) between the cities of Buda, Óbuda, and Pest. Local tradition claims that Jews had settled there in the 2nd cent. C.E. Conflicting evidence speaks of the first Jewish settlement in Buda between the middle of the 10th and 11th centuries. The records definitely establish the existence there of a regularly organized congregation in the 12th cent.

While this community showed signs of steady growth, the Jews of Óbuda and Pest failed to attain any semblance of development. Not until the expulsion (1776) by Maria Theresa of the Jews of Buda, resulting in the demoralization of congregational life, did the Jews of Óbuda rouse themselves from their spiritual lethargy.

Early records contain accounts of humiliating conditions imposed upon the Jews by the Synod of Bereg (1233), especially with regard to their dress. Fortunately, these were not rigorously enforced. The first documentary reference to the Jews of Pest dates back to 1406, when two Jews, named Saul of Buda and Saul of Pest, secured certain privileges from the king. Allusion is also made (1504) to Jews owning houses and land in Pest. In the period between 1541 and 1686 the area now known as Budapest was under Turkish rule. The Jews lived unmolested, and established primitive institutions, including a cemetery in the section now called Lipótváros.

During the siege of Buda (1686) by imperial troops, most of the Jewish quarter was destroyed and the Jews themselves were slain. For more than a century thereafter no Jews were permitted to live in Pest, although their number in Buda grew steadily under the benevolent rule of the barons Zichy. The authorities of Pest exacted a tribute of thirty krajcárs from every Jew who traveled through the city, and a tax of one tallér from every Jew who stayed overnight. In 1735 the elders of Pest decided to ban heretics and Jews from their city, and Jews were not allowed to visit the markets there until thirty years later. In 1735 forty-three Jewish families were living in Buda, each one of which paid 160 gulden a year for "protection."

When Óbuda became a crown possession again, the rulers of Hungary respected the privileges bestowed upon the Jews by the Zichy family. Probably no other community in Hungary enjoyed such extensive rights. In Pest, however, the Jews were allowed to settle only gradually, after the Edict of Toleration issued by Joseph II in 1782. They settled mainly in the Terézváros district, which is still the section most numerously inhabited by Jews. Some of the Jews of Pest were in the "tolerated" class, and had paid large sums for the right to live there; others were granted only temporary domicile. In 1787 there were fourteen tolerated Jews in Pest, and their total number, including domestics, was 114. The transient Jews, or "commorantes," were often expelled.

As late as 1804 the burghers of Pest attempted to force the Jews to leave the other sections of the city, and to confine them to the Terézváros. While this proposal failed, the Jews were obliged to petition (1828) for a repeal of the ordinance forbidding the son-in-law of a "tolerated" Jew to live in Pest. Prior to that, permission was granted only to one actual blood kin of every family. Despite these disabilities, there were (in 1833) about 530 Jewish families (out of 1,346) residing in Budapest as holders of certificates of toleration. King Ferdinand V (1835-48) finally abolished the toleration tax which had been a bane to Jewish existence for a century.

The Jews of Pest played an active role in the revolutionary struggle of 1848, though the populace at-



Home for the Adult Blind maintained by the Jewish Community of Budapest

tacked them on the second day of Passover (April 18th); they were excluded from the Home Defense Militia. Nevertheless, thousands of Jews enlisted in the revolutionary army, receiving their full service equipment from the Jewish community. Subsequently, when the revolution had been defeated, General Haynau, a notoriously ruthless "executioner of the Magyar nation," compelled the Jews of Pest to pay a heavy fine in punishment for their participation in the insurrection. Part of this levy was remitted by King Francis Joseph, who stipulated that the fund be utilized toward the erection of a rabbinical seminary in Budapest.

Despite continuing restriction, the Jews of Pest made conspicuous contributions to the revival of trade and industry in the capital. One Mór Ullmann was originator of the plan for founding the Commercial Bank of Pest and the railway system from Vienna, via Pest, to Debreczen.

Following the emancipation of the Jews of Hungary (1867), the Budapest Jewish community, though divided into factions, became active in the affairs of the metropolis. Jews gave lives and property freely during the World War and afterwards suffered severely, during the White Terror, when reaction against Communism set in. They were driven from public office either by terroristic acts or "legal" (1919-22) means.

The first synagogue in Pest was situated in the Király utca. In 1796 a room was rented in the house of Baron Orczy, an extensive building which is still called the "Judenhof" or the "Great Temple." In 1800 a "Polish" temple and a house of prayer for the Sephardim were added. The first house of prayer of mildly Liberal tendency was that of the "Hesed Neurim" society. In 1859 the community temple was transferred to the present beautiful building in Dohány utca. In the 1870's a synagogue for the use of the Conservatives was built in the Rombach utca. In 1820 a magnificent synagogue was built in Óbuda which now possesses twenty-eight Torah scrolls.

The Jews of Pest at first buried their dead in Óbuda. In 1788 they obtained a cemetery near the site of the present Occidental Railroad station, and (1808) a new one in the Váci ut. The year 1832 saw for the first time tombstones with images—an un-Jewish custom against which Rabbi Moses Sofer protested vigorously. Other cemeteries, near Kerepesi ut and beyond Kőbánya, were acquired as the need arose.

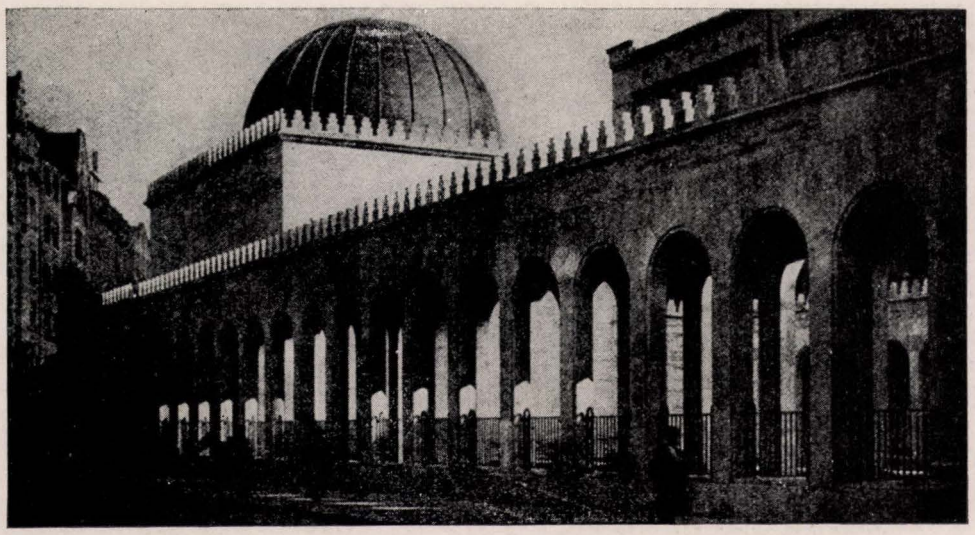
The Hevrah Kaddisha of Pest was organized in 1790. Shortly thereafter, on the urgent appeal of Dr. M. Österreicher, the first Jew to be graduated from the University of Pest, a Jewish hospital was established in Óbuda and was placed in charge of the Hevrah Kaddisha. In 1866 a women's organization was established in Pest; this in turn founded many institutions for social service, such as a children's hospital and orphanages for girls and boys.

At first the community of Pest was subject in religious matters to the rabbinate of Óbuda. In 1790 Moses Münz of Brody, a layman, was elected rabbi, and exercised a benevolent influence over the community until his death in 1831. When Rabbi Wolf Boskovitz of Óbuda settled in Pest in 1793, the community elected him its rabbi. He was succeeded in 1799 by Israel Wahrmann, rabbi of Bodrog-Keresztur. After the latter died in 1826, some of the members of the community, who liked the form of service introduced in Vienna by Isaac Noah Mannheimer, elected Joseph Bach as their preacher and Eliezer Denhof as cantor. This led to dissension in the community, and an effort was made to find a rabbi who would suit all parties. Such a man was found in Löw Schwab of Prossnitz, whose endeavors proved exceedingly beneficial for all Hungarian Jews. He fostered all religious and cultural institutions, administered with tact, and found time for literary activity.

During the revolution (1848), a Reform society was formed in Pest, which chose Ignátz Einhorn (Eduard Horn) as its preacher (who later became under-secretary of state); but this organization ceased to function in 1853. Schwab's successor was Dr. Sámuel Kohn, who was to preach in Magyar and whose researches contributed greatly to writings on the history of the Jews of Hungary. After Benjámin Zeev Meisel's death (1867), the position of chief rabbi remained unfilled, while Dr. Móritz Kayserling was chosen to preach in German. Incumbents in 1940 were Drs. Gyula Fischer, Zsigmond Grossmann, and Simon Hevesi; the latter, known in America, is chief rabbi.

The first rabbi of the Orthodox community was Joachim Schreiber. His successor was Koppel Reich, a member of the House of Lords, who died in 1930.

Budapest and Hungary in general have given the world many outstanding personalities in all fields of endeavor. Among those born or reared in the capital have been such widely known scientific and literary figures as Theodor Herzl, Max Nordau, Ferenc Molnár, Ernö Szép, Henrik Marczali, Vilmos Bacher,



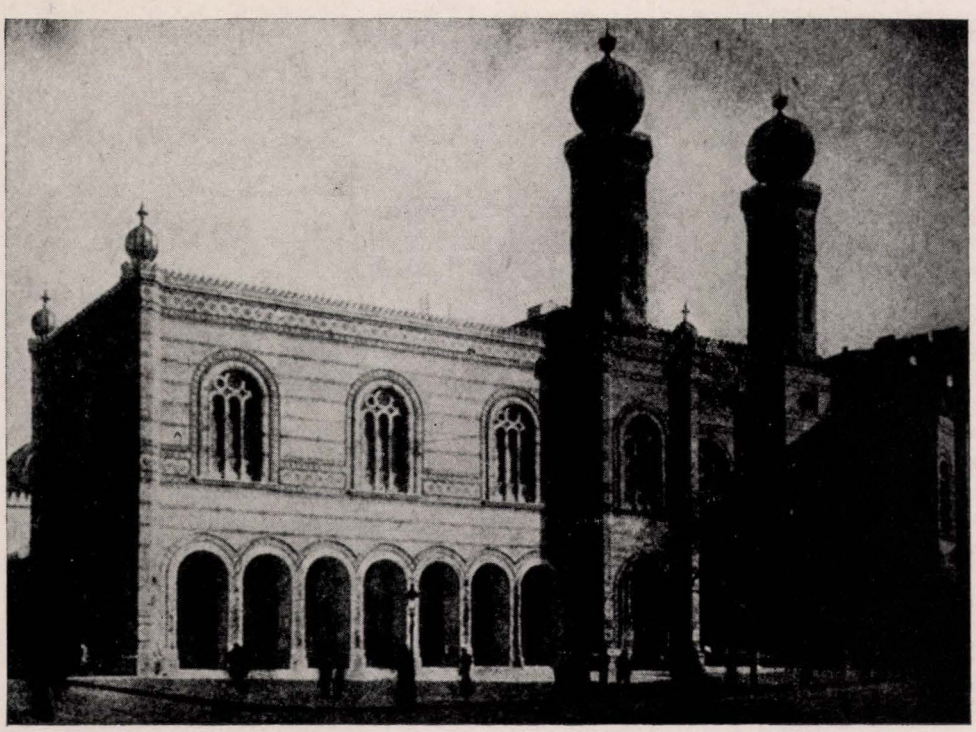
Arcade of the Jewish Cultural Center, Budapest. In the background is a memorial building in honor of the Jewish soldiers who fell in the first world war

Moses Bloch, Bernát Alexander, József Bánóczi, Lajos Blau, Sándor Bródy, Ignác Goldziher, Baron József Hatvany, David Kaufmann, Mihály Guttmann, József Kiss, József Balassa, Bernát Munkácsi, Péter Ujvári, Menyhért Lengyel, Jenö Heltai, Sándor Büchler, Ármin and Rusztem Vámbéry, József Patai, Miksa and Lajos Szabolcsi.

In both chambers of Parliament there have been distinguished Jews, among them Vilmos Vázsonyi, who later became Minister of Justice, Samu Glücksthal, Jenö Vida, Pál Sándor, Ernö Bródy, Béla Fábián, Jenö Gál, Marcel Baracs, Géza Dési, Imre Györki, Sándor Propper, Mór Rothenstein, Dániel Várnai. Ferenc Heltai was the only Jew ever to hold the position of Lord Mayor of Budapest. Márton Zöld attained the rank of general in the Hungarian army.

The complete list of illustrious Jewish contributors to scholarship, the arts and sciences is, of course, much larger, and will be found scattered throughout these ten volumes, and in compact form under Hungary.

The first Jewish school in Hungary was founded at Óbuda in 1784. In Pest, on the other hand, the Jewish children in 1787 were compelled to attend Christian parochial schools, receiving Jewish religious instruction from the community. A Jewish school was later founded in Pest while Schwab was rabbi. The famous Orientalist Ignác Goldziher was secretary of the Pest community for many years. A rabbinical seminary



The Great Synagogue on Dohány Street, Budapest's principal house of worship and the largest in Europe



Constituting what is known as the "Great Cabinet," these outstanding figures were among those guiding the destinies of the Jewish community of Budapest: (l. to r., seated) Jenö Vida, Samu Glücksthal, Aladár Kaszab, Marcel Hajdu, Baron Adolf Kohner; (standing) Emil Vértes, Andor Nagy, Adolf Wilheim, Kálmán Frey, Leó Goldberger de Buda, Adolf Kecskeméti, Vilmos Grauer. The conference took place in 1928

was founded in Budapest in 1877; its teachers included Vilmos Bacher, David Kaufmann, Mózes Bloch, and Lajos Blau.

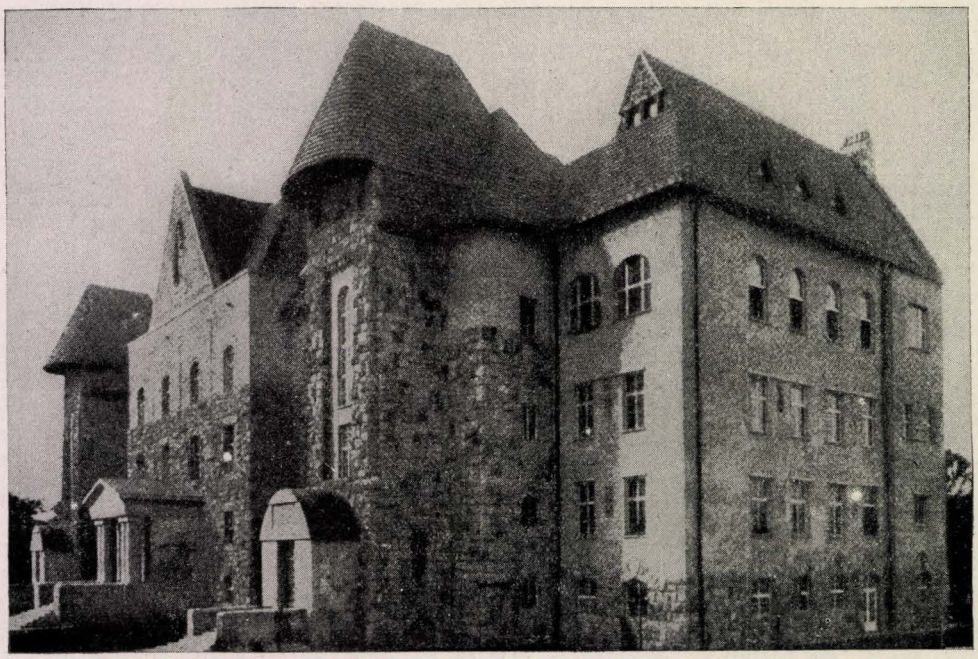
The city of Budapest is divided into five congregational communities, with forty synagogues and other houses of prayer, and more than a score of rabbis.

The following Jewish periodicals are or were published in Budapest: in Hungarian, *Egyenlöség, Zsidó Szemle, Mult es Jövö, Zsidó Ujság, Egyetértés* and *Magyar Zsidó Szemle;* in Hebrew, *Hatzofeh Meeretz Hagar.* Most of these were suspended following the anti-Jewish law of 1938. Budapest is also the seat of a training school for Jewish teachers, a Jewish *gymnásium,* orphan asylums, an institution for deafmutes, another for the blind, a general and a children's hospital, a free kitchen, and a vocational school.

Discriminatory laws governing Jewish life in Hungary were enacted in 1938 and 1939. Inasmuch as nearly forty per cent of the Jews of the country live in Budapest, these measures—intensified under Nazi pressure in 1940—threaten the destruction of Jewish communal life in the nation's capital. Suicides, apostasy, physical violence, *numerus clausus*—cultural, social, economic and political—have wrought havoc among the Jews of Budapest. Despite these handicaps, and though faced with the specter of a third anti-Jewish law in 1940, the Jews of Budapest have carried on valiantly in an effort to stave off complete disaster.

LAJOS UJLAKI.

Lit.: Büchler, Sándor, *A Zsidók története Budapesten* (1901); Venetianer, Gyula, *A magyar zsidóság története* (1922); Fessler, *Geschichte der Ungarn und ihrer Landsassen* (1880); Löw, Leopold, *Zur neueren Geschichte der Juden in Ungarn* (1874); *Magyar Zsidó Lexikon* (1929).



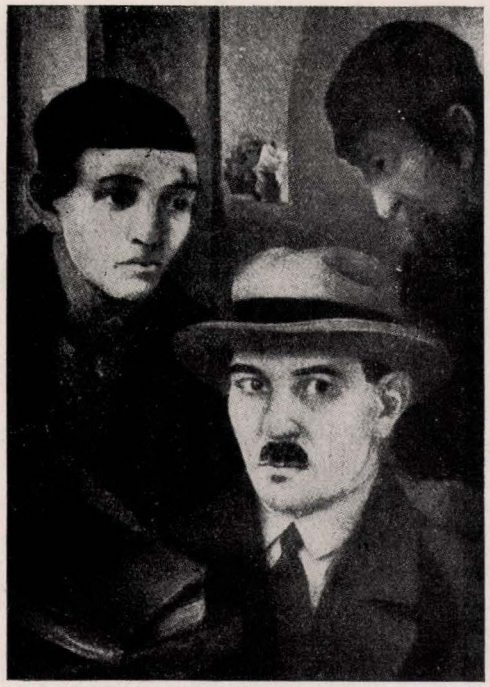
Budapest's Jewish Home for the Aged, one of more than a score of philanthropic and welfare institutions established and supported by the Jewish community

BUDKO, JOSEPH, painter and designer, b. Plónsk, Russian Poland, 1888; d. Jerusalem 1940. He attended the Academy of Arts in Vilna, settling in Berlin in 1910, where he learned the art of chalcography (engraving on brass for printing). Encouraged by Hermann Struck, the etcher, he devoted much time to painting and designing. He illustrated the works of Peretz, Asch, Sholem Alechem, Bialik, as well as *Psalms* and *Genesis*. He developed the art of decorative painting in miniature, applying it particularly to bookplates, marginal decorations and inscriptions. Budko also did wood engraving. He portrayed the Hebrew characters in harmony with traditional Jewish symbolism and demonstrated their decorative value.

In 1916 Budko provided the Passover Haggadah with a series of etchings. The following year he produced a symbolic cycle of twelve etchings entitled *The Year of the Jews*. Of his numerous works, especially noted are: *Jeremiah Consoles Mother Rachel, Ezekiel, Moses, Jacob's Dream, The Death of Moses, The Tailor, The Water Carrier,* and *Zion Will Be Redeemed by Labor*.

In 1933 he went to Jerusalem, where he became principal of the revived Bezalel school of art.

Lit.: Friedberger, Hans, "Josef Budko," *Jüdische Bücherei,* No. 19; Schwarz, Karl, *Die Juden in der Kunst* (1928).



Joseph Budko depicts himself among his brothers

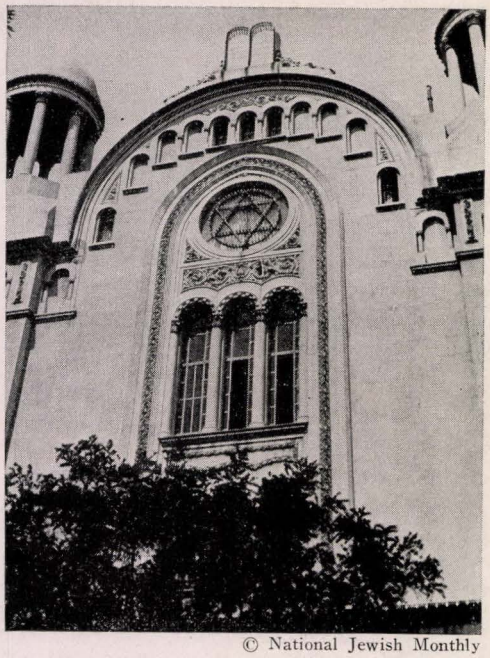


Woodcut by Joseph Budko, which the artist has titled "Man such as I does not flee," symbolizing the courage of Palestinian pioneers under Arab raids

BUDNIANS, the strictest sect of Unitarians in Poland, who denied the divinity of Jesus, and were therefore scornfully called "half-Jews" (semi-Judaizantes) by their opponents. The sect was named after its founder, Simon Budny, a Calvinist priest of the 16th cent. and a man of extraordinary learning, who possessed a slight knowledge of Hebrew, which he had learned probably from association with Jews. Budny's Polish translation of the Bible (Nieswicz, 1572) was adopted widely by the more radical of the followers of the Reformation and won the approbation of the rabbis for its fidelity to the original. Budny's high regard for the Talmud, unusual for a Christian of that era, is attested by Hezekiah David Abulafia in his *Ben Zekunim*. According to Krasinski, the report that Budny had embraced Judaism "may be a calumny of his opponents" (p. 364, note).

Lit.: Krasinski, *Historical Sketch of the Rise, Progress, and Decline of the Reformation in Poland,* vol. 2, pp. 362-63; Graetz, H., *History of the Jews* (Hebrew translation with notes by A. Harkavy, Warsaw, 1899), vol. 7, p. 356.

BUENO (BONUS) FAMILY. The first traces of the Bueno family are found in Spain. During the 16th and 17th centuries certain members of the family who are known by name settled in various countries, most of them in Holland and in the United States, some in Palestine and in Italy. The Holland branch of the family produced a number of noted physicians. The first of these was Abraham, who died in Amsterdam in 1633; Jacob, who died in 1661, was probably his son. The names of Joseph Morenu (1649-69), who was unusually gifted, and Solomon (d. 1681) were also handed down in tradition as being of medical practitioners. Joseph (d. 1641) was more important; he studied medicine in Bordeaux and then went to Amsterdam where he gained a great reputation. In



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Facade of one of the major synagogues in Buenos Aires

1625 he was called to the sick-bed of Prince Moritz of Orange, who was, however, past all aid.

The physician Ephraim Hezekiah (d. 1665), immortalized by Rembrandt's painting, *The Jew at the Balustrade* (1647), was Joseph's son. Rembrandt added the following note on this picture: "Alter Avenzoar, magnus in medicis, magni discipulus patris." Ephraim was deeply interested in Jewish studies; with Abraham Zarfati, he published the first Hebrew book in Amsterdam (1626-27), a prayer book after the Spanish tradition. He and Noah Abravanel published several liturgical works in Spanish, as well as the *Psalms,* and with Abraham Pereira he founded a scientific academy, Torah Or, of which the first director was Isaac Aboab.

There is a tradition that there was a printer named Solomon ben Jacob Bueno at Cremona, Italy, as early as 1576. A Jewish scribe named Isaac Bueno lived in Jerusalem about 1685, and as early as about 1550 a Cabalist, Samuel Bueno, lived in Safed.

Other known members of the family include David Bueno, agent of various German princes, who lived in Amsterdam in the 17th cent., and David ben Raphael Hayim Bueno, who was a publisher in Venice in the 18th cent.

Lit.: Kayserling, *de Castro, Keur van Grafsteenen;* Michel, *Rembrandt, sa vie, son oeuvre, et son temps,* 354.

BUENO DE MESQUITA, BENJAMIN, *see* MESQUITA, BENJAMIN BUENO DE.

BUENO DE MESQUITA, JOSEPH, *see* MESQUITA, JOSEPH BUENO DE.

BUENOS AIRES, the capital and chief port of the Republic of Argentina, situated on the right bank of the Rio de la Plata about 150 miles from the Atlantic Ocean. Its population of 2,480,000 (1940 estimate) makes it the third greatest city in the Western hemisphere, and the Jewish community of 180,000 persons ranks fourth in size after New York, Chicago, and Philadelphia.

Although an expedition under Pedro de Mendoza landed at the site of Buenos Aires in 1535, no permanent colony was established until 1580, when Juan de Garay set up a successful Spanish settlement. Within fifty years it became an important town and capital of the province of Rio de la Plata. Jews (chiefly Marranos) were among the early settlers, but records of their activities are meager. The Lima tribunal of the Inquisition, in a letter to the mother country dated April 26, 1611, complained that "a great number of Portuguese people of the Hebrew nation, and other persons suspected in our Sacred Faith" were entering Rio de la Plata and settling there. In the spring of 1619 a large number of Portuguese Marranos were driven from Brazil by the activities of the Inquisition agents; eight shiploads of them are supposed to have come to Buenos Aires, having assumed the guise of servants of Castillian settlers in order to gain admittance. They became "rich and powerful and very intelligent in merchandizing," according to their critics, who in the 17th cent. urged the introduction of the Inquisition.

No local office of the Inquisition was ever set up at Buenos Aires, however, and neither the Jews nor the Marranos were subject to the severe oppression which their fellows on the Spanish west coast suffered, although spies of the Lima office occasionally visited Buenos Aires and sent victims to the auto-da-fé in Peru. Over a period of years the settlers of Jewish ancestry became gradually converted to Catholicism, so that today there is virtually no trace of these earliest Jewish inhabitants of Buenos Aires, except for a few family names of Hebrew derivation such as Bengolea, Leiva, Paz, Pérez, Lobos, Perreira and Barros.

Modern Jewish history begins with mention of Luis H. Brie, who came from Brazil to serve in the army that overthrew the dictator, Juan Manuel Rosas, in 1852. Brie settled in Buenos Aires; about the same time a number of English, French and German Jews appear to have come to the city. The first legally authorized Jewish marriage in Buenos Aires took place in 1860, and eight years later the first Jewish institution in the country was founded, Congregación Israelita de la República Argentina. There were 1,500 Jews in the city by 1888; in 1897 the community erected on the Calle Libertad the first synagogue edifice in Spanish-speaking South America. Rabbi Enrique Joseph of London was called to the pulpit and served until 1905, when he was succeeded by Samuel Halphon, who was rabbi until 1930. Guillermo Schlesinger of the Breslau Seminary has filled the pulpit since 1937. The Sephardic Jews of Moroccan origin in 1891 organized their own congregation, the Congregación Israelita Latina later (1919) erecting a synagogue on the Calle Piedras.

Beginning in 1890 immigrants from Russia reached Buenos Aires, followed after the World War by successive waves from Poland, Roumania and Central Europe. The city received a substantial number of Jewish refugees from Germany after 1933, despite efforts on the part of the Jewish Colonization Association (ICA) and other agencies to keep down the concentration of Jews in the capital.

Since the period of large-scale Eastern European immigration, Buenos Aires has become the New York



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Kindergarten of the Model School for Jewish children in Buenos Aires

of the Southern Hemisphere, as far as the Jews are concerned. The city is the port of entry for colonists and refugees, a stronghold of old-world culture, customs, and language, yet the center for operations of all sorts throughout the country. The Jewish population of the city in 1940 was 15% Sephardic, 10% German, 2% English and American, 1% French and Dutch. The remaining three quarters are from Central and Eastern Europe, the majority of them having come from Russia and Poland. Yiddish is the spoken and written language of this group, and in certain districts (Lavalle, Corrientes, and Junin Streets) the language of the shops. The children, however, are taught Spanish in the public schools, and are raised as Argentines.

Leadership in the original synagogue, La Congregación Israelita, has passed from the founding families into the hands of Russian and Roumanian immigrants. The second most important Ashkenazic congregation is the Asociación Israelita de Beneficencia y Culto (known until 1939 as Talmud Torah Harischonah y Dr. Herzl). Its large synagogue is on the Calle Paso; David Maler is rabbi; membership is about 480. Many other congregations are supported by the Russian, Galician, Bessarabian, Roumanian, Hungarian and Polish Jews, most of these groups actually being *Landsmannschaften*. Among the other rabbis are Chaim Men, Mendl Fischmann, I. Gottlieb, G. Klein, Fritz Steinthal and Gunther Friedlaender. The Heders and Talmud Torahs generally follow the Eastern European pattern, although the *'ibrith be'ibrith* system has been introduced in a few of them. In all there are nearly forty Hebrew schools confederated in the Joint Education Board which was established in 1934 under the leadership of the Chevrah Keduscha Aschkenazi. These schools have nearly 4,000 pupils.

The Spanish-speaking Sephardim live almost completely apart from the Ashkenazim and maintain their own institutions under the guidance of Rabbi J. H. Panigel (1937-) of the Constantinople Seminary. There are a number of Sephardic synagogues in addition to the Congregación Israelita Latina. Syrian Jews, the most numerous group, support the Asociación Israelita Sefaradi, Talmud Torah Yesod Hadath, with a synagogue on the Calle Lavalle. Their rabbi is Chacham Chaul Tej Dabbah. Turkish Jews maintain the Comunidad Israelita Sefaradi, Baghdad Jews the Unión Israelita Sefaradi Or Torah; Jews from Greece and the Balkans are in the Asociación Sefaradi Chalom. There are two Sephardic cemeteries in the city.

Buenos Aires, with half the Jewish population of the entire country, is the cultural and economic center for all Argentine Jews. It is the seat of the important Jewish Colonization Association which directs agricultural settlement throughout the country, of the Delegación de Asociaciones Israelitas Argentinas (DAIA, 1933), and of various other organizations, including the Jewish professional and trade union groups and the Jewish Merchants Association. The Hilfsverein Deutschsprechender Juden, the Jüdischer Jugendbund Buenos Aires, and the Jüdische Kulturgemeinschaft may also be mentioned.

Der Yiddisher Fonograf (an agricultural weekly founded in 1897, but no longer published) was the pioneer in the extensive Jewish press that has sprung up in Buenos Aires. The Zionist semi-monthlies *Die Yiddishe Hofnung* (1908) and *Der Zionist* (1912) were also short-lived. Periodicals founded since, particularly after the World War, have been more successful.

In 1940 there were three Yiddish daily newspapers in Buenos Aires: *Die Yiddishe Zeitung* (1914), *Die Presse* (1918), both of which have circulations in excess of 20,000; also the newer *Di Morgenzeitung* (1934). More than twenty other publications of Jewish interest are issued in Buenos Aires, many in Yiddish, a number in the Spanish tongue, two in Hebrew: the monthly *Habimah Haibrith* and the *Doar*. Noteworthy are *Die Yiddishe Welt,* a weekly published by the Zionist Organization since 1918, and the Spanish weeklies *Israel* (1917), *El Mundo Israelita* (1923), *Semanario Hebreo* (1923), *La Luz* (1930) and *Judaica* (1933). There are also political party organs in Yiddish, literary and children's magazines, and a Yiddish medical journal, *Folks-Gezunt* (1925).

Buenos Aires' first Yiddish theatrical troupe was

founded in 1901. In 1940 four commercial Yiddish theatres were in operation in Buenos Aires, in addition to the Yiddish folk-theatre (IFT), devoted solely to literary productions. Companies from the New York Yiddish stage annually visit the city.

The Ezrah society, a charitable organization, was founded in 1900. It established a Jewish hospital the cornerstone of which was laid in 1916 as one of the permanent memorials of the centenary of Argentine independence. This was the first Jewish hospital in South America. In 1940 the Ezrah boasted a membership of more than 10,000. The anti-tuberculosis league's dispensary (1920) and the old folks' and two orphans' homes are supported by groups of about 7,000 donors. Buenos Aires Jewry likewise maintains an immigrant aid society, a Bikkur Holim society (1896), the Jewish Association for the Protection of Girls and Women, and other philanthropic organizations.

Chevrah Keduscha Aschkenazi, the chief burial society, includes a membership of 20,000 embracing 100,000 persons. There are several Jewish cemeteries.

The Jews of Buenos Aires are merchants, manufacturers, physicians, lawyers, university professors, writers, and laborers, but most of them are in the middle classes. An occupational survey in 1940 listed about 25,000 as merchants, 15,000 as minor clerks, tradesmen and artisans, and 1,000 as professionals. There are 320 Jewish physicians in Buenos Aires, 150 dentists, 200 lawyers, notaries and accountants, 150 engineers, 100 chemists, eighty members of the teaching profession including nine professors at the University of Buenos Aires. Jewish-owned manufacturing establishments are as follows:

Needle Trades	100
Fur trades	100
Textiles	50
Furniture	80
Artificial leather	45
Hats	35
Raincoats	12
Candy	10
Bronze- and copper-ware	8

The number of textile and haberdashery retailers is high, particularly among the Sephardim. Jewish-owned banking institutions include the Banco Popular Israelita, the Banco Israelita de Crédito and the Banco Israelita Argentino, as well as the headquarters of the Jewish Agricultural Bank. An important chain of seventy motion-picture theatres is owned by Max Glüksman.

A few Jews have participated in politics since the middle 1910's. The brothers, Adolfo and Enrique Dickmann, who were members of the Socialist Party, and Leopoldo Bard of the Radical Party, were the first Jews to sit in congress, all of them serving as deputies from Buenos Aires. R. Gottfried and B. Movsichoff also sat in congress, while Adolfo Rubinstein and G. Bischinsky were members of the city council.

Buenos Aires Jews distinguished in Argentine letters include A. Gerchunoff, S. Zeitlin (Cesar Tiempo), G. Fingerman, S. Glusberg, C. H. Grinberg and S. Eichelbaum; in the arts: B. Nemirovsky, A. Kohan, S. Eichelbaum, M. Schwartz and B. Lapidus; in music: A. Spivak, J. Fischer and A. Juravsky; on the stage: B. and P. Singerman and M. Caplan.

Zionist organizations have flourished in Buenos Aires since 1898, when there were already in existence the Zichron Shemuel, the Central Israelita and the Liga Dr. Theodor Herzl. By 1940 there were a strong Zionist press and more than a dozen Zionist organizations in the city, including the headquarters of the nationally influential Federación Sionista Argentina.



Leo Buerger

Buenos Aires was the scene of a national Jewish Congress in 1917, eighteen months before the American Jewish Congress met in Philadelphia. A central consistory was later envisaged for the Argentine, but plans were discarded.

A B'nai B'rith lodge organized in 1930 was the first branch of the international fraternity in South America.

DAVID LANDMAN.

BUENOS AIRES, the largest and most important province of Argentina, extending south from the Parana and Plata rivers along the Atlantic seaboard. The province counts 24,000 Jews among its 2,800,000 inhabitants. It does not include the populous city of Buenos Aires, which, since 1880, has comprised a separate Federal District. Five thousand Jews live in La Plata, the provincial capital.

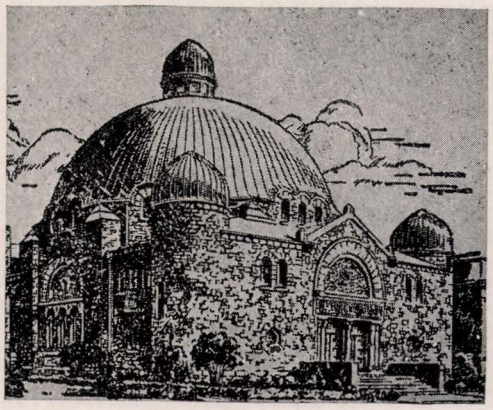
The region is important for agriculture and sheep-raising, and thus was chosen as the site of activities of the Jewish Colonization Association in 1891 and thereafter. Mauricio and Baron Hirsch are two important agricultural colonies, with populations of 1,972 and 2,293 respectively. Medanos is somewhat smaller.

See also: ARGENTINA; COLONIES, AGRICULTURAL.

BUERGER, LEO, physician and surgeon, b. Vienna, 1879. He received his M.D. degree from Columbia in 1901, and later studied at the surgical clinic of the University of Breslau, specializing in diseases of the urinary tract. He was appointed associate surgeon at Mt. Sinai Hospital, New York, professor of urological surgery at the New York Polyclinic Hospital and Medical School (1905) and professor of surgery at the College of Medical Evangelists, Loma Linda and Los Angeles, Cal. (1930). He is regarded as a leading specialist in urology.



Synagogue of the Conservative Congregation Beth El, Buffalo, founded in 1847



Temple Beth Zion, of the Reform congregation of Buffalo, which was organized in 1850

In 1908 Buerger described for the first time an arterial disease to which he gave the name thrombo-angitis obliterans (it is also known as "Buerger's disease). In this an arterial occlusion develops which shuts off the blood-supply, with resulting gangrene and loss of arms or legs. In 1929 he demonstrated that typical lesions of the disease could be produced by implanting clots from acute thrombo-angitis cases in the veins of healthy persons. He developed the Brown-Buerger cystoscope (1908), an operating cystoscope (1910-11), and other urological instruments. In addition to numerous essays on urology and thrombosis, which have been gathered in his *Collected Papers on Surgery,* he wrote *The Circulatory Disturbances of the Extremities* (1924).

BUFFALO, the second largest city in the State of New York, situated at the eastern extremity of Lake Erie, with a population of 575,150 (1940 census), of whom 21,800 are Jews. It is a manufacturing city and an important center of rail- and water-borne commerce.

The first Jew to be recorded in the history of Buffalo was Mordecai Manuel Noah, political figure and writer, who projected the idea of the colony of Ararat, on Grand Island in the Niagara River, as a haven for the persecuted Jews of Europe. Although dedicated with great pomp in 1825, the "City of Ararat," of which Noah was the self-appointed governor and "judge of Israel," never materialized. Records of Noah's plans, together with the foundation stone of Ararat, are preserved by the Buffalo Historical Society.

While some Jewish traders undoubtedly visited Buffalo before and after Noah's venture there, the earliest permanent Jewish settler, L. H. Flersheim, came from Frankfort, Germany, in 1835, to teach German in the public schools. Nine more Jews arrived within the next five years. In 1847 this handful of Germans arranged Passover services in a rented hall. The same year, they formed an organization known as the Jacobson Society and purchased land on Fillmore Avenue for a cemetery. The group carried on the cultural and religious activities of the German community for five years, then disbanded. Its cemetery closed in 1861.

Meanwhile a group of Polish Jews established themselves as a separate community. They organized Congregation Beth El in 1847, with Mark Moritz as president and Isaac M. Slatky as reader of the services. For the following three years the congregation held its services on the third floor of the Hoyt Building, at Main and Seneca Streets, then the heart of the city. In 1850 it purchased a school building on Pearl Street near Eagle Street, and built the first synagogue in Buffalo, dedicating it on July 22nd of the same year. Beth El, in 1854, received a $3,000 benefaction in the will of the philanthropist, Judah Touro. The Pearl Street building filled the needs of the congregation until 1874, when it moved its synagogue to Elm Street. In 1910 Beth El built a beautiful house of worship and Jewish center on Richmond Avenue. Among its spiritual leaders have been Rabbis Max Drob, Arthur Ginzler, Menahem M. Eichler, Israel Efros, and Elihu Rickel (incumbent). Whereas in the beginning it was strictly Orthodox, the congregation now follows a Conservative policy.

The German community organized its first congregation, Beth Zion, in 1850. The Orthodox ritual was followed, and the sermons were preached in German. Immediately following the establishment of the congregation, however, internal dissension broke out among the members on the question of reform, and for thirteen years the factions failed to come to any agreement. Finally, in 1863, the Reform group seceded and held their own services during the high holidays, using Kremlin Hall for that purpose. In 1864 they met under the leadership of Leopold Keiser and formed Temple Beth Zion, a year later purchasing a Methodist church on Niagara Street and rebuilding it. Reverend I. N. Cohn was elected minister, and the building was dedicated on May 25, 1865. The Orthodox group was subsequently reabsorbed.

In 1889 a new temple was built on Delaware Avenue. A Jewish center was added in 1914, and the structure enlarged in 1929. The congregation has been of great influence in the Jewish and general community. Its rabbis have frequently been invited to occupy the pulpits of Christian churches and to address various edu-

cational groups in the city. Two tablets on the walls of Temple Beth Zion voice the sentiments of thanks and good feeling of the two Christian churches which, on special occasions, used it for services. Its spiritual leaders have included Samson Falk (1866-86), Israel Aaron (1887-1912), Louis J. Kopald (1912-31) and Joseph L. Fink (1924-).

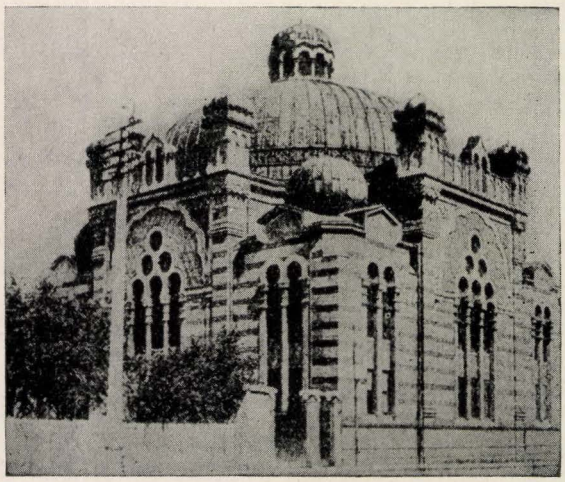
In 1875 the Union of American Hebrew Congregations, of which Temple Beth Zion was one of the early members, held its second convention in Buffalo. It was on this occasion that the Union decided to establish the Hebrew Union College. Another convention of the organization was held in Buffalo in 1921. The Central Conference of American Rabbis met in the city in 1900 and in 1917.

Between 1890 and the beginning of the World War, a large number of Russian and Polish Jews settled in Buffalo. They worship chiefly in the Conservative synagogues, Beth David (Rabbi Judah Nadich) and Emanu-El (Rabbi Eli A. Bohnen), and in thirteen Orthodox synagogues: Anshe Zedek (Rabbi Chaim Davidovitch), Beth Abraham (Rabbi Gedaliah Kaprow), Ohel Jacob, Anshe Emeth, Tiffereth Zion, Ahavath Sholem, Beth Jacob, Brith Israel, Ahavath Achim, Beth Israel, Anshe Lubawitz, Anshe Sokoliefke and Brith Sholem.

Jewish charitable and social work was begun on a large scale by Rabbi Aaron through the women of Temple Beth Zion, who organized in 1891 as the Sisters of Zion. Owning and operating the Zion House (now the Community House), they planned and financed recreational and educational programs, and also founded family case work, child welfare and health clinics. In 1903 Zion House became part of the Jewish Federation for Social Service of Buffalo. In 1940 the Federation had seven constituent local bodies (including the Welfare Society, Bureau of Jewish Education, community center, Fresh Air Camp for underprivileged children, and Y.M.H.A.). It also contributed to the support of seventeen national causes, educational and charitable. Its executive director was Judge Cecil B. Wiener, and its annual budget $175,000. The Buffalo United Jewish Appeal was set up in 1933. Buffalo charities unaffiliated with Federation include the Rosa Coplon Jewish Old Folks Home, Jewish Children's Temporary Home, Home of Shelter for Wayfarers, and Benevolent Loan Association. The community has chapters of Hadassah (500 members), B'nai B'rith (783 members) and Independent Order Brith Abraham. There are also the Jewish Choral Society, the Wilmont Town and Country Club, and a strong Zionist District.

The Jews of Buffalo have, since their settlement in the city, taken a leading part in city, state and national affairs. Among the more prominent of them have been: R. Wolfson, United States consul at Mannheim, Germany; Louis J. Marcus, judge of the Surrogate Court; Simon Fleischmann, president of the common council; Samuel J. Harris, justice of the Supreme Court; Harold B. Ehrlich, state assemblyman since 1933; Carl Sherman, the first Jewish attorney general of the state of New York; Cecil B. Wiener, judge of the Children's Court; Louis Desbecker, corporation council and member of the board of education; David Diamond, president of the corporation council of Buffalo; Harry Roblin and Max Yellen, members of the school board; Jacob G. Joseph, philanthropist and communal leader; Herman Wile and Eugene Waner, communal leaders; and Emanuel Boasberg, donor of a chair of American History at the University of Buffalo.

JOSEPH L. FINK.



The principal Sephardic synagogue at Sofia, capital of Bulgaria

Lit.: Publications of the American Jewish Historical Society, No. 6, p. 143.

BUKOWINA, *see* BUCOVINA.

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

BULAT, JUDAH BEN JOSEPH IBN, *see* IBN BULAT, JUDAH BEN JOSEPH.

BULGARIA, kingdom in the Balkan peninsula; in 1940 it had about 48,000 Jews in a population of 6,100,000. There is evidence that Jewish communities existed in the territory of the present-day Bulgaria as early as the 2nd cent. C.E. A tombstone of that time, found in northern Bulgaria, bears the inscription "Archisynagogus Josephus." From the 7th cent. on, Bulgarian Jews carried on proselytizing activities, the conversion of the Khazars to Judaism being partly due to their efforts. When the kingdom of the Khazars declined, a number of them fled to Bulgaria and intermingled with the native Jews. In 1865, shortly after their conversion to Christianity, the Bulgarians addressed an inquiry to Pope Nicholas I as to whether those who had been converted to Judaism were now to be regarded as Christians or Jews; further, whether the day of rest was to be Saturday or Sunday, whether it was permissible to eat the flesh of all animals, etc. A considerable number of Jews lived in the kingdom of Bulgaria at that time.

In the 10th cent. the Byzantine conquest of Bulgaria brought into the land a fresh stream of Jews. Greek Jews are known to have dwelt in Serdica (now Sofia) in the second half of that century. They formed their own congregations which have persisted down to recent times. In the 13th and 14th centuries, when Bulgaria was again independent, an important Jewish community must have grown up at Trnovo, then the capital of the country. About the year 1345 a beautiful Jewish girl, Sarah, ascended the Bulgarian throne as the wife of Czar Ivan Alexander, under the name of



Copyright "Geografia" Map Co.

Map of Bulgaria, showing in bold face type communities having considerable Jewish inhabitants

Theodora, received in baptism. The Jewish queen figures in Ivan Vazov's historical play *Kum Propast* (Toward the Precipice). According to one tradition, she showed favor toward her own people, but this merely made the Christian population turn against her. A church council which sat at the capital in 1350 condemned the Jewish faith, and religious persecution extinguished the Trnovo Jewish congregation.

In the second half of the 14th cent. the Jewish population of Bulgaria was increased through the immigration of Jews banished from Hungary by King Louis the Great. These settled in a number of cities including Vidin, Nikopol, and Plevna. The native Jews called them B'nai Budun (Sons of Buda). The family name Magyar is still frequent. It was at Vidin that the first rabbinical school on Bulgarian soil was founded by Rabbi Shalom of Nitra in 1370. His successor, Rabbi Dosa Yevani, wrote a commentary on Rashi (1430).

In 1396 Bulgaria was conquered by the Turks. Under the Ottoman regime the Jewish communities increased and prospered. In the course of the lively trade relations with Venice and Genoa, Jews from Italy entered the country, and there were immigrants also from France. The expulsion of the Jews from the Iberian peninsula at the end of the 15th cent. resulted in the influx of a large Sephardic element. In this group was Joseph Caro, author of the *Shulhan Aruch,* who was brought from Spain to Constantinople as a boy, and who became head of the Yeshiva at Nikopol and was afterwards called to Adrianople. The present Spanish synagogue at Nikopol occupies the site of Joseph Caro's prayer-house.

Among the new settlers were also German-speaking Jews who had been expelled from Bavaria by Duke Ludwig the Rich. Their rabbi was Benjamin ben Meir Halevi of Nuremberg, who prepared the Mahzor (prayer-book) for the Ashkenazic communities of the Balkans. The synagogue which these Ashkenazim established in Sofia still exists and maintains its original ritual and its old melodies. The unsettled conditions in Eastern Europe, particularly the Cossack uprising, swelled the Ashkenazic element.

In the 16th and 17th centuries there are frequent references to Jewish communities in the cities of Bulgaria. At the beginning of this period Bulgarian Jewry was divided by sectarian and linguistic differences. But gradually the Sephardic communities absorbed all the others and "Giudezmo" (Judeo-Spanish), the language of the immigrants from the Iberian peninsula, was adopted by the entire group. Names such as Tadjer (Deutscher) and Ashkenazi are family names today. The rabbinical literature produced in Bulgaria consists of responsa and of a number of commentaries dating back for the most part to the 18th cent. The city of Vidin was the center of learning and the seat of the rabbinical dynasty founded by Sabbatai ben Abraham Ventura, originally of Spalato. Among the Bulgarian Jews who contributed to Jewish learning in the 19th cent. mention must be made of Solomon Rosanes, the historian of the Sephardic communities in Turkey.

The Messianic frenzy aroused by Sabbatai Zevi had a perceptible repercussion among the Bulgarian Jews. In 1666 the pseudo-Messiah addressed a message to the Jews of Sofia, calling upon them to change Tishah Beab (the Ninth of Ab) into a day of rejoicing. After



The Nazhara Synagogue at Philippopolis, Bulgaria

he had embraced Mohammedanism, his most faithful follower, Nathan Ghazzati, fled to Sofia. The family name Maschiach (Messiah), which is frequently found among the Bulgarian Jews, dates from that time. Many of the Dönmeh, the adherents of Sabbatai Zevi's movement who survived as an Islamitic-Jewish sect, have settled in Sofia. They control the wholesale trade in tobacco and are reputed to be wealthy.

During the Russo-Turkish war of 1877 to 1878, which resulted in the liberation of the country from the Turkish rule, the attitude of the Jews was one of neutrality. According to the terms of the Congress of Berlin (1878) which created the principality of Bulgaria, the Jews there were granted all civil and political rights, and the principle of their equality with the Christian population was incorporated into the constitution itself.

In the Serbian-Bulgarian war of 1885, the Jews participated as soldiers and officers, and displayed such bravery that they were called, in a decree of Prince Alexander I, "true descendants of the ancient Maccabeans."

Anti-Semitism, however, made such great strides thereafter that the Jews gradually disappeared from public offices, suffered the loss of their social standing, and withdrew from public affairs for fear of mob outbreaks. In 1884 and 1890 the Jews were attacked in Sofia and in Wratza under the pretext of ritual murder accusations. Even more serious were the anti-Semitic excesses in the following years that occurred in Tatar-Pazardjik (1895), Lom (1903) and Kiustendil (1904).

In the Balkan wars (1912-13), about 5,000 Bulgarian Jewish soldiers and officers fought on the battlefield. The number of Jewish children made orphans by these wars exceeded five hundred. In spite of this show of patriotism, official discrimination against the Jews continued as before. Not a single Jew either taught in any primary school of the kingdom or acted as judge, and since 1898 no Jew has been nominated as professor at the university. With the growing reaction in Bulgaria after the first World War, the activities of the anti-Semites increased considerably.

After the trial of the Communist Friedmann in connection with the bomb explosions which occurred in Sofia in 1925, the Army League Rodna Zashtita (Home Guard), a Fascist organization, initiated a violent agitation against "aliens," that is, against the Jews, which the government endeavored to check.

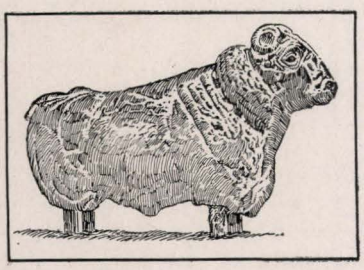
The tide of anti-Jewish terrorism rose again in 1933-35, when the anti-Semites were subsidized by Hitler-Germany. In 1939 a new boycott action against the Jews was started by the anti-Semitic organization Ratnitzi. The government was active in suppressing anti-Jewish demonstrations and decreed severe measures, especially against anti-Jewish activities in schools. At the same time the authorities issued orders threatening the expulsion of foreign Jews from the country, including in this category not only German refugees, but also Jews from Italy and Greece who for decades had been residing in Bulgaria. On the other hand, the government granted (1939) several farms for the training of Jews under ORT auspices.

Almost three-fifths of the Jews of Bulgaria (29,000) live in Sofia, where they comprise eleven per cent of the capital's population; the remaining number make up approximately thirty communities. The Jewish population in Bulgaria is almost entirely urban (97%). More than seventy per cent of the Bulgarian Jews are occupied in commerce, chiefly in the branches of clothing, leather and furniture. Among the Jewish artisans one-third are concentrated in the clothing industry.

With the exception of two or three thousand recent immigrants, they are all Sephardim. Their language is a kind of archaic Spanish with a strong admixture of Hebrew, Turkish, Bulgarian and French words. This Spanish Jewish vernacular is being supplanted among the younger people by Bulgarian and Hebrew, and in certain circles of the older generation by French. In the census of 1934, two-fifths of the Jews in Bulgaria gave Bulgarian as their mother tongue; and three-fifths offered as their language what they called Jewish, actually Judeo-Spanish, and in some cases, Hebrew.

The affairs of the communities are administered by a consistory patterned after the French model and by the chief rabbi, who resides in Sofia and whose position is recognized by the government. The communities of Philippopolis and Ruschuk, as well as that of the capital, maintain the Beth Din, which exercises a publicly recognized jurisdiction in questions relating to marriage. Above these courts is the Beth Din Hagadol, presided over by the chief rabbi. A special department of the consistory supervises twenty-six kindergartens and primary schools, fifteen Sabbath schools, and five progymnasia where more than 3,000 children and young people receive a Jewish education. The Jewish schools are maintained by the Jewish communities, with the subsidies from the government and municipalities amounting only to some ten to fifteen per cent of their budget. The numerous gymnastic societies which have long flourished exhibit a nationalist spirit.

Zionism has a fairly large following. As early as 1896 the Bulgarian Jews founded Artuf (Har-Tov), the only Sephardic agricultural colony in Palestine. Indeed, it was from Bulgaria that Zionism spread to other Sephardic communities. AVRAHM YARMOLINSKY.



A typical bull idol revealed by excavations

Lit.: Mezan, *Les juifs espagnols en Bulgarie* (1925); Omarchevsky, in *The Reflex*, May, 1929, pp. 48-51; Singer, in *Menorah*, Sept., Oct., 1927, pp. 543-47, 607-10.

BULL WORSHIP. Many of the peoples of antiquity, especially those with whom the Israelites came into contact, worshipped the bull as the symbol of agricultural productivity. The winged bulls of the Babylonians, the living bull-god, Apis, of the Egyptians, and the bull images of Syria and Canaan are examples of this form of idolatry. The Israelites seem to have been influenced by these religious customs, and the golden calves, which, according to the Bible, were erected by Aaron (*Ex.* 32:4) and Jeroboam I of Israel (*I Kings* 12:28) were apparently worshipped as symbols of the national god. While the Bible uses the expression "calf" (*'egel*) in describing these images, it is evident, from the passage in *Ps.* 106:20, "Thus they exchanged their glory for the likeness of an ox that eateth grass," that by this a small image of a bull was meant. This surrender to the popular desire for a visible god was bitterly attacked by the later prophets, especially Amos and Hosea, and was finally wiped out completely in the reformation of Josiah (7th cent. B.C.E.). However, traces of it remained in the horns that were attached to the altar (*Ex.* 27:2), as well as in the expression *'abbir ya'aḳob,* "bull of Jacob," used in poetry as a title for God, even after the old meaning had been forgotten (*Gen.* 49:24).

See also GOLDEN CALF.

BULLOWA, JESSE G. N., physician, b. New York city, 1879. He graduated from the College of the City of New York (1899) and the College of Physicians and Surgeons, Columbia University (1903). In 1923, he was appointed professor of clinical medicine at the New York University Medical College; he is also visiting physician to a number of hospitals.

An authority in the field of serum treatment in pneumonia, he was in charge of an investigation of the efficacy of serum treatment in lobar pneumonia in particular (1928) and of the value of this treatment in general practice (1932). With Dr. W. H. Parks, he is in charge of the Littauer Pneumonic Research Fund at the New York University Hospital.

Bullowa is the author of many essays on serum therapy in pneumonia, oxygen therapy, pulmonary segment reflexes, and related subjects. He is the translator of H. Bechhold's *Colloids in Biology and Medicine* (1919); also the author of *The Management of the Pneumonias* (1937).

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934).

BULLS, PAPAL, *see* PAPAL BULLS.

BUND (full name, Algemeiner Yiddisher Arbeiterbund in Lita, Polen un Rusland), Jewish Social Democratic party in Eastern Europe, founded at a convention in Vilna, 1897. This convention was the final stage in the organization of Jewish Socialists in pre-War Russia. Socialism had begun to win adherents among the Jews of Russia in the 1870's, and had

grown rapidly among intellectual circles in the 80's. Strikes of Jewish workers (Bialystok and Vilna, 1891; Vilna, 1892; Warsaw, 1893; Bialystok, Minsk and Vilna, 1895) and the development of special funds to support the strikers, as well as the growing observance of May 1st by Jewish laborers, had created a strong Jewish labor movement. The Socialist leaders felt the time ripe to begin work on a larger scale, and in 1895 a committee, known as the Zhargonisher Komitet, was formed in Vilna and later in Minsk, Bialystok and other cities, to make propaganda in Yiddish; a periodical, *Die Arbeitershtimme,* was started in 1896. At the same time many public leaders, such as Martov, Zederbaum and Liessin, urged the formation of a specifically Jewish Socialist party. The Bund thus, in its formation, united all Jewish Socialist groups.

The aims of the Bund, as set forth at its first session, were to fight first and foremost for the improvement of the conditions of Jewish laborers and for the preaching of Socialism among the Jews. The executive committee of the Bund gave essential aid to the organization of the first party congress of the Russian Social Democratic Party (1898) and became a constituent member of the latter organization, though it reserved its autonomy in matters which were purely Jewish. Like the Russian Socialist party, the Bund believed in working to overthrow Russian absolutism, being convinced that a free Russia would free the Jews of the disabilities under which they were held.

Immediately after it was founded, the Bund concentrated on the "strike funds"; at the same time it organized a number of unions, and took the leadership when there were strikes of Jewish laborers. By 1900 its membership had grown to nearly 3,000, a half of whom were in Vilna, and a fourth of whom were women workers; it was especially strong in the ranks of the textile, leather, tobacco and match industries.

Soon, however, political aims began to overshadow the purely economic purpose. In the third convention, at Kovno (1900), an extensive campaign against the government, featured by public demonstrations, was planned. This led to repressive acts on the part of the government officials, and to arrests and deportations. At that time the Bund was the only Jewish organization carrying on a revolutionary activity against the Czarist regime, and it played no small part in preparing the way for the Russian Revolution.

The fourth convention at Bialystok in 1901 proved a turning point in the history of the Bund. There, for the first time, the organization expressed itself on the question of Jewish nationalism, which had been first mooted in 1899, but had been sidetracked. The convention pronounced itself in favor of a Russian state based on a federation of nationalities, of which the Jews were to become a constituent unit. At the same time, it rejected the idea of political Zionism, which it held to be a "bourgeois reaction to anti-Semitism."

During all this preliminary period the government initiated systematic attempts to suppress the Bund. It was compelled to rely upon a "foreign committee," located in Switzerland, to issue all of its publications. In 1901 the Russian chief of the Moscow division of the secret police, Zubatov, attempted to split its ranks by creating a Jewish worker's party (Yiddishe Unabhengige Arbeiterpartei) which had no political aims; about a third of the Bund members joined it, but it lasted only till 1903. After Hersh Lekert had wounded the governor of Vilna in an attempt on his life (1902), the Bund took a stand denouncing terrorism; nevertheless the government increased its measures against the organization. Despite this, the Bund grew in number, especially when, after the Kishinev pogrom of 1903, it began to organize groups for Jewish self-defense, which later played a part in the protection of the Jews during the pogroms at Homel (1903), Zhitomir (1905) and other places. By 1904 the membership had grown to 23,000 (other accounts say, 30,000).

In 1903 the Bund split with the Russian Social Democratic Party when the latter, led by Martov, Lenin, Trotsky and others, refused its demands for autonomy and recognition as the only Jewish Socialist party. It remained a separate organization until 1906. The years 1904-5 were the time when the Bund reached its greatest enrollment (40,000) and activity.

After the Russian revolution of 1905, the Bund was permitted to function openly. It founded a publishing house, Die Velt, in Vilna, started a daily (*Der Veker*) and a weekly (*Morgenstern*) in Yiddish, as well as some periodicals in Russian. A youth group was organized, and the Bund continued its political and economic activities in the labor movement.

After this temporary expansion a period of decline began. The working classes became disillusioned with the revolution, and the ensuing victory of reactionary forces (1908-10) bore heavily upon the Bund. Many of its leaders were arrested; others emigrated or resigned from the party. The cooperatives which had been begun in the earlier period ceased their activities. What remained for the Bund was the work of promoting Yiddish culture, and it began to take a deeper interest in matters purely Jewish.

From 1910 to the outbreak of the World War in 1914 the Bund once more began to increase its influence. The years of decline had made a change in the composition of the party; most of the intellectuals had left it, and the majority of its leadership as well as its membership was now composed of laborers. At the tenth convention (Lemberg, 1910) the language of the sessions was for the first time Yiddish, and the resolutions adopted were all on internal Jewish matters: the recognition of Yiddish as the national language of the Jews, a demand for the employment of Yiddish in Jewish schools and institutions, and an insistence on the right to observe the Jewish Sabbath instead of resting on Sunday.

During the first years of the War the Bund suspended most of its activities and devoted itself, together with the other Socialist parties, to aiding the War refugees and caring for their children.

After the revolution of March, 1917, the Bund grew rapidly, and its membership rose to 45,000, distributed among no less than 357 groups. It succeeded in electing 300 of its candidates to city councils, and 515 to Jewish community boards. It issued a number of periodicals in Leningrad, Minsk, Kiev, Odessa, and other places. The Bolshevik revolution in October of the same year led to a sharp conflict of opinion within the Bund. Certain groups immediately joined the Communist party; others, as in the Ukraine and Lithuania, formed separate communist Bunds (Kom-

bund) for a time, but soon after joined the Communist party as well. The members who remained in the party decided, at the eleventh convention (1919), to favor a Soviet form of government, but to oppose Communist tactics. A year later the majority of the party had adopted the Communist platform and shortly afterwards were ready to liquidate the Bund itself and join the Communist party.
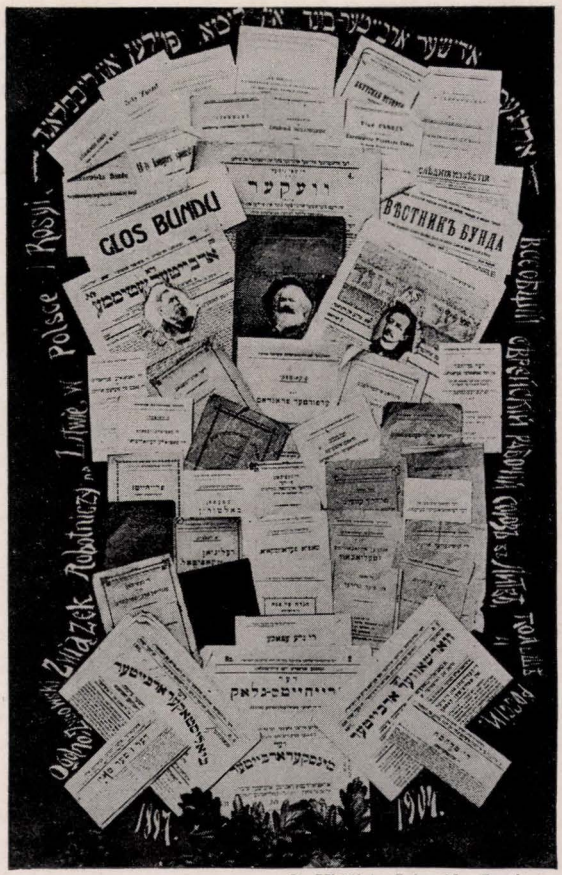
These conflicts reduced the Bund to a fraction of its former size, under the leadership of Raphael Abramovich. His group emigrated to Berlin, constituted itself a new "foreign delegation," and from time to time published its own organ (for instance, *Unser Gedank* in 1931). They guarded the archives of the party, which were later transferred to Geneva in 1927 and to Paris in 1933. What was left of the Bund in Russia was suppressed by the Soviet government in 1920.

The War had separated the Polish section of the Bund from the Russian. An underground "committee of the Bund organizations in Poland" had been formed soon after the beginning of the War; when the Germans occupied Poland in 1915 it came out into the open, organized cooperatives, furthered cultural activities, and issued periodicals. It grew more radical after 1917 and in 1919, after Poland was reconstituted a nation, joined with the Jewish Socialist party in Galicia to organize the Algemeiner Yiddisher Arbeiterbund in Poland, which, by a vote of forty-four to thirty-four, decided to join the Communist International. This brought upon it repressive measures on the part of the Paderewski government, and the Polish Bund practically ceased to exist in 1920. It revived again in 1924 and became the largest and most influential Jewish workers' party in Poland, controlling more than 80% of the Yiddish educational institutions, as well as most of the Jewish cooperatives. It created the Kulturliga press, the Medem sanitorium and similar organizations, and issued a daily, a weekly (*Unzer Zeit*), a monthly and other publications. Its numbers rose to 7,000 in 1934 (some accounts say, 12,000), besides the Zukunft youth organization (originally founded in 1911) with 10,000 members. It aided in creating in 1926-27 a Jewish socialist artisans' society with 70 branches and 10,000 members.

The Bund played an important part in Polish political life. In the elections to city councils and Jewish community boards it increased both its votes and the number of candidates it elected. The German occupation of Poland in September, 1939, crippled the activities of the Bund, but did not entirely prevent its maintaining underground activity. In February and March, 1940, leading personages of the Bund and the Zukunft organization met and issued pronouncements on the War, the occupation of Poland and the Jewish question. The Bund in Poland issued a similar anti-Zionist proclamation in May, 1940.

The influence of the Bund after the World War in the Baltic countries and in Bessarabia was greatly weakened. Although it was of some importance for years and had its own organs, it suffered from the repression of the government, and in several instances was dissolved.

Outside of the territory comprised in pre-War Russia, there have been few Bund organizations. In 1900 Jewish Socialist groups in Switzerland joined



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Bund publications in many countries and languages

it, and a year later a group in Paris and London, while similar groups arose in South Africa and other countries. These Bund groups, however, were merely organizations to help the Bund and its institutions. In Argentina there is the Avangard organization, which issues a periodical of the same name. A branch of the Bund was established in 1900 in New York city, while others were formed in Chicago, Philadelphia, Boston and other cities. All these were chiefly auxiliary.

In 1912 former Bundists from Europe organized a Yiddishe Sozialistishe Federation, which became a rallying point for many former Bund members who had come to America. In 1919 and 1922 there were splits in the organization, the majority group joining the Communist party and the minority forming a new Jewish Socialist Verband. The efforts of the Verband consist of work for the Bund and its institutions, and the formation of such committees as the Relief Committee for the Jewish Labor Bund and the Bund Club. It also endeavors through writings and speeches to promote the work and the ideas of the Bund itself.

See also SOCIALISM. BERNHARD WEINRYB.

Lit.: Hodess, "The Bund," *Jewish Review* (1933), no. 4, pp. 48-56; Buchbinder, N. A., *Die Geshichte fun der Yiddisher Arbeiterbewegung in Rusland* (1931); Burgin, H., *Die Geshichte fun der Yiddisher Arbeiterbewegung in America, Rusland un England* (1914); Ehrlich, Heinrich, *The Struggle for Revolutionary Socialism* (1934); Medem, Vladimir, *Fun mein Leben* (1923); Shulman, W., *Bletlach Geshichte fun der Yiddisher Arbeiterbewegung* (1929); Tartakower, Aryeh, *Toledoth Tenuath Haobedim Hayehudith* (1929-31).

BURCHARDT, HERMANN, explorer, b. Berlin, 1857; murdered in southern Arabia, 1909. He was the son of rich parents and was at first a merchant, but gave up trading when still young for an explorer's career. He then made several journeys through northern Africa, western Asia, Lapland, Iceland, America and Australia. From 1890 to 1892 he studied Oriental languages at Berlin, especially Arabic, and then devoted himself in particular to ethnographic research. He was more than once commissioned by scientific societies to make such investigations. He travelled through the Near East, central Asia and northeastern Africa, exploring regions never before entered by a European, collected the legends of the Mohammedan peoples of Asia, and took numerous photographs of the antiquities and life of the natives of those districts which had not been completely explored. The photographs are preserved in numerous volumes in the possession of the Berlin Oriental Seminary. The inscriptions in southern Arabia which he photographed were edited by Martin Hartman (*Orientalische Literaturzeitung,* 1907-9). Burchardt was shot and killed by robbers while he was in Yemen, travelling from Mecca to Sanaah. Eugen Mittwoch published a portion of his diaries in 1926. An essay of his on the Jews of Persia appeared in *Ost und West,* 1906, part 2. Though no printed volume by Burchardt is extant, his diaries, and his reports printed in periodicals, furnish valuable materials for a study of Mohammedan countries.

BURDEN OF PROOF, a legal principle according to which one of the parties in a lawsuit is called upon to prove his claim absolutely, and that in the event of his failure to do so judgment is rendered in favor of the other party. Jewish law generally agrees with civil law in placing this burden on the plaintiff. The prosecution must be able to prove the crime without the shadow of a doubt; in civil cases, the maxim is, "He who desires something from his neighbor must bear the burden of proof" (*hamotzi mehabero 'alav harayah*). In other cases where there is a doubt, the burden of proof rests with the party who has a claim that is unusual. Thus in the case where a father and son died at the same time, the tendency of the law is to follow the natural sequence of events, namely, that the father would ordinarily die first; hence a contestant to the inheritance who based his claim on the assertion that the son died first would be required to prove it. Again, if the suit is over a payment of a loan, and the defendant presents a quit-claim the authenticity of which is challenged, he must assume the responsibility of proving, from the testimony of witnesses, that he has repaid the sum in question.

BUREAU OF JEWISH SOCIAL RESEARCH, INC., a research organization founded in 1919 as an amalgamation of the Bureau of Jewish Philanthropic Research of New York City (founded 1916), the Field Bureau of the National Conference of Jewish Social Service (founded 1916) and the Bureau of Information and Statistics of the American Jewish Committee (founded 1914). For a time the Bureau carried on the activities of the three preexistent organizations, but beginning in January, 1928, it concerned itself primarily with Jewish communal work and life in the United States.

The Bureau made surveys of Jewish communal life and Jewish philanthropic and communal activities in all parts of the United States. Practically every Jewish community of importance in the United States was surveyed. The individual communities not only provided the funds for these surveys, but also organized auxiliary citizens' committees in order to make these surveys communal and educational enterprises. The Bureau kept in touch with smaller communities through a field service which made special studies as well as making visits or engaging in correspondence in which practical advice was given. The most important of the communal surveys was that made of Greater New York, begun in 1920, on which the Jewish community spent approximately $200,000.

The Bureau was responsible for studies of all national Jewish organizations, for a register of Palestinian organizations, and for the dissemination of information concerning various institutions making appeals to communities. Up to 1928, when the American Jewish Committee set up its own bureau of research, it furnished all the statistics for the *American Jewish Year Book.* In 1935 it was merged with the National Council of Federations and Welfare Funds (which dropped the word National from its title in 1936), which has continued the surveys and field service of the Bureau. SAMUEL A. GOLDSMITH.

BUREAUS FOR JEWISH STATISTICS, *see* STATISTICS.

BURG, MENO, Prussian officer, b. Berlin, about 1787; d. Berlin 1853. He was a cousin of Salomon Sachs, the building inspector, who was the first Jew to become a Prussian government official. In 1807 he became a land surveyor; in 1813, after he was refused admission into the Prussian guard because he was a Jew, he entered the artillery and became an officer through the favor of Prince August of Prussia. He taught geometry at the military academies of Danzig and Berlin and published a popular treatise on the subject. Burg, who was known throughout the city of Berlin as the "Jewish major," was a devout Jew of fine character. From 1840 on he was a member of the board of directors of the Berlin Jewish community. From 1847 to 1849 he was engaged in writing his autobiography, *Geschichte meines Dienstlebens* (Berlin, 1854).

Lit.: Burg, M., *Geschichte meines Dienstlebens* (1854); Wolbe, *Major Burg* (2nd ed., 1909).

BURGENLAND, region in central Europe between Vienna and Budapest, the three westernmost counties of Hungary until ceded to Austria in 1921 under the treaty of St. Germain. In it were situated the *Sheba Kehilloth*—the Seven Communities—and a number of other Jewish settlements. The region was important, particularly from the 14th to the 18th centuries, as a place of refuge and a center of learning.

Mattersdorf (now Mattersburg) is the oldest of the Seven Communities. Traditionally its congregation existed in the time of Charlemagne although the earliest recorded date is 1353, when a synagogue was built. Jews in Eisenstadt had stated privileges in 1373; in 1526 Jews driven out of near-by Odenburg were admitted to both towns. Of the others of the Seven Communities, Deutsch-Kreuz and Lackenbach date back



Interior of the ancient synagogue at Eisenstadt in Burgenland

to about 1600, Frauenkirchen was established in the 1620's by refugee Jews, Kobersdorf and Kittsee were founded, probably by the middle of the 17th cent., by exiles from Northern Austria and Styria.

Temporary banishment from Eisenstadt, Mattersdorf and Kobersdorf in 1670 sent the Burgenland Jews north to the lands of the Esterházy family where they were generously received and where on January 1, 1690, they were accorded a letter of protection (*Schutzbrief*) from Prince Paul.

This was the beginning of a period of peaceful and relatively undisturbed Jewish development. The Jews paid a fee for their privileges, but under Esterházy protection they were permitted to organize their own affairs and to exercise autonomy within the ghetto. The Seven Communities were in reality a league of tiny Jewish city-states headed by Eisenstadt, whose tribunal was supreme in both religious and secular matters. Under these conditions the communities flourished: institutions of learning became important; in the census of 1735 to 1738 Eisenstadt, with 600 persons, Lackenbach, with 449, and Mattersdorf, with 375, were the largest Jewish communities in Hungary with the exception of Pressburg. The federation lasted until 1835, with the ghetto of Eisenstadt retaining its municipal autonomy until 1938.

Jewish settlement in the southern part of Burgenland began with the expulsion from Styria in 1496. The community at Rechnitz dates from the 17th century, and was followed by communities at Gussing and Stadt-Schlaining. Their importance, however, dwindled after 1848. The Jews of Burgenland maintained a Yiddish dialect of their own, known as *Oberländish Yiddish*.

With the annexation of Austria by Germany in March, 1938, the Burgenland communities and their 3,800 Jews were doomed. A drive was immediately begun to expel every Jewish man, woman and child from the region. Within a month ten towns, including Eisenstadt, were made "Jew-free." Nearby Hungary and Czechoslovakia were reluctant to accept refugees for fear of offending Germany. Most of the Burgenlanders became charges of the Vienna community until they could escape the country. A particularly brutal incident in the expulsion occurred on April 16th, when fifty-one Jews were stripped of food, property and extra clothing and placed on a breakwater in the Danube, where the Czech, Hungarian and Austrian boundaries meet. Refused admission to each of the three countries fronting on the river, most of the stateless exiles had to live ten weeks on a French tug before they were permitted to touch land.

See also EISENSTADT. DAVID LANDMAN.

Lit.: Mendelssohn, Peter, *Across the Dark River* (1939), a novel based on the expulsion of the Jews from Kittsee.

BURGIN, (SAMUEL) HERTZ, journalist and author, b. Malat, Lithuania, 1870. At the age of thirteen he was sent to Vilna to continue his Talmudic studies; here he also attended secular schools. In 1892 he graduated from the Jewish Teachers Institute of Vilna and was appointed as principal of a government school in Sebezh, where he also served as rabbi. In his contacts with the intelligentsia, Jews and non-Jews, he did not hesitate to promote the teachings of socialism. In 1897 he came to Riga where he became an active participant in study groups, among whom he circulated Yiddish radical literature, and became a pioneer in the labor movement. It was here that he began his literary activity as correspondent for Russian periodicals. In 1899 he abandoned his teaching position to enroll in the Polytechnical Institute of Riga, but three years later he was expelled for participating in a students' uprising, and was exiled to Vitebsk. Sentenced in 1903 to five years of exile in South Siberia, he escaped before the first year was over and came to the United States. Here he became a regular contributor to the *Jewish Daily Forward* (1906) and the *Zukunft;* he was also editor of the *Zeitgeist* and is a frequent contributor to many labor publications.

His most important published work in Yiddish is *The History of the Jewish Labor Movement of America, Russia, and England* (issued by the United Hebrew Trades, New York, 1915).

BURGLARY (mahtereth). Burglary involves danger to the life of the owner of the house that is broken into. Hence the latter, according to Biblical law, is justified in killing the burglar if he assumes that the intruder, in order to carry out his crime, would otherwise have killed him, the owner of the house. Killing the burglar, therefore, may take place only in a case of presumptive, or even putative, self-defense. According to a view set forth in the Talmud (*Sanh.* 72a), the payment of twice the value of a stolen object as a penalty does not apply to burglary. Even in the Talmudic period (up to 500 C.E.) the exaction of this fine was no longer customary, and in the post-Talmudic period, when Jewish courts were no longer allowed to impose fines in criminal cases, it became entirely obsolete. Hence only the object stolen, or its equivalent in value, had to be returned. Jewish codifiers of medieval and modern times almost never discuss the question of burglary, since such cases were always handled by the government and never by Jewish courts.

BURGOS, the capital of Old Castile. In the Middle Ages it had a large, ancient and prosperous Jewish community of a high spiritual calibre, renowned for its learning. Special privileges and immunities against the tyranny of public officials were granted to the Jews there by Ferdinand III (1217-52) and Alphonse X, the Wise (1252-84), and were confirmed anew by Duke Sancho el Bravo in 1295. Their greatest period of prosperity extended from the end of the 13th to the middle of the 14th cent. This is evidenced by the fact that in 1290 taxes paid by the Jews of Burgos amounted to 87,760 maravedis ($17,552; one gold maravedi is equal to about 20 cents), and other imposts to 22,161 maravedis ($4,432). Considerable sums as taxes were received from the Jews also in 1301, 1315, and 1345. The Jews were artisans, merchants, and tradesmen.

During the civil war between King Pedro IV the Cruel (1350-69) and Henry of Trastamare they offered stubborn resistance to the latter in their Juderia (Jewish Quarter), and recognized only their hereditary king. Notwithstanding Henry's admiration for their bravery, he imposed upon them a fine of one million maravedis. In order to pay this fine they had to sell even the ornaments of their Torah scrolls, and those who could not pay their share were sold as slaves. Debts payable to Jews passed over to the state.

In 1379 John I exempted them from the furnishing of food and lodging to the court. During the persecution of 1391 they were subjected to great suffering. Many accepted baptism, among them Paulus Burgensis, later primate of Spain and arch-enemy of the Jews. The community became ever poorer. In 1474 it raised only about 700 maravedis ($140) in taxes.

There was in Burgos a famous scroll of the Law to which pilgrimages were made. Inquiries from Jews of Burgos addressed to Asher ben Jehiel are contained in his responsa. His great-grandson Judah ben Asher II was a native of Burgos, and a renowned scholar. He, as well as his relations and disciples, in 1391 chose voluntary death in preference to forced baptism. His disciple Isaac ben Solomon ben Zaddik ibn al-Hadib was an eminent astronomer and poet. During the expulsion of 1492 the Jews of Burgos applied to the magistrates of Tudela (in Navarre) for admission, but apparently without success.

Lit.: Kayserling, M., *Biblioteca española-portugueza-judaica* (1890); *Shebet Yehudah,* edit. Meir Wiener, 131 et seq.; Jacobs, *An Inquiry into the Sources of the History of the Jews in Spain* (1894); Baer, Fritz, *Die Juden im christlichen Spanien,* vol. 1, part 2 (1936).

BURGUNDY (French Bourgogne), former province of east central France, in the Rhone valley. Up to 1476, when it became a French province, it was an independent kingdom, or principality. Today it comprises the entire departments of Côte d'Or and Seine-et-Loire, and parts of the departments of Ain and Yonne.

As early as the year 516 Jews are mentioned in the Lex Burgundionum as residing in Burgundy; according to the ancient legislation of the Burgundians, the Jews were not regarded as a distinct racial group which was subject to special laws. Under the Frankish kings Chilperich I (561-84) and Dagobert I (628-38), a larger number of Jews lived in Burgundy. In the 6th cent. the Jews of Burgundy were often treated with severity; a law issued by Gondebaud provided that any Jew who struck a Christian was to have his hand cut off at the wrist, and if he struck a priest, he incurred the death penalty. Throughout this century, constant persecution or fear thereof was the lot of the Burgundian Jews. However, in the period from 582 on, three Jews named Priscus, Jacote and Juse are mentioned as having occupied the office of mintmaster.

Unlike the Jews of Brittany, most of whom, in the earlier period of their residence, were money-lenders, the Jews of Burgundy earned their living as farmers, in trade, and as professional soldiers. Jews carried on commerce both within the borders of France and with foreign lands; some of these Jewish traders even owned ships. There was also a rather large number of Jewish physicians, whose skill was so great that many clergymen and higher officials of the church preferred them to the non-Jewish doctors. In the earlier period, up to the middle of the second decade of the 6th cent., no restrictions of any sort were placed upon the occupations in which Jews engaged in Burgundy. When, however, in 516, King Sigismund of Burgundy adopted the Catholic religion, discrimination against the Jews, both legal and economic, began to become evident, and in the following year he confirmed the decree of one of the local church councils prohibiting both laymen and clergy to dine at the same table with Jews. Both Jews and Arians (followers of the so-called "heretical" movement of Arius) often felt the displeasure of the church in the form of hostile or discriminatory decrees beginning with the second quarter of the 6th cent.

In the 9th to the 12th centuries the existence of considerable Jewish settlements in the various parts of Burgundy is established by a number of documents. From the 11th cent. on, the Jews of many sections of the province owned houses and real estate. At times, however, their possessions were confiscated by the secular rulers for no reason whatsoever except greed or unwarranted envy, and were awarded to high church officials for the use of monasteries or other church institutions.

At the beginning of the 12th cent., a letter addressed

to the rabbis of Paris by the "savants of Rome" mentioned and highly praised the rabbis of Burgundy as well as the religious customs and the prayer-ritual used by the Jews of the province. This was a prayer-book written by Joseph ben Menahem of Embrun for the use of the Burgundian Jews, although in other parts of the province Rashi's prayer-book was employed.

A charter issued by Prince Eudes III of Burgundy in 1196 confirmed to the Jews of Burgundy all their rights which they had hitherto enjoyed, and designated them legally as serfs (*servi*) of the prince, subject to his jurisdiction and responsible for the payment of certain taxes to him. That same year, by decree, Eudes III granted to the communes of the city of Dijon the right to admit additional Jews. During the latter part of his rule, many Jews from the Champagne districts of France emigrated to Burgundy. A large Jewish settlement lived also in Mâcon, and there were other settlements in other cities and towns; however, in many of these instances the Jews had to purchase with money the right to be tolerated and to reside in these places. Many Burgundian Jews acquired considerable wealth in this 12th cent., in particular a Dijon Jew named Solomon who provided large sums for the principal abbeys of Burgundy. Under Eudes IV, as a result, a decree was issued forbidding to new Jews the right to reside in Burgundy.

At the beginning of the 13th cent. the following important Jewish settlements or communities existed in Burgundy: Auxonne, Avallon, Beaune, Buxy, Châtillon, Dijon, Saulieu and Semur. A little later there were smaller Jewish settlements in Baigneux, Bellefond, Montbard, Monteuil, Neuilly-les-Dijon, Salives, Spoix, Vestrottes, and Vézelay. In Chalon, also, the Jews, about the year 1220, lived in a special "rue aux Juifs" (street for the use of the Jews), and the Jews of Beaune occupied an entire street by themselves. The Jews of Autun lived in a special Jewish quarter. The Jews of Dijon owned twenty-two houses as well as a synagogue and a cemetery; in many other places of Burgundy, Jews owned both houses and cemeteries as well as land, and many of them engaged in viticulture. Indeed, in the 13th cent., the Jews of Burgundy had practically a monopoly on the sale of wine from their vineyards, and the clergy complained that it was necessary to use for the masses celebrated in the churches wine which had been pressed by Jews.

Later on, in the course of the 13th cent., the prosperity of the Jews of Burgundy declined, and their political situation became much less favorable. This was the result chiefly of the issuing by the king of a number of decrees which the dukes of Burgundy were, against their will, compelled to carry out, the intent being to subject the Burgundian Jews to the same laws as those to which the Jews of the rest of France were subjected. A number of the Burgundian princes, however, refused to obey the king's decrees, but permitted the Jews to dwell in Burgundy on condition that they engage in self-supporting occupations and that they did not engage in money-lending (then called "usury").

In 1256, for the first time in Burgundy, the Jews of the province were compelled to pay an onerous tax. Pope Alexander IV, in 1257, demanded of the Burgundian princes that they enforce rigorously and without exception the decrees of the Lateran Council with reference to the confiscation of the Talmud and the discharging of all Jews from public office. The number of the Jews of Burgundy throughout this century, already rather large, was increased still further by an influx of Jews from England and Gascony.

In 1306, the year of the first expulsion of the Jews from most of France by decree of Philip IV the Fair (1285-1314), the larger part of the Jews of Burgundy were driven out, and all their personal property and real estate was confiscated; Jewish farmers and vintners were stripped of all their possessions by decree of the king. Even some of the cemeteries owned by Jewish communities were either confiscated and sold, or were awarded to the monasteries or to certain of the communes. Efforts made by many of the French nobles to induce Philip IV to permit the Jews to return, for economic reasons, proved futile.

However, in 1315, by request of both clergy and nobles, Jews were again readmitted to the province under the terms of a respite granted to them by Louis X (1314-16) for a period of twelve years. Those Jews thus permitted to return to Burgundy were generally given back their synagogues, their cemeteries and the right to collect part of the debts owed to them. In addition, they were accorded the right to lend money out at a moderate rate of interest, and the privilege of emigrating if conditions once more proved unfavorable for them. Thus, by the year 1320, the cities of Beaune, Clévay, Dijon and Semur, as well as other towns and cities of Burgundy, had considerable Jewish settlements.

Further expulsions and readmissions, beginning in 1322 and continuing intermittently throughout practically the rest of the 14th cent., reduced the number and importance of the Jews of Burgundy in ever greater measure until the expulsion of all the Jews of France in September, 1394, by decree of Charles VI. Almost all the Jews of Burgundy immigrated either into Avignon or into Germany in the several years following the expulsion. A few Jews are recorded as having lived in Burgundy during the 17th and 18th centuries, and individual Jews from the papal territory of Avignon visited Burgundy for business purposes from time to time. In 1791, when the Jews of France attained to complete civic and political emancipation, there were only a handful scattered about the entire province.

Many prominent Jewish scholars lived and worked in Burgundy at various periods, most of them adopting the name of the province as their surname or as part of their names. These included: Solomon ben Joseph, author of liturgical poems, who was born at Avallon (Avallon was visited in the 13th cent. by an unknown Jewish traveler, who mentioned the Jewish community there); Yakar ben Moses of Burgundy; Aaron of Burgundy; his son Eliezer of Burgundy, author of a Talmudic work and one of the six rabbis to whom Meir Abulafia addressed his epistle on the resurrection; Tobiah of Burgundy; Meir of Burgundy, a Tosafist; Joseph of Burgundy, who in all probability is identical with Joseph of Saulieu; and Isaac of Burgundy, personal physician to one of the dukes of Burgundy. In addition, other important Jewish physicians and savants lived in Burgundy during the 14th and 15th centuries.

ABRAHAM I. SHINEDLING.

BURIAL AND BURIAL CUSTOMS. 1. In Ancient Times. Interment, or burial of dead bodies, has been the general practice among Jews up to the present day, because this method is believed to have been commanded in the Torah. *Gen.* 3:19, in which God sentences Adam to eat bread by the sweat of his face until he should "return to the ground, for . . . dust thou art and unto dust shalt thou return," was explained in the Talmud as referring clearly to burial in the earth.

Burial in ancient times took place as soon as possible after death. In the Bible this became a necessity because the warm climate hastened decomposition and, in addition, there was the popular belief that a dead body was ritually impure and brought defilement upon those who touched it. Moreover, reverence for the departed led to the feeling that it was a dishonor both to the living and the dead for the corpse to decay above ground. From references in the Bible, such as *I Kings* 14:11 and *II Kings* 9:34-37, it is evident that to leave a corpse to become the prey of dogs and vultures is regarded as both a disgrace and an iniquity. There prevailed in antiquity the superstitious belief that the souls of those who remained unburied flitted about unceasingly, unable to find rest; this belief was common also among the Greeks and Romans; therefore anyone who found a corpse by the roadside was in duty bound to bury it (*II Sam.* 21:10-14).

The Bible does not mention any funeral or burial rites practised in early times. The simplicity of the burial ceremony varied but little between the time of Abraham and the period of the Babylonian Exile. Under the influence of the Zend-Avesta (the sacred writings of the Zoroastrian religion), and later, of Islam and of the Cabala, with their mystical notions, the ceremony of burial became a complicated one.

Among the ancient Israelites, originally, the corpse was simply carried to the burial-place on a bier (*II Sam.* 3:31), which was a flat board borne on two or three staves. A funeral procession followed the corpse. The act of burial itself was usually preceded by a lamentation (*misped* or *hesped*) for the dead, which was made by the relatives or good friends of the deceased person, or, as in some instances, by professional mourning women (*Jer.* 9:16). The burial-place was either a grave or, more frequently, a natural or artificial cave or grotto in the rock (cf. the burial-place of the patriarchs and matriarchs in the Cave of Machpelah, *Gen.* 23). *Isa.* 22:16 contains a reference to the early Biblical practice in Palestine of depositing the dead in a niche hewn out of the rock, with no deposit of earth over the body. *Sanh.* 46b, in the Talmudic period, mentions "built" graves, i.e. graves built above the ground and therefore something like the mausoleums of modern times.

The body was laid horizontally, with the face up. There are indications, however, that in the earliest times the knees of the corpse were bent. Stones were heaped on the grave to protect it from wild animals. The earliest gravestone mentioned in the Bible is the pillar set by Jacob upon Rachel's grave (*Gen.* 35:20).

The ancient Hebrews regarded dying and the subsequent burial as being "gathered unto one's people" (*Gen.* 49:33; *Num.* 27:13) or as "sleeping with one's fathers" (*I Kings* 2:10; 14:31). Family graves, or hereditary burial-places were the rule then (*Gen.* 49:29; *II Sam.* 2:32), comparable to family plots in modern times. The family ties were believed to be perpetuated even in Sheol, the shadowy underworld abode of the dead. Thus there was a strong tendency on the part of the members of a family to be buried together (*Gen.* 23; 49:29-31) and for each family to have its own burial-place as far as this was possible. The strong reluctance among earlier and later Hebrews to have a body which had once been buried transferred to another grave for any purpose whatsoever was generally and willingly relaxed where the remains were to be interred in the family burial-places.

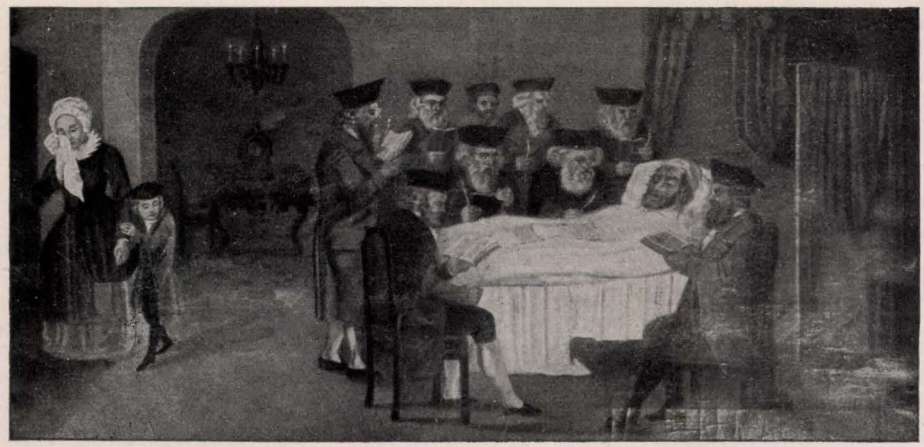
Sepulchres are mentioned in *II Kings* 23:16-17. The Mishnah describes a sepulchre as a cavern about six by eight cubits in size (nine by twelve feet), with a court or portico large enough to receive the bier and its bearers. In the walls of the cavern longitudinal recesses were made, each recess holding one corpse. The entrance from the court was closed by a large stone. When nothing remained of the corpse but the bones, they were carefully gathered up, wrapped in linen cloth, and put into a small, sturdy coffin. Whenever a sepulchre became too small, additional galleries were dug, as in the Tomb of the Kings, and as in the Tomb of the Prophets, near Jerusalem. This was the origin of catacombs, and Jewish catacombs are still preserved in Rome. The edifice of stone which the Talmud in several passages mentions as being erected above the grave probably originated as a sort of guest chamber used by persons who visited the tomb.

It was deemed an indignity for one to be excluded from the family sepulchre (*I Kings* 13:22). On the other hand, it was considered a token of the highest esteem for a stranger to be given burial in a family sepulchre. The wealthy usually had their sepulchres in their gardens, while kings preferred to be buried near the Temple. The poor and the strangers had a cemetery beyond the city walls (*Jer.* 26:23). For the most part, the lower classes in ancient Israel had no family cemeteries or burial-places, but were interred in a sort of public cemetery (cf. *II Kings* 23:6) known as "the graves of the common people" or as "the graves of the children of the people" (*ḳibre bene ha'am*). These public burial-places corresponded to our modern "potter's fields," or paupers' graves, and it was regarded as a disgrace and as an opprobrious thing for persons to be buried there.

The cemetery had to be at least fifty cubits (seventy-five feet) away from the city wall (in the Middle Ages, however, the only place for the Jewish cemetery was usually at the end of the ghetto). Criminals and the wicked had a special burial-place apart (*Isa.* 53:9; *Jer.* 22:19); even to criminals the claim to burial was extended; their bodies could not be permanently exposed after their execution.

When a public cemetery was filled, another layer of dead could be placed above the first layer. This practice persisted into the early Middle Ages. Hai Gaon still allowed such practice, provided that there was at least one ell (three feet) of earth between the two layers of dead.

Coffins were unknown among the early Israelites, as they are today among the Oriental Jews. The coffin in which Joseph was placed after his death (*Gen.* 50:26)



Prayer at the deathbed



Lifting down the corpse



Preparing the shrouds

From panels in the conference hall of the Hebrah Kaddisha, Prague

is an exception, due to Egyptian influence. Later on the belief arose that the soul of a dead person who had been buried simply on a reed-mat would never be able to free itself from the tomb. Accordingly, the *Testament of the Twelve Patriarchs* mentions that the dead were placed in coffins. These were usually made of cedarwood, and were open, but stone sarcophagi were commonly used for the burial of persons of rank.

To be buried naked has always been considered a dishonor. In early times the garment in which the dead person was buried was the one which he had worn while he was alive (cf. *I Sam.* 28:14; *Jer.* 32:27); the use of shrouds for burial purposes is a later custom. Various objects pertaining to the trade or rank of the dead person were placed in his coffin or hung on it. Distinguished scholars and kings had scrolls of the Law deposited in their coffins, and often, especially in the later period, the corpse was preceded to the grave by a scroll of the Law carried at the head of the procession, preceding the bier. The practice of dressing the dead in his best robes and with ornaments is alluded to in *I Sam.* 28:4. Real treasures appear, in many instances, to have been deposited in the graves of kings; these often consisted of considerable sums of money. The early Hebrew kings had their crowns and scepters buried with them, as well as expensive ornaments and jewels. In addition, it was customary in early times to place spices, incense and perfumes in the coffin, in order to banish the odor of death, and myrtle was strewn over or in the coffin.

Herod the Great (37-4 B.C.E.) is reputed to have had fine spices and articles of great value placed in the grave of his brother-in-law, Aristobulus. There are records of the robbery of graves for the silver and gold and ornaments they contained. Herod himself was buried in a coffin which was richly decorated.

Cases of cremation in the Bible were extremely rare. Excavations in Gezer reveal evidence of the practice of cremation in pre-Canaanite times, but none from the Israelite period. For certain flagrant crimes burning was the penalty, hence the body was reduced to ashes. A passage in *Sam.* 31:11-13 relates that the bodies of Saul and his sons were cremated; their bones, however, were collected and buried. Another passage (*Amos* 6:10) is believed to refer to a period when a great pestilence rendered speedy burial impossible. Even after the Jews came in contact with the Greek and Roman practice of cremation they did not adopt this custom. The Roman historian Tacitus (55-117 C.E.) states that it was a matter of piety with the Jews to bury their dead.

From various passages in the New Testament it may be gathered that in that period the corpse was washed prior to burial (*Acts* 9:37), anointed with aromatic ointments (*John* 12:7), and then wound around or wrapped in a linen cloth in which spices of various kinds had been placed (*John* 19:40); the hands and feet were bound with a napkin (*John* 11:44).

Embalming was not as a rule practised in ancient Israel. The embalming of Jacob (*Gen.* 50:2) and that of Joseph (*Gen.* 50:26) were obviously special cases, since they represent an Egyptian and not a Hebrew custom. At most it was practised in the cases of a few persons of high rank or distinction.

2. The Talmudic and Medieval Periods. A. General Burial Laws and Customs. As early as the 1st cent., the Jews regarded the proper burial of the dead as a sacred religious duty which was incumbent upon the entire community (*meth mitzvah*). Among the good deeds which Tobit relates of himself is that he was scrupulously careful to provide a sepulchre for the unburied dead (*Tobit* 1:17-18). This was especially since the recipient of this beneficence was unable to repay this loving care to those who had performed it. That in death all Jews were regarded as equal, irrespective of their wealth, social status in life or their degree of culture and knowledge, is testified to by the fact that the burial-clothes were, by custom, the same for all, and that a plain wooden coffin was used for all. Both these customs are still scrupulously observed by all Orthodox and Conservative Jews in all countries. Among the Liberal Jews of the United States, England, Canada and several other countries, however, coffins of various values and of various materials, and burial-clothes more elaborate than simple shrouds, are often employed.

Josephus (1st cent.) states that when a funeral is taking place, all passers-by are in duty bound to stop, accompany the bier and participate in the burial. In Babylonia, in the Talmudic and early medieval period, as soon as various members of the Jewish community were informed that a fellow-Jew had died, they stopped work and participated in the preparation for the burial. Cessation from work by all the members of a Jewish community was observed for many centuries thereafter in various countries and cities. Thus, in Sofia, Bulgaria, in the 18th cent., as Israel Abrahams has pointed out, all members of the congregation were informed of the occurrence of a death and of the time of the burial, and were required to shut their shops or cease their usual occupations until after the burial.

One of the passages of the Talmud discusses the question whether burial is for the purpose of preventing disgrace to the body or whether it was also a means of atonement, the process of decay supposedly being painful to the body. Atoning power (also a sort of special holiness) was attributed in popular belief to the soil of Palestine; hence the longing of many Jews to be buried in the Holy Land or, if that were not possible, to have a handful of soil from Palestine put into the coffin, usually under the head of the deceased. It was held that actual contact of the corpse with the earth was essential. In order to achieve this, coffins were in many cases perforated with holes.

B. Time of Burial. Between death and burial, only a short interval occurred. While no fixed interval was laid down, burial usually occurred on the day of demise. It was said that the city of Jerusalem enjoyed a special privilege in that no corpse was allowed to pass the night there. In the case of parents, a longer interval of time was permitted between death and burial, since it was regarded as impious to bury them too quickly. Although Judah Hanasi, who lived in the latter part of the 2nd cent. C.E., was believed to have forbidden burial until three days after death, the Talmud in this connection states that in most cases the body was interred on the day following death.

In many cases, both in Palestine and in other lands, the dead were deposited in open graves for several



Washing of the corpse



Carrying the body from the house



Digging the grave

From panels in the conference hall of the Hebrah Kaddisha, Prague

days in order to avoid all danger of pseudo-death. The bodies were examined carefully for two or three days after death to exclude any remote possibility of the burial of a living person. In later Talmudic times the principle of speedy burial came to be expressed in the phrase *samuch lemithah ḳeburah* (burial is near to death), and it was regarded as highly praiseworthy to bury the dead as soon as possible, especially since burial was considered an act of benevolence toward the souls of the deceased.

Burial was hastened especially when death occurred just before the beginning of the Sabbath or of a festival. In such cases, efforts were made to complete the burial before the Sabbath or festival began; even the burial of parents could be hastened on such occasions. Often, in case it was found impossible to reach the burial-ground before the beginning of the Sabbath or festival, the corpse was buried temporarily under a nearby hill or hillock, until the Sabbath or holiday was over; it was then reburied in its permanent grave on the following day. If two persons died in one place at the same time, one was buried on the same day, the other on the day following, since two persons could not be buried at the same time. Nor were two bodies to be buried in a single grave, or in a single coffin.

While in general no definite time of the day was fixed for the burial, it was not permitted to bury the dead at the time of the reading of the Shema prayer (Keriath Shema), i.e. early in the morning or in the evening after darkness had fallen. In case of utter necessity, it was, however, permitted to bury the dead at least one hour after dawn or dusk.

Those who had been killed in battle were buried on the battlefield. Executed criminals were in all cases buried before sunset of the same day. Slaves owned by Jews were accorded full burial honors, such as were accorded to free-born Jews. Strangers and aliens who died in Jewish communities were given full and decent burial by Jews. In theory, suicides were buried simply and without any signs of mourning; in actual practice, however, this regulation was mitigated.

According to the Talmud, "the dead of the non-Jews may be buried with the Jewish dead, for the sake of peace" (*Git.* 61a). However, convicted criminals were buried in separate burial-places and apostates were not permitted to be buried in Jewish cemeteries. In the case of buried criminals, their families were, after a fitting interval, permitted to gather together their remains and transfer them to the family burial-place. Originally those who had been wicked in life were not allowed to be buried near those who had been pious; in practice, this custom was not scrupulously observed.

C. Preparation of the Dead for Burial. As soon as death takes place all those who were present recited the formula, *Baruch dayyan ha'emeth,* "blessed be the true Judge." The eyes of the corpse were closed and it was removed from the bed and placed on a mattress, pile of straw or other material on the floor. A light was lit and placed near the head of the deceased. (This light was usually considered to be a symbol of the soul, and was usually kept burning until after the funeral was over.) All the water in the house was poured out; the explanation usually given for this is that it was thought that the angel of death had wiped his bloody sword in it. Likewise all the mirrors in the house were covered, lest they reflect the corpse or the soul.

The preparation of the dead for burial was undertaken by the burial society (Hebrah Kaddisha), and is known in Jewish law as *taharah* ("cleansing," "purification"). During this *taharah* definitely prescribed rites and ceremonies were observed, accompanied by the reading of specific prayers. The body was washed from head to foot in lukewarm water, the nails trimmed, and the hair neatly combed. As a rule the hair of dead persons was cut off before burial; Jewish women often bequeathed their hair as a legacy of remembrance. The body was then clad in the burial clothes (Tachrichin). During all this ceremony the members of the burial society preserved a proper gravity and respect. Among certain groups it was even customary to conduct all their conversation in Hebrew (the "holy tongue"), referring to the head of the corpse as *rosh,* to the hand as *yad,* and the like.

Since it was believed that the dead person would be resurrected in the same state as that in which he was buried, great stress was laid on providing him with suitable, fitting death-clothes. Hence, although originally the dead were buried in their daily garb, in later centuries, especially as the belief in resurrection gained ground, many persons, principally the well-to-do, vied with one another as regards the lavishness and costliness of the burial-garments. The corpse was arrayed in many and expensive articles of clothing, and this was regarded as a good deed and as a true expression of grief and sense of loss. There was the added idea that the dead would thus not be in want of clothing on the day of resurrection and thereafter.

For this reason, as the Talmud states, funerals often came to be a very expensive burden upon the survivors, who frequently were unable to provide what was regarded as a proper burial for their dead. At times the dead were even deserted by their kin who could not afford an expensive burial. In such instances the corpse was interred at the expense of the community. To counter such abuses and to set a proper example, Rabban Gamaliel I (the latter part of the 1st cent.) ordered that he be buried in a simple linen garment (*ḳeli pishtan*); this procedure was soon adopted by the great masses of the Jewish people. Rabbi Papa, who lived in the 4th cent., declared that in his time the dead were buried in a garb worth only one zuz (a small Palestinian coin). Rabbi Hezekiah, too, was buried in a plain linen cloth with no adornments.

No general uniformity prevailed in the Tannaitic period as regards the quality and nature of the burial garb. Usually it was a simple, shirt-like garment with sleeves, resembling the tunic (*ḳetoneth*) of the ancient Hebrews, generally white in color; in the medieval period other colors were adopted as well, especially red. The garment was fastened with a girdle or with a linen or hempen rope around the loins. As a general rule, shoes were placed upon the feet, to complete the garb for the awaited resurrection day. In the later period the custom developed of dressing the deceased in the "kittel" or shirt (tunic) which he had worn in life, especially on the Day of Atonement and at the Passover Seder. The Tallith, or prayer-shawl, which men had worn at divine services or in



Entrance of the funeral cortege to the cemetery



Carrying the corpse to the grave



The commitment service

From panels in the conference hall of the Hebrah Kaddisha, Prague

their home devotions, was placed upon the body under the shirt, but the fringes were removed.

Where the face of the corpse was distorted or mutilated, a cloth covering was placed over it so that the survivors might be spared the harrowing sight. Later, however, the faces of all the dead were usually covered, excepting those of young men who were engaged but not yet married. In the post-Biblical period it was of frequent occurrence that wrappings of the Sefer Torah which could not be used for any other purpose were employed as burial-garments.

D. The Coffin and the Bier. As soon as the corpse was fully clothed (in many cases it had first been anointed with unguents, scents or spices) it was placed in the coffin (usually called *'aron,* "ark," in the Talmud). The body was placed in the coffin flat on its back, with the face upward, the legs stretched out and the hands folded. A sitting or crouching position was never chosen. Often, especially in Palestine, earth from Palestine was placed in the coffin.

Objects belonging to the deceased and used by him in life were often deposited in the coffin with him. Such objects included keys, writing-tables, inkstands and pens. This practice was especially observed for those who had died childless or during their betrothal period. Coffins were often decorated with garlands, wreaths, crowns or branches. According to the Talmud, pious kings and eminent scholars were honored by having a Scroll of the Law carried on their coffin before burial (*B.K.* 17a); later on, however, the Scroll of the Law was only carried in the procession ahead of the coffin.

People who had died during betrothal were often provided with symbols of their intended marriage. The coffin was decorated with a marriage canopy (Huppah), often elaborately adorned, and pen and ink for writing the marriage contract (Kethubah) were placed in it.

In the earliest period, the corpse was borne to the grave on a bier (*mittah,* literally, "bed") without a coffin. Later, when the coffin came into vogue, the coffin was carried on the bier, instead. Some of the earliest coffins known were made of stone, but wood was the favorite material. Cedar, because it resists decay, was most preferred. Many of the medieval sages left directions that the tables at which they had pursued their studies in lifetime should be sawed up and fashioned into coffins for their bodies; in other cases the wood was taken from tables which had given testimony of the hospitality of their owners to the poor.

E. The Burial Procession. Great care and loving-kindness were bestowed upon the burial procession from the home of the deceased to the cemetery. As many persons as possible were summoned or urged to attend the procession. All those who met the procession on the way to the cemetery were expected, as a religious duty, to join it and to accompany it to the deceased person's final resting-place; this custom was observed especially in the smaller cities and towns. Even the all-important study of the Law could at any time be interrupted to accompany a burial-procession.

Adults in the later period were borne to the cemetery on a simple wooden bier which was placed in a carriage or coach. In the earlier period only the well-to-do were conveyed to the burial place in a carriage; the poor were borne on a bier the entire distance from house to grave. Persons of lofty rank were borne on biers decorated profusely and made of precious metal.

A child which had been born dead was not given a burial procession. A child which had died when it was one day or more old was regarded as adult, but it was not buried with a bier; it was carried "in the bosom" (*behek*) to the burial-place by a woman and two men. Those less than a month old were carried, without any special burial ceremonies or mourning customs, to a special burial-place reserved for such infants. A larger burial procession was the rule only in the case of children who had died at the age of a month or more; such corpses were placed in little coffins, and these were borne to the burial-place on the outstretched arms of two men. A child who had died when more than twelve months old was placed in a larger coffin, and was borne to the burial-place on the shoulders of several men, or of a single pallbearer. Only a child which had died after its third year of life was borne on a regular bier to the cemetery and buried as an adult; in such burials the usual lamentation for adults was recited, but not in the case of children who had died before completing their third year of life. Persons who died at the comparatively early age of between twenty and thirty years were buried in a manner similar in all respects to that in which betrothed persons were buried.

Those who bore the bier were called *nose'e hamittah;* these pallbearers were usually volunteers, friends or relatives of the deceased. It is not known how many there were in the earlier period. In modern times the number of pallbearers is usually six. The pallbearers walked to the cemetery barefooted, out of respect for the dead and as an external and visible sign of mourning. For the same reason, those who saw the burial procession were required by custom to rise and remain standing until it passed by.

In order to give as many persons as possible a share in the meritorious act, the bearers of the bier were often relieved by other persons, on their way to the grave, except on certain days, and never in the case of women. Such changes of pallbearers could be made whenever the bier was set down in the road or street. This slight pause was generally the occasion for the chanting of lamentations over the dead.

The mourners followed directly after the bier; then came the rest of the burial-procession. In the earlier period, hired mourners who wailed funeral dirges accompanied the corpse to the burial-place outside of the city limits; torchbearers (a custom taken over from the Romans by the Jews) and several men playing flutes and beating drums accompanied the bier. At least two flute-players and one mourning woman were required for a fitting burial. Among the earlier Hebrews and Jews, both men and women were hired as paid mourners and lamenters.

F. Burial Procedure at the Grave. When the funeral procession arrived at the grave, it was usually the custom to deliver a funeral address or oration only over the bodies of persons of distinction, rank or means. Later the custom arose of pronouncing such discourses over all the dead at the moment before burial, since they were considered rather a sign of respect and honor to the dead or a means of consoling

the mourners and assuaging their grief. In the earlier post-Biblical period the eulogy was delivered generally at several of the places at which the funeral procession stopped along the route from home to cemetery, or in a separate building owned by the dead person's family. The medieval Jewish custom still prevails that the corpses of persons who were active members, officers or benefactors of a synagogue during their lifetime are borne past the synagogue on the way to the cemetery; in some cases the coffins are borne into the synagogue for a short period before being conveyed the rest of the way to the burial-place. In still other cases, burials are conducted from the synagogue itself.

After the coffin had been placed above the grave or lowered into it, the final part of the burial service was read, including the mourners' Kaddish. Then the lowered coffin was covered over with earth and stones dug from the site of the grave. This covering of the coffin and filling up of the grave were performed either in the actual presence of the survivors or shortly after they have left the burial-place. According to a Jewish tradition of many centuries' standing, this act of covering over or filling up the grave was performed in many cases by members of the Hebrah Kaddisha. A custom which has survived in many Jewish communities of the United States and Western Europe, is that those gathered around the grave, including the bereaved, participate in casting earth and stones into the grave, each one throwing in a shovelful or two. In some communities each participant throws a handful or shovelful of earth into the grave three times. In many Jewish communities the Kaddish was recited by mourners as the very end of the funeral service, after the grave has been entirely filled up with earth, stones and gravel. The *Tzidduḳ Hadin* ("Justification of the Decree [of Death]") and the *El Male Rahamim* ("O God, Rich in Mercy") prayers also form a part of the burial-service recited at the grave.

After the corpse had been buried and the mourners had departed, precautions were usually taken to prevent wild animals or other animals from disturbing the grave. Out of respect for the dead, all persons were forbidden to tread on the grass which later grows over and covers the grave.

Those who return from the burial-place were required to wash their hands before entering their own homes or the house of mourning, in order to purify themselves from the defilement of contact with the dead and with the impurity of the cemetery. Since burial and the cemetery have the power to defile and render unclean, priests (Kohanim) were forbidden by Jewish law and custom to enter cemeteries and to participate in burial services except in the case of the death of parents or close relatives (cf. *Lev.* 21:1-4).

Kind-hearted and sympathetic neighbors, often members of the Hebrah Kaddisha, or relatives, would usually prepare a simple meal of eggs, bread and a beverage, of which the mourners who had returned from the cemetery and some of their friends and relatives partook. Many of the latter remained for the Shivah service held after sunset for the deceased.

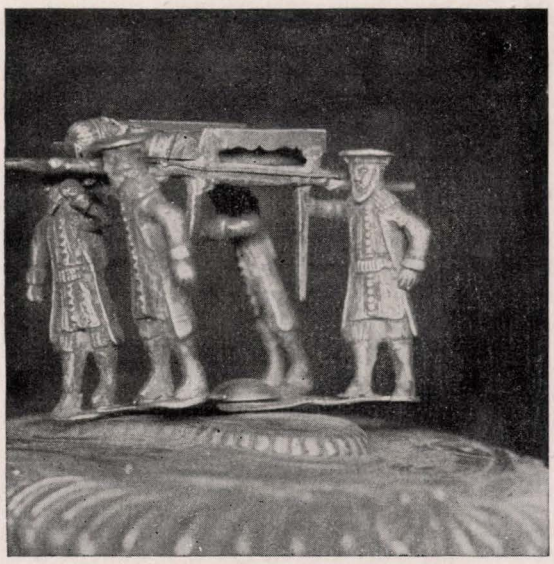
G. The Sanctity of Burial. Violating the peace of the dead and their repose has always, in Talmudic times and in later periods, been considered a proof of one's extreme wickedness. The robbing and desecration of graves was common in the early centuries. While the Sassanian dynasty of the Parsees was in power in Persia (3rd cent. to the first third of the 7th cent.), its rulers were notorious for violating and desecrating graves and exposing the remains of the buried to the birds of prey. Joseph (Jose) ben Kisma, a Tanna who lived in the first part of the 2nd cent., thus expressed his concern for his peace in the grave: "Sink my coffin deep, deep into the earth, for a Parsee



Lowering the body into the grave



After the burial



Figures, depicting burial, upon a silver cup owned by the Hebrah Kaddisha of Nikolsburg, Moravia

horse is haltered to every date-palm of Babylon, and there is no coffin in Palestine out of which some Median charger does not feed as from a manger." Simeon ben Yohai, another Tanna of the 2nd cent., said: "When thou seest the steed of a Zoroastrian trampling graves in the soil of the Holy Land, know that our miseries have reached their climax, and expect the hour of the Messiah at any moment." A buried corpse was to be disturbed only for the purpose of transferring it to the Holy Land (Palestine), or to the family sepulchre, or in order to protect it from the indignity of violation.

The Talmudic law required that a stone be placed on the coffin of one who had been excommunicated, as a token of expiation, but this practice was discontinued in the Middle Ages.

H. Burial-Taxes. It is of interest that during the Middle Ages, in various German states, the Jews had to pay a burial-tax. In all cases when burials were taking place, the government tax-collector stood by the sexton and halted the burial until a burial-fee of two florins had been paid to him.

3. In Modern Times. Most of the burial practices observed in the medieval period are still in vogue among the Orthodox Jews, particularly those in Eastern Europe. There have been a few additional customs which have sprung up in comparatively modern times, such as the bending of the hands to form the outline of the word *shaddai* (Almighty) or the placing in the hands of wooden forks (the reason for this is said to be to enable the deceased, on the day of resurrection, to burrow his way to Palestine). A glass of water together with a strip of linen is placed by the bed-side immediately after death, in order that the soul may bathe and dry itself. Such practices, though deprecated by many authorities, are still common.

The use of coffins has become universal. The Orthodox and many Conservative Jews still use plain wooden coffins, but the others have followed modern customs in providing more elaborate caskets. Due to the fact that many modern cemeteries are located at a considerable distance from the neighborhood of the community, the custom of carrying the bier to the grave has usually been superseded by the use of a horse-drawn or motorized hearse and funeral carriages. In most of the countries of Western Europe and in the United States the old Hebrah Kaddisha has been replaced by professional undertakers, though nearly all groups of Jews prefer to have the funeral in the hands of one of their own faith. Jewish undertakers are frequently connected with individual synagogues in the capacity of sexton.

While the ancient custom of burying the dead within twenty-four hours still prevails among Oriental Jews, the burial laws of most countries of Europe and America require a delay of at least a day, so that the usual practice is to have the burial on the second day after death. Reform Jews sometimes wait even longer, if, as is frequently the case in modern times, it is considered desirable to wait for relatives living at a distance.

The practice of having a rabbi give a eulogy or some form of address is common among all groups of Jews. As a rule, however, this forms part of a service conducted at the home, the synagogue or the funeral chapel, instead of at the grave. There is a tendency to use the synagogue and the funeral chapel, rather than the home, to a greater extent than in previous times.

Reform Jews and a part of the Conservatives have modernized much of the ceremonies connected with the burial of the dead. Thus much of the funeral service is in English, the pallbearers convey the coffin from the home or chapel to the hearse and from the hearse to the grave, and the Kaddish is recited before the grave is filled up, the mourners leaving as soon as this prayer is said.

Most of the more conservative Jews object to the use of flowers in connection with death and burial, though the practice has long been followed by the more liberal Jews and is growing in popularity. In many communities, the mourners and those who attend the funeral cast flowers into the still open grave just after the recitation of the Kaddish.

Burial in mausoleums is becoming increasingly frequent in modern times, as a more hygienic and progressive method of burial. In practically all Jewish cemeteries in the United States and other countries many individual Jewish families prefer to have their dead buried in mausoleums. (In some cases, more conservative Jews have mausoleums with earth heaped around one side to constitute symbolic burial under ground.)

The modern practice of cremation, which has won increasing advocacy among the peoples of Western Europe and the United States, has been slowly increasing among the Jews of modern times. It is still bitterly opposed by the Orthodox and by most of the Conservative Jews as contrary to the Jewish law which, they hold, expressly insists upon actual burial, and as an imitation of the practice of non-Jews. Reform Jews, who do not feel bound by past restrictions, defend the practice on the ground of hygiene, expediency, and consideration for the feelings of the family of the deceased. Many of them, in modern times, even leave directions in their wills that their bodies be cremated. After cremation, the ashes are either scattered, usually over the ocean, preserved in urns, in a crematory, or even buried in a family plot.

See also: BURIAL SOCIETY; CEMETERY; CREMATION; EPITAPH; EULOGY; FUNERAL; KADDISH; MAUSOLEUM; MEMORIAL SERVICE; MOURNING AND MOURNING CUSTOMS; TOMBSTONES. ABRAHAM I. SHINEDLING.

Lit.: Hastings, James, edit., *Dictionary of the Bible,* vol. 1 (1919) 331-33; Perles, Joseph, "On the Interment of the Dead in Post-Biblical Archaeology," *Hebrew Characteristics: Miscellaneous Papers from the German* (published in 1875 by the American Jewish Publication Society) 69-96; Bendei, Alfred Philip, "B liefs, Rites and Customs of the Jews con ected with Death, Burial and Mourning," *Jewish Quarterly Review,* Old Series, vol. 6 (1894) 317 et seq., 664 et seq.; vol. 7 (1895) 101 et seq., 259 et seq.; Kohler, Kaufmann, in *Jewish Encyclopedia,* vol. 3, pp. 432-37; Hastings, James, edit., *Encyclopaedia of Religion and Ethics,* vol. 4 (1912) 411-511; *Shulhan Aruch, Yoreh Deah* 340-75; Goldin, H. E., *Code of Jewish Law* (1927), Part 4, pp. 100-113; Lerner, *Yaaneh Vaesh* (on cremation; cf. also the literature cited there); Weissmann, *Über Leichenverbrennung* (1878); Klein, Siegfried, *Tod und Begräbnis in Palästina zur Zeit der Tannaiten* (1908); Herz, Marcus, *Über die frühe Beerdigung der Juden* (1788); Bodenschatz, Johann Christoph, *Kirchliche Verfassung der heutigen Juden,* Part 4 (1749) 171-76; Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book* (1922) 318-21, ccxxvi-ccxxx (contains the Hebrew and English text of the burial service, with commentary).

BURIAL SOCIETY. Communal fraternities for the purpose of providing burial and its attendant rites for the dead have existed among the Jews ever since the Talmudic period. The Hebrew term for such a fraternity is Hebrah Kaddisha ("holy society"); other names often employed are Haburah ("group") and Habrutha (Hebrutha; "society" or "association"). The members of the burial society attend at the bedside of the dying person, and receive from him his final declaration or confession of faith (Viddui). They wash and dress the corpse, conduct the burial service, and, finally, together with the observance and performance of the traditional rites, conduct the actual burial itself.

In the case of the poor, who are unable to carry out the Talmudic requirement that a husband must provide for the burial of his wife and children and that a widow's burial must be seen to by her children, the burial society performs its services without any charge. In all cases, however, whether there is a charge or not, the members of the society fulfill their task as a sacred duty or obligation (Mitzvah) which confers merit upon all who take part therein. Since respect and acts of charity shown to the dying and to the dead were regarded by the Jews in all ages as the highest form of charity and human service, the members of the Hebrah Kaddisha have always been highly respected in the Jewish communities; in many cases in the past they were accorded special social and religious privileges in return for their important and unselfish service.

This form of organization appears to have arisen, as a passage in the Talmud indicates (*M. K.* 27b), as a means of obviating the necessity of having the entire Jewish community of a place participate in the burial function. Jewish historians trace the origin of the burial society back to the 4th cent. It is possible that its rise was due to the custom, observed in many Jewish communities for centuries, of stopping all work whenever a death occurred. The cessation of work and business provided the incentive toward the formation of the Hebrah Kaddisha, which charged itself with the preparation of the dead for interment, with the provision of graves, with the observance of the prayer-service (Minyan and Shivah) in the house of mourning, with the erection of a tombstone for the deceased at some period after the eleventh month subsequent to the death, and with the relief of the needs of such families as were themselves unable to support themselves due to the death and burial of their breadwinner.

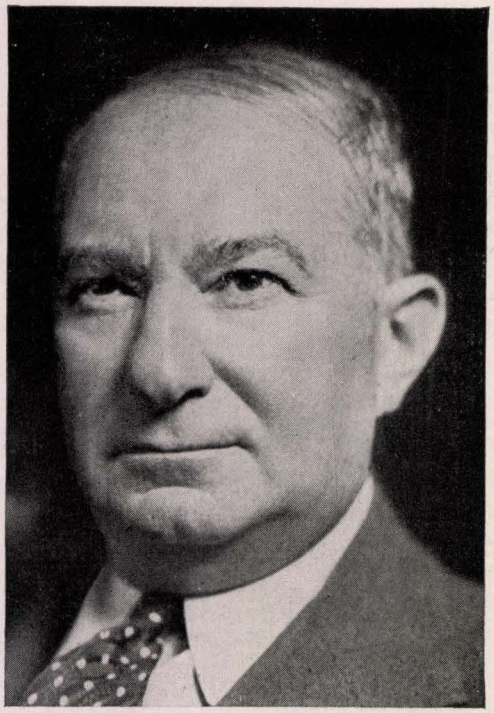
Another important reason for the rise of the burial society and their long existence was the frequent occurrence of epidemics. Despite the danger of contagion, the members of the Hebrah Kaddisha ministered to the dying and took care of the burial of the dead not only in cases of pestilence but also in cases where there were large numbers of Jewish dead due to war or attack. An additional reason, during the medieval period, was the great distances prevailing in many instances between the cemeteries and the Jewish ghettos. In such cases, to prevent all unbecoming methods of transporting the dead body to the far-off cemetery from being employed, and because conveying the dead from home to cemetery was a costly and laborious procedure, the burial society saw to the proper transportation and burial of the dead.

The duties of the burial society, as defined by Asher ben Jehiel (1250-1327), include also the providing of meals for the mourners. There is a reference to the problems and duties of the Hebrah Kaddisha in the responsa of Rabbi Simeon ben Zemah Duran (1361-1444). During the Middle Ages it became customary for the burial societies to devote one day each year to fasting and prayer, and to repairing the graves and tombstones. At the close of this day, which later became fixed as the 7th of Adar (the twelfth month of the Hebrew calendar), a feast was held for its members.

In Rome, during the medieval period, Jewish societies concerned with the burial of the dead and with service for the mourners were among the four types of benevolent societies in existence in the Jewish ghetto. These Jewish burial societies of Rome, typical of hundreds of others in the various larger and smaller cities of Europe during the Middle Ages and into modern times, performed the last rites and religious services on behalf of the dying, washed and cleansed the dead person before burial, and finally took charge of the interment itself. In Jerusalem there were the so-called "associations for the house of mourning," whose members washed and anointed the dead, clothed the corpse and placed it upon a bier. These associations also saw to the arrangements for the burial procession, notified all the Jewish inhabitants of the city of the death and of the forthcoming funeral, and provided funeral speakers and musicians as well as the customary professional mourning women. The president of these associations was especially charged with the making of all these arrangements.

A new phase in the development of the Jewish burial society began in 1564, when the Hebrah Kaddisha was organized in the city of Prague by Rabbi Eliezer Ashkenazi. An auxiliary group, the Nashim Tzidkaniyyoth ("pious women"), has since that period assisted the men's burial society in all burials of Jewish women. In 1573 a system of rules and procedure was formulated for the Prague Hebrah Kaddisha by Moses Mölln, and in 1742 it was formally legalized by the Austrian government. The Prague society became the pattern upon which the many burial societies of European Jewry thereafter modeled themselves.

In the course of time, the burial societies tended to claim proprietorial rights over the Jewish communal cemeteries. The more prosperous members of the Jewish communities were required to pay the societies for their burial plots, in order that thus the costs of maintaining the cemeteries and of paying the taxes which were often imposed upon them might be met and for the purpose also of providing for the burial expenses of the poor. Inasmuch as these charges frequently reached exorbitant figures, a conference of the Council of Four Lands (Vaad Arba Aratzoth), in 1683, laid down for the Jews of the provinces of Poland and Lithuania laws and regulations which provided that severe penalties were to be imposed on all persons who delayed burials in order to exact from the bereaved or from their relatives the sums demanded for the burial plot and other burial expenses. At this same session, the Council of Four Lands stipulated a maximum of 150 ducats and a minimum of thirty ducats as the limits of payment for any burial, and



Nathan Burkan

provided that even these sums were to be paid only with the authorization of the communal leaders.

Until very recent times practically every Jewish community or congregation in Europe and many in the United States had their own burial society. In the past four decades the number of burial societies has declined. The large Berlin Hebrah Kaddisha was founded in 1913, that in Vienna was reorganized in 1764, that in Kiev, Russia, was established in 1793, and that in Odessa was reorganized in 1878. The Hebrah Kaddisha of Budapest was and is still noted as one of the largest in world Jewry. The Hebrah Kaddisha Hesed Veemeth, founded by the Spanish and Portuguese (Sephardic) Congregation of New York city in 1802, was the first of its kind in the United States. The burial society known as the Agudath Ahim Hesed shel Emeth, in the East Side of New York, was incorporated by Russian Jews in 1889, and thirty years before this another Russian Jewish group, that of the Russian Jewish congregation Beth Hamidrash Hagadol, likewise on New York's East Side, organized its large Hebrah Kaddisha. Beginning with the early 1840's, when their numbers began to increase due to immigration from Germany and Austria, the German Jews of the various new communities throughout the United States organized Hebrah Kaddishas. Many of these were since then incorporated into the general relief societies which came into being in the larger cities. Many new Russian Jewish, Polish Jewish and Roumanian Jewish burial societies were organized beginning with the early 1880's and continuing through the year 1910, the two periods of largest immigration into the United States from these lands.

From the very start of their existence, many of the last-mentioned group of burial societies came to form a feature of the activity of the so-called "Landsmannschaften" congregations, those congregations whose names began with the Hebrew word *Anshe* ("the men of") followed by the name of the city or region in Europe from which its founding members originally came. These "Landsmannschaften" burial societies took care of the burial only of their own deceased members, not of the dead of the general Jewish community, and were supported by contributions or dues paid by the members during life.

Since about the beginning of the second decade of the 20th cent., however, the increase in the number of Jewish professional undertakers has tended toward the assumption by the latter of most of the practical functions of the burial society, both in the larger and smaller Jewish communities of the United States. As a result, the burial societies which survive, as well as other similar organizations of this type and of varying name, perform only the ritual portions of their work, such as the recitation of the prayers and the burial orations, and permit the regular funeral directors to see to the actual burial.

A number of Hebrew free burial societies, whose chief service is that of defraying the costs of burial in the case of destitute Jews and of thus preventing Jewish dead from being interred in a so-called "potter's field" or pauper's grave, maintain an independent existence in some of the larger centers of Jewish population in the United States, such as New York city.

ABRAHAM I. SHINEDLING.

Lit.: Abrahams, Israel, *Jewish Life in the Middle Ages* (1932) 350, 357-58; Flesch, Heinrich, "Zur Geschichte der mährischen 'heiligen Vereine' (Chewra Kadischa)," *Jahrbuch der jüdisch-literarischen Gesellschaft,* vol. 21 (1930) 217-58; Wolf, Gerson, *Die jüdischen Friedhöfe und die "Chewra Kadischa" (fromme Bruderschaft) in Wien* (1879); Bravermann, J. D., in *Jewish Encyclopedia,* vol. 3, pp. 437-38; Schmidel, Adolph, "Zur Entstehungsgeschichte der allerersten Chewra-Kadischa," *Österreichische Wochenschrift,* vol. 1 (1893) No. 8; vol. 9, Nos. 46 and 48; Eben, Isaac, "Hahebrah Hakedoshah Uzeman Husadah," *Hamelitz,* vol. 36 (1891) Nos. 179 and 184.

BURKAN, NATHAN, lawyer and civic leader, b. Jassy, Roumania, 1879; d. on Long Island, N. Y., 1936. He began to practice law in 1900, and specialized in litigation that concerned literary, stage and musical personalities. Among the amazing list of his notable clients were such names as Charlie Chaplin, Samuel Goldwyn, Arthur M. Loew, Florenz Ziegfeld, Ernst Lubitsch, Constance Bennett, Walter Wanger and Jesse Lasky. As counsel for the American Society of Composers, Authors and Publishers, he appeared many times before the Congressional committees on copyright legislation, working especially for the passage of the copyright act of 1909, which gave important additional privileges to composers. He was the Democratic leader of the 17th assembly district south, Manhattan, from 1915 to his death, and chairman of the Triborough Bridge Authority (1933) that built the great span across the East River.

BURLA, JUDAH, novelist, b. Jerusalem, 1888. His family were Spanish Jewish exiles in Turkey who had settled in Palestine in the 18th cent. He inherited from his mother the gift of telling stories and legends. She was well versed in the legendary lore of the rabbis. Burla studied in the schools and Yeshivas of the Sephardic Jews. In his eighteenth year he entered the Hebrew Teachers College at Jerusalem, and upon

graduating became a teacher by profession. He is the first important writer of fiction in modern Hebrew who is of Sephardic descent.

Burla began his literary career in 1915 with the publication of stories in which he portrayed aspects of the lives of individual Bokharan Jews in Palestine. In other stories, especially in his *Ishto Hasenuah* (His Hated Wife; 1920), he describes the psychologic reasons for the attachment of a Moroccan Jew to the wife he actually hates, while in his *Naftule Adam* (A Man's Wrestling; Jerusalem, 1929) he has given a masterly characterization of a typical Damascan Jewish pedler. His romance *Bath Zion* (Daughter of Zion; 2 vols., Tel-Aviv, 1930) is an effort to tell, in the form of fiction, the struggle involved in the marriage of a Palestinian Jewish woman and an Arab. A similar problem is dealt with in the novel *Naamah* (Tel-Aviv, 1934), but the characters are all Jewish. The parents of a Yemenite girl object to her marriage with an irreligious Jewish youth, a Halutz. The jealousies of the women in a polygamous Jewish home are psychologically depicted in the novel *Bikedushah O Ahabah* (With Holiness or Love; Tel-Aviv, 1935).

In his *Aliloth Akabiah* (Adventures of Akabiah; Tel-Aviv, 1939) Burla presents a dull but powerful and good-natured Jewish lad in a mountainous region of Turkey where Jews, Armenians and Turks live together in amity. The lad becomes a wandering tinsmith who suffers because of inner frustration or from feeling for afflicted neighbors. Burla has also written many short stories, some of which have become popular juvenile literature. In 1929, the Mizpah publishing house began to issue his collected stories. Burla, who is very active in all efforts to spread modern Hebrew as a vernacular for all Jews, has served as the editor of the organ of the Berith Ibrith Olamith, *Berith Am*. In 1940 he received the Bialik prize for literature from the Tel-Aviv municipality.

BURLIN, PAUL, painter, b. New York city, 1886. He studied art in New York and London. A disciple of Cezanne, he found in the work of the American Indians, particularly those of New Mexico and Arizona, sources of inspiration directly in line with the whole trend of modern art. His *Portrait of a Psycho-Analyst, Nomad Girl, Indian Mother, Fishing Boats, Los Penitentes, The Great Altar, The Accursed House, Hills and Houses, Stone Age, Rhapsody* and *Awaking,* the latter three murals, show the influence of cubism and a feeling for style and tonal intensity.

Represented in many private art collections and at the Whitney Museum of American Art, New York, Burlin has exhibited at the galleries of Daniel (1917 and 1919), Duveen, Kraushaar (1926 and 1927), de Hauke (1928 and 1929), Montross (1932) and at the Whitney Museum of American Art (1937). His Paris exhibitions were held at the Salon des Indépendants, Salon d'Automne, Brian Robert Galleries and Galerie de la Renaissance (1932).

BURLINGTON, city in Vermont; in 1939 it had a population of about 25,000 and approximately 300 Jewish families. The community has two Orthodox synagogues, Ehavei Zedek (founded 1884) and Hai Odom (founded 1888). There is a Hebrew Charitable Organization (1887), a B'nai B'rith lodge, a ladies' aid society, a Masada organization, and several small clubs. The Hebrah Kaddisha (founded 1905) maintains a cemetery three miles south of the city.



Harry E. Burroughs

BURMA, province of British India, situated in the northwestern part of the Indo-Chinese Peninsula; in 1940 it had a population of about 14,000,000, including about 1,500 Jews. Nearly all of the Jews live in the capital, Rangoon; there are a few Jews each in Mandalay, Maymu, Bassein and Moulmein.

Little is known about the beginnings of the settlement of the Jews in Burma, except that it probably began in the 19th cent. The oldest synagogue in Rangoon, Musmeah Yeshua, was founded in 1857; a more recent one, Beth El, was founded in 1932. There are Jewish cemeteries in Rangoon, Mandalay, Bassein and Thayetmyo. The Rangoon community maintains a Jewish Middle School, founded in 1912, which is given a grant by the government, and is managed by the trustees of the Musmeah Yeshua synagogue. There is also a Zionist society. Mandalay has no synagogue, but services are conducted on the High Holy Days.

With the exception of a few wealthy Jews, the Jewish community of Burma is composed of people of humble means, mainly shopkeepers and brokers. They are strictly Orthodox, closing their shops on Saturdays and holidays, and calling up the men to the Torah in a system of regular rotation throughout the year. They have little contact with the world outside of Burma although problems that arise in connection with Jewish law are referred occasionally to Jerusalem or Baghdad. There are also in Rangoon a number of European Jews, some of whom hold high positions in the government service; these keep aloof from the native Jews of Burma.

There are a few families of Beni Israel in Rangoon. They were looked down upon by the other Jews, and were refused admittance into the synagogue until 1934, until, after a two-year lawsuit against the trustees of the Musmeah Yeshua synagogue, the High Court of

Rangoon ruled that they were members of the Jewish community and entitled to all its rights and privileges. The two Jewish synagogues finally admitted the Beni Israel to their communion, following favorable opinions from Moses Gaster and Benzion Uziel, chief rabbi of the Sephardic Jews in Palestine.

BURNING, *see* CAPITAL PUNISHMENT.

BURNING BUSH, *see* BUSH, BURNING; THORN-BUSH.

BURNING OF THE TALMUD, *see* TALMUD, BURNING AND DESECRATION OF.

BURNT-OFFERING, *see* SACRIFICE.

BURROUGHS, HARRY E., lawyer and philanthropist, b. Kashoffka, Russia, 1890. He came to the United States as an immigrant orphan boy of twelve, sold newspapers for a living and subsequently attended an evening law school as a scholarship student. Since then he has become prominent in the legal profession in Boston. Mindful of his boyhood struggles, he founded in 1928 the Harry E. Burroughs Foundation of Boston, an educational clubhouse for newsboys, at a cost of $300,000. In the same year Boston University conferred upon him the honorary degree of LL.M. He is the author of *Tale of a Vanished Land* (1930), a book of memories of his childhood in Russia.

BURSTEIN, ABRAHAM, rabbi and writer, b. Cleveland, Ohio, 1893. After being ordained at the Jewish Theological Seminary in 1917, he served for a year in Chattanooga, Tenn., and then entered the service of the Jewish Welfare Board, and later of the Graves Registration Bureau. In 1923 he became rabbi of the Inwood Hebrew Congregation, New York city. In 1934 he became secretary of the Jewish Academy of Arts and Sciences, and in 1935 chaplain in the Department of Correction.

A frequent contributor of prose and verse to periodicals, and associate editor of the *United Synagogue Recorder,* the *Jewish Forum* and other magazines, Burstein has written or edited a number of works, including: *Unpastoral Lyrics* (1930); *The Books of Moses* (1932), a collection of sermons by American rabbis; *The Boy of Cordova* (1935); *A Jewish Child's Garden of Verses* (1936); *Anthology of American Sermons.*

BURY ST. EDMUNDS, town in Suffolk, England, famous for its monastery. Until 1190, when the local abbot brought about its expulsion, a small Jewish community lived here in early Norman days. The monastery authorities ran into debt to some rich Jews of Norwich before 1180 to the sum of over 3,000 medieval English pounds (equivalent to £90,000 today) for the rebuilding of their church, pledging the valuable sacred vestments and plate. In 1182 a local Jew named Sancto, who appears to have been the head of the community, was fined five marks (equivalent to £100 today) for having taken some vessels of the altar in pledge for a loan. The only other names given in the records are Slema, and her son Copin (Jacob) in 1185, and Leo, Seignured and Isaac, in 1194, after the expulsion. Isaac was murdered at Thetford, leaving property to the value of 120 medieval English pounds (equivalent to £3,600 today), and Seignured (Seinnuret) was living at Norwich in 1221 and was outlawed about 1248. In 1181 the local Jews were accused of having killed for ritual purposes a boy named Robert who was afterwards canonized. In 1190 it is recorded that fifty-seven Jews were put to death in the outbreak that followed the coronation of Richard I and that the remainder were driven out by the abbot Samson, who was hostile to the Jews.

The old Norman building in Bury known as Moyse Hall is reputed to have been a pre-Expulsion synagogue, but adequate proof is lacking.

Lit.: Jacobs, J., *Jews of Angevin England* (1893); *Transactions of the Jewish Historical Society of England,* vol. 2, p. 116; vol. 3, p. 18.

BÜSCHENTAL, LIPPMAN MOSES, German and Hebrew writer, b. Strasbourg, Alsace, 1784; d. Berlin, 1818. Unhappy in his married life, sick and forced to do uncongenial work, he spent all his life in wandering. He lived in Neuwied, Paris (1807), edited a paper in Elberfeld (1812), then moved to Vienna, and finally to Berlin, where he became friendly with Zunz and Heineman. His works include two volumes of German verse (1807; 2nd, enlarged, ed., 1813); a play, *Der Siegerling des Salomo* (1810); a book of short stories, *Erzählungen* (Magdeburg, 1824); *Gebilde der Wahrheit und Phantasie* (Magdeburg, 1819); *Sammlung witziger Einfälle für Juden* (Elberfeld, 1821); and an ode to Napoleon, in French, German and Hebrew. He wrote also songs for children, translated into Hebrew Schiller's "An die Freude" and the philosophical works of Moses Mendelssohn, and contributed to various periodicals. His lyrical poems are expressive of religious sentiments, as his Hebrew writings are permeated by the tendencies current in the secular literature of his day.

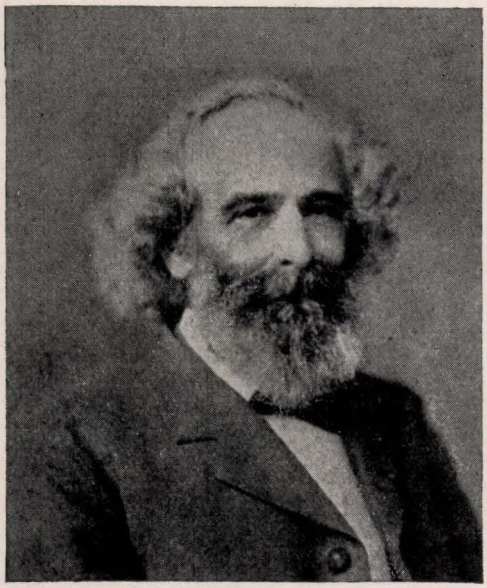
Lit.: Maybaum, S., *Aus dem Leben von Leopold Zunz* (1894); Fahn, R., *Tekufath Hahaskalah Bevina,* vol. 1, 52-54.

BUSH, BURNING, the name given to the thorn-bush (*seneh*) from which the angel of God manifested himself to Moses in flames of fire. The bush appeared enveloped in flames yet was not consumed (*Ex.* 3:2-5). Fire, in various theophanies, is significant of the presence of God. In rabbinic literature the thorn-bush is interpreted as symbolic of Israel.

See also TREE-WORSHIP.

BUSH, DAVID, LEWIS AND GEORGE, early American settlers and patriots. There are no data concerning the nativity or history of David Bush before his residence in Wilmington, Delaware. The first record of him to be found is dated in the year 1737, when his name appears as one of the signers of a petition to the Honorable Thomas Penn, "one of the Proprietors of Pensilvania," for the "erecting of a Market House in Willing Town," as Wilmington was then known. It is also noted that on December 16, 1784, he became a member of Washington Masonic Lodge, No. 1, which was established in 1769 under the jurisdiction of the Grand Lodge of Pennsylvania, and that he was senior warden of the lodge under a new warrant granted it (1789) by the Pennsylvania Grand Lodge.

That, however, he at one time lived in Philadelphia



Isidor Bush

must be taken for granted since that city is listed as the birthplace of one of his sons, Lewis Bush. Of the latter it is known that at the outbreak of the Revolutionary War he enlisted in Washington's army and was commissioned a first lieutenant of the Sixth Pennsylvania Battalion on January 9, 1776. Distinguishing himself by reason of his bravery on the battlefield, Lewis won rapid promotion; on June 24, 1776, he had risen to the rank of captain and, after joining Colonel Hartley's continental regiment, was made a major on March 12, 1777. Major Lewis Bush was fatally wounded at the Battle of Brandywine, September 11, 1777, expiring four days later. He was one of the first Jews to give his life for the independence of the Colonies.

More fortunate than his brother was Major George Bush, who also served with distinction in the Revolutionary Army and survived it by many years to become Collector of Port Wilmington, senior warden of Washington Lodge, No. 1, in 1790, master in 1791, and treasurer in 1792 and 1793.

While there is no definite proof to confirm or contradict the fact that John Bush, junior warden in 1792, was another son of David, it is considered probable by most historians.

Lit.: *Publications of the American Jewish Historical Society,* No. 19, pp. 53-54.

BUSH, ISIDOR, founder of the first American Jewish weekly and viticulturist, b. Prague, 1822; d. St. Louis, 1898. He learned the printing business as an employe in his father's plant in Vienna. When only fifteen years old he helped to set up an edition of the Talmud. Three years later he became a publisher, the youngest in the Austrian capital. He was subsequently editor of many important works, introducing Leopold Löw, famed Hungarian historian, and other notable writers.

An avowed liberal, he was forced to flee his native land during the 1848 revolution. Emigrating to America, he settled in New York city, where he established a book store and founded the first American Jewish weekly, *Israels Herold* (German). The venture lasted only three months and Bush moved to St. Louis where he opened a general store and began to prosper. In 1853 he was senior partner of Bush and Taussig, wholesale grocers, and four years later founded the People's Savings Bank, whose president he was till 1863.

Having been active in the pre-secession struggle in Missouri, Bush was appointed aide to General Fremont in 1861, serving with the rank of captain until 1862. He was shortly after made general agent of the St. Louis and Iron Mountain Railroad, from which position he retired in 1868. In 1864 he was one of the St. Louis delegates to the Missouri Constitutional Convention, and served as a member of the State Board of Immigration from 1865 to 1877. During the later years of his life he won wide recognition as a viticulturist, planting vineyards in Bushberg, a large tract of land on the immediate outskirts of St. Louis, and issuing the *Bushberg Catalogue,* a manual on grape-growing translated into many languages.

Bush was one of the founders of Congregation B'ne El, St. Louis, and of the Cleveland Orphan Asylum (1868). In 1872 he was elected grand president of the St. Louis lodge of the B'nai B'rith, later holding other important offices with that organization. He was an active member and vice-president (1882) of the Missouri Historical Society.

Lit.: Markens, I., *The Hebrews in America* (1888) 201-3; Wiernik, P., *History of the Jews in America* (1912) 198; *Publications of the Missouri Historical Society,* vol. 4, pp. 303-8; *Menorah Monthly,* vol. 25 (1898) 137-48.

BUSH, MATHIAS, early American merchant and communal leader. He was naturalized at Philadelphia in 1749, one of the first to benefit from the act of Parliament of 1740 authorizing the naturalization of foreigners after a seven years' residence in the colonies. Since there is no record of him previous to his naturalization, it may be inferred that he settled in Philadelphia not later than 1742. In 1761 he is mentioned, with Barnard Gratz and Moses Mordecai, in a transaction entailing the signing of a receipt given to Congregation Shearith Israel of New York, on the loan of a Scroll of the Law for the use of the Jewish congregation of Reading, Pennsylvania. His name appears, in 1765, among the contributors to the maintenance of the Pennsylvania Hospital of Philadelphia.

There are many later records revealing Bush as a prominent member of the Jewish community of Philadelphia, prosperous merchant and land-owner. Among the leading Jewish colonials with whom he had business relations were the Gratz brothers, Barnard and Michael; David Franks, Joseph Simon and Jacob Henry. He is known to have owned property in Philadelphia and Northampton Counties, Pennsylvania, and Frederick and Hampshire Counties, Virginia. On October 25, 1765, he affixed his signature to the Philadelphia Merchants Non-Importation Resolutions, the first American document of civic rights on record. During 1782 and 1783 he served as collector of taxes for Germantown. Bush's marriage to Tabitha Mears (Myers) linked his family with the Gratzes.

Lit.: *American Hebrew,* Sept. 10, 1926, pp. 495, 532-36, 550; Byars, *Michael and Barnard Gratz, Philadelphia Merchants,* pp. 27, 74, 107, 161.

BUSH, SOLOMON, American Revolutionary Army officer, b. Philadelphia, Pa. He was appointed deputy adjutant-general of the state militia on July 5, 1777, by an order of the Supreme Council of Pennsylvania. Shortly afterward, he joined the Revolutionary forces, earning a meritorious record for bravery in action. Dangerously wounded during a skirmish with the enemy in September, 1777, he was removed to Philadelphia and there taken prisoner by the British when they captured that city three months later. He was, however, released on parole and allowed to remain in the home of his father, Mathias Bush. Because his wounded condition prevented him from working, the Supreme Council of Pennsylvania, in view of his patriotic services, passed a resolution in August, 1779, promoting him to the rank of lieutenant colonel and allowing him to draw pay accordingly. On November 5, 1785, the Council again ordered that a pension be paid him.

Bush was active as a leader in the Masonic order, serving as deputy inspector general of Masonry for Pennsylvania in 1781. He was elected grand master in 1787 and 1788, during which terms he went to Europe and aided in promoting fraternal relations between the grand lodge of Pennsylvania and the two grand lodges of England. His name is listed as deputy grand master in connection with the Sublime Lodge of Perfection as late as 1796. He probably died shortly after, but the exact date of his death, as well as that of his birth, remains obscure.

Lit.: Publications of the American Jewish Historical Society, No. 19, pp. 41-47; *ibid.,* No. 23, pp. 177-78; Morais, H. S., *The Jews of Philadelphia,* pp. 455-57; *American Hebrew,* vol. 119, p. 572.

BUSNACH, NAPHTALI, statesman, merchant and leader of the Algerian Jews, b. Algiers, Algeria, about the middle of the 18th cent.; d. Algiers, 1805, at the hand of an assassin. Early in his career Busnach founded a wholesale grain business, and succeeded so well that he later became a partner in the important grain firm of Bakri and Busnach. In 1800, Mustapha, the dey of Algeria, granted Busnach the monopoly of the trade in grain, and at the same time appointed him the official head of the Jews of Algeria. From 1800 until his death Busnach served also as consul-general of the city of Ragusa, Sicily; in this position he acted practically as governmental administrator, receiving the visits of the various consuls and settling the commercial and other difficulties which arose between Algeria and other nations.

Busnach, however, held this office for only five years. The fanatic Mohammedans, who objected to having a Jew rule over them, urged the janizaries to assassinate him. Busnach escaped several attempts, but fell victim to an attack in June, 1805, at the very gates of the dey's palace.

BUSNACH, WILLIAM BERTRAND, dramatist, b. Paris, 1832; d. Paris, 1907. He was educated at the Lycée, and worked for a time in the customs department. Subsequently he devoted himself to dramatic work, his first play, *Les virtuoses du pavé,* being produced in 1864. Three years later he became director of the Athénée, where several of his operettas were performed, including *Héloïse et Abélard* and *Forte en Gueule.* He achieved his greatest success in adapting for the stage various celebrated novels, such as *Nana* and *L'assommoir* of Zola and Flaubert's *Madame Bovary.* He also wrote novels, including *Le petit Gosse* (1889) and *Cyprienne Guérard* (1895).

BUTENSKY, JULES LEON, sculptor, b. Novogrudok, Russia (later Poland), 1871. The son of a poor carpenter, as a child he displayed ability in woodcarving and modelling. After receiving a Talmudic education, Butensky went to Pskov in 1884, to attend high school. Forced to leave Pskov, he met the sculptor Boris Schatz in Vilna, and was advised by him to study sculpture. With this end in view, Butensky left for Vienna at the age of seventeen. There he suffered privation until he succeeded in entering the Vienna Academy of Arts, where he remained for four years. Wishing to escape army service, he left for Paris in 1893, and continued his studies under Mercié and Boucher. In 1897, he was awarded a prize at the exhibition of the Salon des Beaux Arts in Paris, and the following year, at the Exposition of Fine Arts in Barcelona. He settled in New York in 1904.

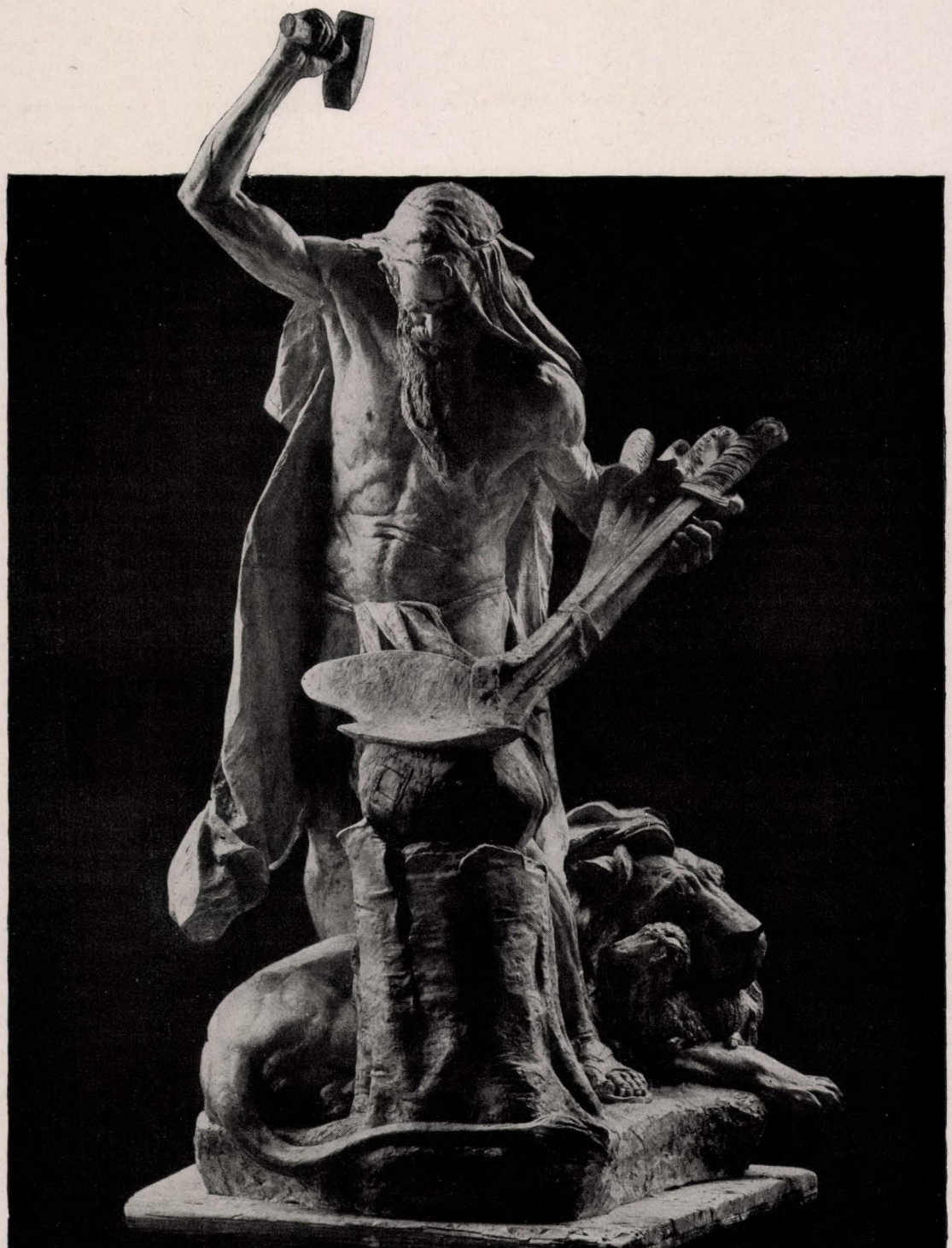
His best known works, based on Jewish and Biblical themes, reveal epic strength and spiritual depth. Among them are: *Universal Peace* (Metropolitan Museum of Art, New York), *Exile* (White House, Washington, D. C.), *Goliath* (Hebrew Institute, Chicago), *Nathan the Wise, Hillel and Shammai* (shown in vol. 1, p. 214), *Judah Halevi,* and the busts of *Jacob Gordon* and *Kenie Lipzin.*

Lit.: Zolotarov, Hillel, *Zukunft,* vol. 18, Nov., 1913; *Dictionary of American Painters, Sculptors and Engravers,* vol. 1 (1926); Harkavy, Alexander, *Navaredok* (1921).

BUTTENWIESER, JOSEPH L., lawyer, realtor and communal leader, b. Philadelphia, Pa., 1865; d. South Poland, Me., 1938. He was one of the most successful and prominent realtors in New York city. His influence helped effect the repeal of the Annual



Joseph L. Buttenwieser



'Beating Swords into Plowshares" (known also as "Universal Peace"), by Jules Leon Butensky, which is owned by the Metropolitan Museum of Art



Moses Buttenwieser

Mortgage Tax Law and the adoption of the Mortgage Recording Tax Law by the New York State Legislature.

Buttenwieser was an active participant in Jewish affairs. A member and officer of numerous Jewish organizations and movements, he was president of the Federation for the Support of Jewish Philanthropic Societies of New York (1924-25), chairman of the building committee of the Hebrew Sheltering Guardian Orphan Asylum Society when that institution erected the largest asylum in the United States, patterned on the cottage plan, and president of the Hebrew Technical Institute. In 1936 he arranged an exhibition of Dutch masters of the 17th cent. for the benefit of the United Palestine Appeal.

BENJAMIN J. BUTTENWIESER, his son, is a leader in New York Jewish philanthropy. Born in New York city in 1900, he graduated from Columbia University in 1919, and has been affiliated with Kuhn, Loeb & Co. since 1918, serving as a partner in the banking house since 1932. Always active in the work of Federation, he was elected trustee in 1926, co-chairman of the fund drive in 1933, and has been president since 1938. Buttenwieser has also served on the boards of the Baron de Hirsch Fund and the Jewish Welfare Board.

BUTTENWIESER, MOSES, Biblical scholar and professor, b. Beerfelden, Germany, 1862; d. Palo Alto, Cal., 1939. He studied at the University of Würzburg, the University of Leipzig and the University of Heidelberg. Shortly after receiving his doctorate from the latter institution in 1896, he came to the United States. One year later he was appointed professor of Biblical exegesis at the Hebrew Union College in Cincinnati, and served for thirty-seven years, retiring in 1934.

Buttenwieser wrote many papers on Biblical history and literature, among them: "Are There Any Maccabaean Psalms?" (*Journal of Biblical Literature,* 1917);



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Jules Leon Butensky in his studio at the height of his career

"Blood Revenge and Burial Rites in Ancient Israel" (*Journal of the American Oriental Society,* 1919); "The Prophets and Nationalism" (*Central Conference of American Rabbis Year Book,* vol. 37, 1927, pp. 271-91); and "The Dates and Character of Ezekiel's Prophecies" (*Hebrew Union College Annual,* 1930). Included among his books are: *Die hebräische Elias-Apokalypse* (Cincinnati, 1897); *Outline of Neo-Hebraic Apocalyptic Literature* (Cincinnati, 1901); *The Prophets of Israel* (New York, 1914); *The Book of Job* (New York, 1922); and *The Psalms* (Chicago, 1938). He contributed to the *Jewish Encyclopedia* and the *Universal Jewish Encyclopedia.*

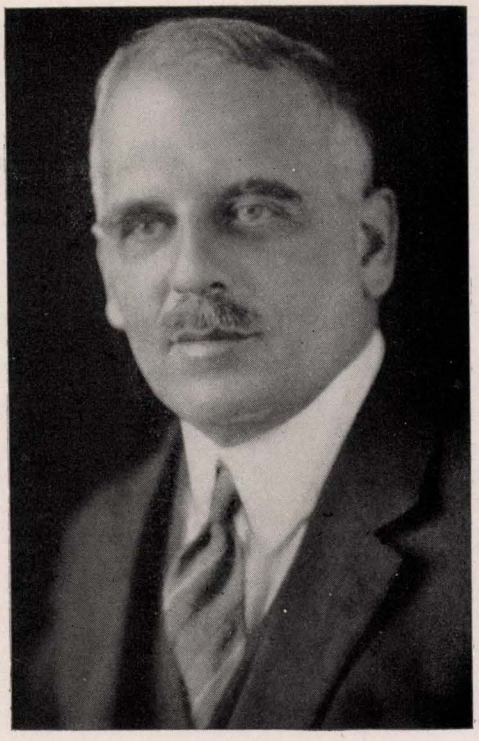
BUTZEL, FRED M., lawyer and social worker, b. Detroit, 1877. Taking his law degree in 1899, he entered practice with his brother, Henry M.; at the same time, he taught English and civics in the Jewish Institute and organized the first night school for foreigners in Detroit. In 1900, he was appointed on a committee whose work resulted in the creation of the Ford Republic, a correctional, self-governing boys' farm colony in Farmington. After his appointment to the Board of Charities, he wrote and labored for the passage of Michigan's first juvenile court bill. Butzel was a member of the Board of the Detroit House of Correction under four consecutive administrations and served as its commissioner from 1918 to 1925.

Returning from a brief visit to Canada, where he had witnessed the functioning of the boy scout organization, he started a similar movement in Detroit in 1910. During the World War he was chairman of the Detroit War Camp Committee, chairman of the Jewish Welfare Board, president of the Detroit Board of Commerce and was instrumental in organizing the Americanization Committee, which supplied information regarding service, food and fuel control, and other wartime necessities. A member of the volunteer committee which operated the first public playground in Detroit, he was active in effecting the adoption of the city's adequate recreation program.

Butzel has been a member of the board of directors of the following organizations: Detroit Chapter of American Red Cross (1922-26), Jewish Centers Association (1926-29), Jewish Social Service Bureau of Detroit (1926-29) and Case Committee of the Jewish Child Care Council (1929-30); chairman of the Jewish Welfare Committee (1928-34); president of the United Jewish Charities of Detroit (1915-16) and vice-president of the Detroit Community Union (1926). Wayne University conferred the LL.D. on him in 1934.

BUTZEL, HENRY MAGNUS, jurist, b. Detroit, 1871. He practiced law in Michigan from the time of his graduation from the State University Law School (1892) until he was appointed to the Michigan Supreme Court in 1929 to fill the unexpired term of Justice Fellows. Elected to this office in 1930, he was re-elected a year later for the term ending 1940. In 1931 and 1939 he served as Chief Justice through the system which automatically rotates that office. He was again re-elected in 1939 for a term of eight years commencing January 1, 1940.

During the World War, Butzel was chairman of the Legal Aid Commission in Detroit. He is chairman of the Michigan Judicial Council. He was president of the Detroit Bar Association for two years. In Jewish affairs, he has served as president of the United Jewish Charities and Temple Beth El. Butzel was largely instrumental in the founding of the Legal Aid Bureau of Detroit.



Henry Butzel

BUXTORF, a Christian family of scholars living in Germany and Switzerland, who devoted themselves to the study of Hebrew literature and philology. Its chief members are:

BUXTORF, JOHANNES, Hebraist, b. Kamen, Westphalia, 1564; d. Basel, Switzerland, 1629. He was head of this family which for more than a century was eminent in the study and promotion of Hebrew learning among Christians. He studied at Marburg and Herborn and later at Basel (Ph.D., 1590). He became professor of Hebrew at the University of Basel in 1591, a position he filled till his death. He was the first Protestant rabbinical scholar, and his contributions to Hebrew literature were of vast importance. In the pursuit of Hebrew learning, he often availed himself of the services of Jewish scholars. Though he was not friendly disposed to the Jews, as is apparent from his *Synagoga judaica* (1603), a description of Jewish religious life, he frequently corresponded with many of them in various communities. Together with his son-in-law König he once attended the ceremony of circumcision of a son born to Abraham Braunstein, a scholar who aided him in the preparation of his edition of the Rabbinic Bible (Basel, 1618-19). The two of them were fined one hundred gulden. Buxtorf, as a devout Christian, was always concerned with the conversion of the Jews to Christianity. He was a prolific writer, and his literary output includes works on Hebrew grammar and lexicography, studies in the Masorah and rabbinic texts. His *Bibliotheca rabbinica,* a record of

over three hundred rabbinical works arranged in the order of the Hebrew alphabet, is the first important effort at the compilation of a reliable bibliographical work of reference in rabbinics.

BUXTORF, JOHANNES II, also a Hebraist, b. Basel, 1599; d. Basel, 1664. Like his father whose name he bore, he became eminent as an accomplished Hebraist who indulged in the study and advancement of the Hebrew language and its literature. Taught by his father, he displayed great proficiency in his youth, and the University of Basel conferred upon him the degree of Master of Arts. His alma mater called him in 1630 to succeed his father as professor of Hebrew, after he had declined offers of similar posts in Groningen, Leyden and other places. Like his father, he was in touch with learned Jews in various communities. He is best known for his defense of his father's notions on the antiquity of the vowel points in Hebrew. On this subject he found himself involved in a bitter controversy with Louis Cappellus (also a Christian). In addition to many works dealing with Hebrew philology and rabbinics, Buxtorf has to his credit a Latin translation of *Guide for Perplexed* of Moses ben Maimon (1629) and of the *Cuzari* of Judah Halevi (1660).

BUXTORF, JOHN JAMES, son of Johannes Buxtorf II, b. Basel, 1645; d. Basel, 1705. He studied Hebrew under his father whom he succeeded in the professor's chair at Basel. In 1664 he was appointed adjunct to his father and afterwards, made full professor. In a letter written by his father in 1663, it is stated that at the age of eighteen he was able to read the Hebrew Bible with its Aramaic versions and was familiar with some rabbinics. He published nothing of his own, but edited the *Tiberias* and *Synagoga* of his grandfather.

BUXTORF, JOHANNES B., his nephew, b. Basel, 1663; d. Basel, 1732. He occupied the chair of Hebrew at the university of his native city from 1704 till his death. He published *Catalecta philologica-theologica,* containing letters from eminent Christian Hebraists addressed to the Buxtorfs (Basel, 1707), and *Specimen phraseologiae Veteris Testamenti* (Frankfort, 1717).

JOSHUA BLOCH.

Lit.: Revue des études juives, vol. 8, pp. 74-95; vol. 13, pp. 260-76.

BUZAGLO (BUZAGLIO or BUZAGLI), SHALOM, Cabalist, b. Morocco, at the beginning of the 18th cent.; d. London, 1780. His father was Rabbi Moses Buzaglo and his teacher Abraham Azulai. He served as a *meshullah* (messenger for collecting alms for Palestine) and, probably in that capacity, went to Amsterdam and afterwards to London. He was versed in Cabalistic writings and in Amsterdam edited several books containing commentaries on the *Zohar: Mikdash Melech* (1750), *Hadrath Melech* (1766), and *Kisse Melech* (1769). In London he continued publishing similar works: *Tikkune Zohar* (notes to the *Zohar;* 1769), *Sefer Hazohar* (1772), *Pene Melech* (1773), *Kebod Melech, Hod Melech* and other compilations.

While in London he probably held the office of dayan (rabbinical judge) at the Spanish and Portuguese congregation for a time. He had a dispute with the rabbi of the Hambro Synagogue, Meshullam Zalman Emden, concerning the legality of a divorce. Buzaglo accused the rabbi of wrongly declaring the divorce invalid, and printed several leaflets attacking Emden and justifying his own opinion. Buzaglo also championed the cause of vaccination in the controversy that was waged during his lifetime.

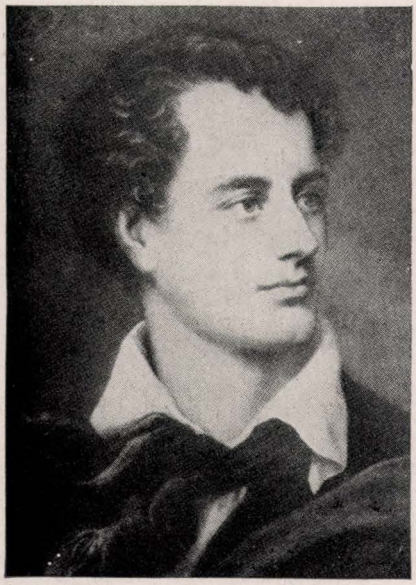
Lit.: Zedner, *Catalogue of Hebrew Books in the British Museum* (1867); Jacobs, Joseph, and Wolf, L., *Bibliotheca Anglo-Judaica* (1888) 111-12; Duschinsky, Charles, *Jacob Kimchi and Shalom Buzaglo* (1914).

BYALOSTOZKY, BENJAMIN JACOB, Yiddish poet and essayist, b. Pompian, Lithuania, 1892. His father, a Maggid (preacher), gave his son a traditional Jewish education. In 1911 he came to America and settled in Pittsburgh, where he was employed in a clothing store. He began to write Yiddish verse as a youth and his first published poems appeared in *Leben un Wissenshaft* (1909).

Byalostozky's poetry, though intended to be lyrical, has a social aspect, and the subject-matter of his more successful poems pertains to the life of Jews on the lower East Side of New York. His essays, written in a prose style entirely his own, are provocative commentaries on new tendencies in Yiddish literature. As an active member of the Poale Zion movement, Byalostozky was for a time co-editor of the party organ *Der Yiddisher Kemfer* and of the Yiddish daily, the *Zeit.* He was one of the editors of the *Kinder Welt,* the first Yiddish juvenile magazine published in America. Since 1930 he has edited, together with Z. Weinper, the literary monthly, *Oifkum.* Byalostozky has published a modest collection of poems: *Beim breitn Weg* (New York, 1920), and two volumes of *Lider und Essayen* (New York, 1932). In 1940 he was on the editorial staff of the *Jewish Daily Forward.*

BYBLOS (Hebrew, Gebal, Gubla in Babylonian), ancient Phoenician seaport, the present Jebeil, situated about twenty miles north of Beirut. As early as the fourth millennium B.C.E. this seacoast town was engaged in exporting cedars to Egypt. The Baalath (goddess) of Gebal was the most popular of the Phoenician deities, and her sanctuary the oldest and most renowned; it was in Gebal that the Adonis cult was also celebrated. The inhabitants of Byblos, famous as artificers and stone-cutters, were employed by Hiram, king of Tyre, to prepare building materials for the Temple at Jerusalem (*I Kings* 5:32). The prophet Ezekiel speaks of "the elders of Gebal and her skilled men" as expert shipbuilders (*Ezek.* 27:9). In Roman times Herod built a wall around Gebal (Josephus, *Jewish War,* book 1, chap. 21, section 11); in 1165, Benjamin of Tudela found a Jewish population there of about 200. In modern times it is a small seaport, but its ruins and walls still attest to its great importance in ancient times.

In 1919 the Egyptologist Pierre Montet was commissioned by the administration of the French mandate to make excavations at Byblos. He found ruins of Syrian and Egyptian temples containing idols, amulets, jewel caskets and vases. He unearthed the sarcophagus of a king Ahiram (about 1300 B.C.E.) in an ancient grave cut in the rock, as well as burial chambers of native princes. The inscriptions found there were written in Egyptian or Hittite hieroglyphics, used phonetically.



Lord Byron

These discoveries proved that there was a strong admixture of cultures and religions in this city-state and that this syncretism had fused together Egyptian, Mycenean-Cretan, Mesopotamian and Hittite elements.

It was from Byblos that the alphabet and various ornamental motives found their way to Greece, about 900 B.C.E. Since Byblos was the center of the trade in papyrus, the writing material of the ancient world, the Greeks, whose civilization was greatly influenced by the Phoenicians, called a book *biblos* or *biblion;* from this our word "Bible" is ultimately derived.

Lit.: Rogers, *Cuneiform Parallels* (1912) 265-68; *Jewish Quarterly Review,* vol. 17 (1904) 132; Horowitz, *Eretz Yisrael Ushechenotheha,* 180.

BYELAYA TSERKOV, *see* BELAYA TSERKOV.

BYELOSTOK, *see* BIALYSTOK.

BYRON, GEORGE NOËL GORDON, LORD, English poet, b. London, 1788; d. Missolonghi, Greece, 1824. He wrote *Hebrew Melodies* in 1814, at the request of his friend Douglas Kinnaird, as the text for a musical composition of Isaac Nathan. Byron himself, as he confessed to Nathan, was dissatisfied with his verses; but they marked a pronounced advance in his lyric art. The best-known of the melodies is undoubtedly *O, Weep for Those,* containing the verses:

"The wild dove hath her nest, the fox his cave,
"Mankind their country—Israel but the grave!"

His *Vision of Belshazzar,* the model for Heine's poem, and *Herod's Lament for Mariamne,* the prelude to Hebbel's tragedy, are also worthy of special mention. Byron's *Were My Bosom as False,* in which the Christian author extols the Jewish faith and proclaims the shame and misery of baptism, reveals his chivalrous nature. The *Hebrew Melodies* were translated into Hebrew by S. Mandelkern in 1890, and by N. Horowitz in 1930. Byron treats of Jewish themes in his two dramas *Cain* and *Heaven and Earth,* both written in Venice in 1821. The latter was an attempt to revive the mystery plays of the Middle Ages. As a poet, Byron fully appreciated the values of Jewish life; as a champion of liberty, he desired the freedom of the Jews as well as of all other men. The desire of the Jews to return to Palestine is echoed in his poem *On Jordan's Banks.*

Lit.: Moore, *Life of Byron* (1832-33); *Dictionary of National Biography,* vol. 8, p. 132; vol. 40, p. 121; Abrahams, *By-Paths in Hebraic Bookland,* 207-13.

BYZANTINE EMPIRE, name given to the eastern division of the Roman world empire after the partition of 395. Constantinople (previously Byzantium; now Istanbul), capital of the entire Roman empire after 330, became the capital of the Byzantine empire under Constantine, the first Christian emperor. When, in 476, the western Roman empire ceased to exist, the Byzantine empire was all that remained of the once mighty empire to which Palestine had belonged in the first centuries, and which had counted among its inhabitants many Jews. The Byzantine empire had an important influence on the history of the Jews. Under the reign of the weak Arcadius (395-408), the position of the Jews, as determined by his domineering chamberlains Rufinus and Eutropius, was extremely favorable. The Christian clergy were admonished to refrain from demolishing Jewish synagogues; rabbinical decisions were declared valid if the parties concerned had agreed to accept them and their execution was made incumbent upon the governmental officials.

Conditions became worse under Theodosius II, who was easily persuaded to atrocities by fanatical monks. He prohibited the construction of new synagogues, the possession of Christian slaves by Jews, and the jurisdiction of a Jewish judge in suits involving Christians and Jews. Theodosius II likewise barred both Jews and Samaritans from public office. He expelled the Jews from their quarters in Constantinople proper, the "copper market," and assigned them to a district on the other side of the Golden Horn, in the so-called Stenum or Stanor, from then on known as Juderia or Judeca. These edicts were rigorously enforced by the next ruler, Justin I. Emperor Zeno (474-91) encouraged the persecution of the Jews by his indifference to their sufferings and by failing to punish the guilty. Palestine, with the possible exception of the flourishing centre of Jewish learning in Tiberias, came entirely under the sway of Christian culture.

Justinian (527-65) not only abridged the civil rights of the Jews, but also restricted their freedom of worship. By edict he classified Samaritans and Jews as pagans, forbidding them to hold ecclesiastical offices, conventions and elections. As a result of this grouping, the Jews were exposed to the vindictive measures of the emperor after the unsuccessful Samaritan uprisings of 530 and 556. Another edict (532) rendered testimony of Jews against Christians invalid. Justinian forbade the observance of the Passover if it came before the Christian Easter. He ordered the reading by the Jews of the portions from the Pentateuch and the Prophets in Greek, and forbade the addition of the traditional explanation (*deuterosis*), thus aiming to facilitate the conversion of the Jews.

Under Phocas, who is said to have issued a decree compelling the Jews to adopt Christianity, the Jews of Antioch rebelled and were promptly crushed. Then

followed the great events of Heraclius' reign (610-42). In 614 Jerusalem was conquered by the Persians, enthusiastically helped by the Jews, who, in return, received only harsh treatment at the hands of the conquerors; and when the disappointed Jews opened negotiations with Heraclius, who subsequently returned triumphant, they were once more betrayed by the emperor and massacred. In 638 Byzantium again lost Palestine, this time to the Arabs.

The Byzantine empire, now considerably smaller and weaker, continued to oppress the large number of Jews still in its territory. The iconoclast Leo the Isaurian was influenced in his image-breaking by Jewish condemnation of images, yet he ordered the Jews in his domain to be baptized (723). Many of those who submitted later returned to Judaism; others refused to obey and fled to Crimea to settle among the Khazars. Another iconoclast, Leo V, the Armenian, was also influenced by Jewish thought. Still more so was Michael II, who in his native Phrygia had been educated by Jews. Basil I the Macedonian (867-86) ordered the compulsory baptism of Jews after instituting ineffective religious disputations between Christians and Jews with a view to proselytizing the latter, and after trying to entice Jews to conversion by means of high honors and offices. According to the chronicle of Ahimaaz, Basil's son, Leo VI, the Philosopher, restored religious freedom to the Jews, and made hypocritical conversion a capital offense. The "Basilica," the "corpus juris" begun by Basil and continued by Leo VI, embodies many stringent measures (some of which were already obsolete) directed against the Jews. The church perpetuated the resolutions on Jews passed by various synods and councils in the "Nomocanon." In 1026 Constantine VIII added to these civil and ecclesiastical laws a regulation requiring Jewish witnesses to take a special oath; this was adopted by a number of Christian states.

The First Crusade brought Messianic hopes to the Jews of the Byzantine empire: they expected Palestine to be restored to them. Naturally, they were bitterly disappointed. Yet, according to the description of Benjamin of Tudela (about 1170), a strong and prosperous Jewry continued to thrive there; the Jews enjoyed certain liberties and exerted a strong influence on Constantinople through their commerce and prosperity, though they had among themselves also many artisans, especially dyers and silk-weavers, as well as herdsmen and husbandmen. Theirs was a well-ordered community. But the Byzantine Jews were not particularly renowned for learning, although cities like Constantinople, Salonika and Thebes did not lack in scholars. A special form of the liturgy, called "Roman" or "Greek," was developed among the Byzantine Jews, influenced by the Palestinian ritual and in turn influencing worship in Italy, France, and Germany. Greek was commonly spoken by Jews; its influence manifested itself in the religious services and in the synagogal poetry.

Meanwhile, the once prosperous empire was contracted in size and weakened through inroads by the Arabs, Bulgarians, Venetians and Turks, until in 1453 Constantinople fell into the hands of the Turks. Under Turkish rule the position of the Jews grew worse; numerous attempts were made through sermons and polemical writings to convert them. The Karaites, who flourished here in great numbers, stood their ground well; but under the unenlightened Turkish rule their spiritual power gradually waned. So, too, did the material well-being of the other Jews; they fell under Spaniolish influence and began to lose their Greek character. To this period belongs the Judeo-Greek translation of the Bible published at Constantinople in 1547.

Jewish historians usually divide the "Byzantine period" into two parts: the earlier Byzantine period, from 330, when Byzantium became the capital of the Roman empire by order of Constantine the Great, or from Justinian (527) to the 11th or 12th cent.; the later Byzantine period is dated from that time to the downfall of the empire in 1453. This period gives the name to a distinct style of Christian art and architecture, and had a characteristic historical and liturgical literature.

SAMUEL KRAUSS.

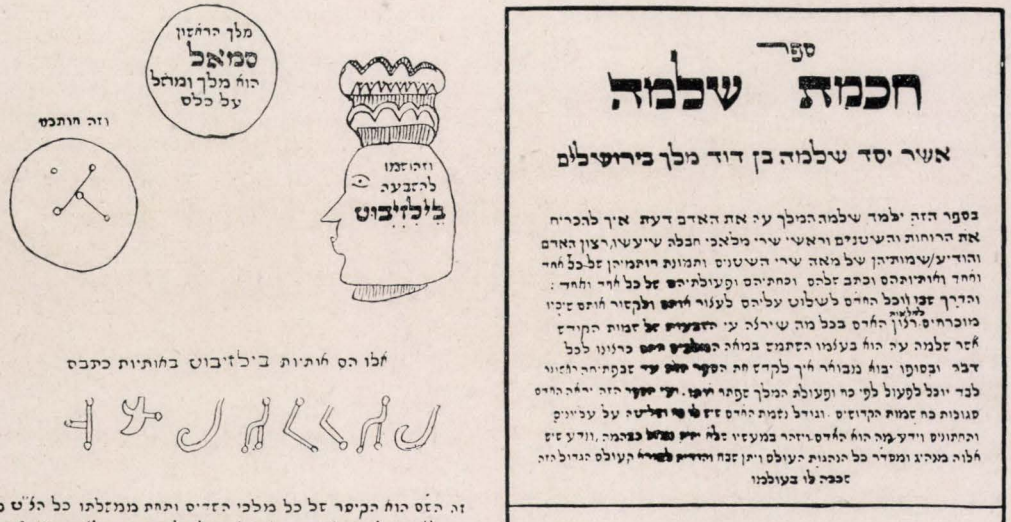
Lit.: Krauss, S., *Studien zur byzantinisch-jüdischen Geschichte* (1914); Starr, Joshua, *The Jews in the Byzantine Empire* (1939); Andreades, A., in *Current History,* vol. 3 (1934) 1-23.

CABALA. Table of Contents:

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I. Introduction. 1. Name and Origin. Cabala (Hebrew *Kabbalah*), meaning "tradition," "transmitted teachings," is the general term for Jewish speculations on the mysteries of God and the universe. Like similar mystic movements, such as modern theosophy, Cabalistic lore derives neither from revelation nor from science, but from individual mystic speculations on the part of its votaries. The results of such speculation become esoteric, or hidden, in the sense that they are transmitted to the initiated, who alone are considered capable of understanding and communicating them.

Previous to the introduction of the terms "Cabala" and *Mekubbalim* (adepts in the Cabala), its doctrine and followers were known as *hochmah nistarah* (hidden wisdom), *raze torah* (secrets of the Torah), *maskilim* (reasoners), *yorde merkabah* (riders of the Chariot) and, on the basis of an ingenious acrostic, *yode'e hen* (connoisseurs of grace). In view of its doctrinal and theurgic character, the Cabala is divided into theosophic or speculative Cabala (Cabala Iyunith), and experimental or practical Cabala (Cabala Maasith). The first deals with the contemplation of the sensual world as it sprang from the spiritual essence of the



ספר
חכמת שלמה

אשר יסד שלמה בן דוד מלך בירושלים

Two pages from a Cabalistic manuscript, reproduced from a book in the Jewish Museum of Leningrad

Deity, and the second with the talismanic use of divine names and words for the accomplishments of certain ends. The ultimate goal of the "practical" Cabala is the coming of the Messiah, which may be hastened by personal purification, intensity of prayer and a prescribed course of ascetic exercises.

Theories as to the origin of Cabala date its beginnings as early as remote antiquity or as late as the 13th and 14th centuries. It is a current in the spiritual development of Jewry, running midway between dogmatic religion and philosophy. Its doctrines have been referred to almost every known country and religious and philosophic system. They have been derived from Egypt, Babylonia, Plato, Neo-Platonism, from the Categories of Aristotle, from the philosophic mysticism of Philo and early Christian Gnosticism. Enthusiasts of the Cabala speak of a theosophic school in heaven taught by God Himself the instruction of which, after the fall of the angels, was transmitted successively to Adam, Noah, Moses, David and Solomon, but was not written down until Simeon ben Yohai who lived at the time of the destruction of the Second Temple. Critics, however, assign to it a more humble origin. It may be stated that the roots of the Cabala are laid fairly deep, and that its history antedates by many centuries the literature that expresses its theories.

II. History. 2. Esoteric Speculation in the Bible and Talmud: For centuries thoughts and ideas embodied in the Cabala must have been present in the consciousness of the Jewish people, filling their lives with an overmastering nearness of God and an assurance of His interest in their daily concerns. It was this sense of the reality of God, and their seeking communion with Him, that gave the great characters of the Hebrew Bible a unique quality. In no other literature are such ardent, mystical longings for the divine to be found. Mystic speculation must have grown in the post-Exilic period, for as early a writer as Ben Sira (2nd cent. B.C.E.) warned against over-indulgence in the occult science, in his famous saying, "Thou shalt have no business with secret things" (*Sirach* 3:22), and there are many indications of its existence in the Apocrypha and Pseudepigrapha, notably the Enoch books and the testaments of the various Biblical heroes.

Esoteric speculations stirred the imagination of the Talmudic rabbis, especially when they studied those portions of *Genesis* dealing with creation, which they called *Maaseh Bereshith* (history of creation), and the visions of Ezekiel (*Ezek.* 1 and 10), containing the theophany, or the description of the *Merkabah,* i.e., divine chariot, which they called *Maaseh Merkabah* (history of the divine throne). As early as the 3rd and 4th centuries C.E., therefore, mystic speculation in Israel was in evidence. How widely diffused the interest in the secret science must have been may be seen from the alarm the rabbis felt about the growing absorption of scholars in mysticism and the attempts they made to check or discourage it (*Hag.* 2:1; 13a). In the Talmud, a number of Tannaim are named who busied themselves with the mysteries of theosophical speculation, including Johanan ben Zakkai, the founder of the school of Jabneh, his disciple Joshua ben Hananiah, and others. Four are mentioned among those who had entered the "garden" (*Pardes*) —a name used by mystics to describe the secret teachings—Akiba, Ben Zoma, Ben Azzai, and Elisha ben Abuyah. Ben Zoma became insane; Ben Azzai died young; Elisha turned heretic; only Akiba entered in peace and departed in peace (*Hag.* 14b). This story proves not only the wide prevalence and mysteriousness of the secret lore, but also the terror in which it was held. Foreshadowed in the Talmud and the early Midrashim, many thoughts and ideas which inspired the later mystics or Cabalists are to be found. Many of these ideas were no doubt due to foreign importations, which the Talmudic teachers absorbed from



A page of Cabalistic manuscript in the possession of the Jewish Museum of Leningrad

the mystics of other nations, but in the process of adaptation had become so refined and reworked that they passed for Jewish coinage.

Although Palestine was the birthplace of Jewish mysticism, the land where the Cabala was conceived and born, it was in Babylonia that it attained its greatest importance. Circumstances favored its development, for in Babylonia there was much discussion among the adherents of the various religions as a result of which the Jews became familiar with many ideas that later were incorporated in Cabala. The fantastic theories of the Zoroastrian religion, a system of ghosts and demons, of angels and devils, of reward and punishment, of an upper and nether world, provided a fertile impulse to Jewish speculative students. Throughout the Talmudic period, and even a century after the close of the Talmud, there was no written esoteric literature. It was only in Babylonia during the Gaonic times (500-900) that mystic books again began to appear. They are of a pseudepigraphic character, not giving the names of their real authors, but ascribed to great historic personages such as the patriarchs or those celebrated teachers of the Talmud who were known to have occupied themselves with mystic teachings. As a rule these books were either written in Hebrew or in a mixture of Hebrew and Aramaic, in the Mishnaic or in the Haggadic style.

3. Mystic Literature of the Gaonic Period. The mystic literature of the Gaonic period forms the link between the mystic speculations of the Talmud and the system of the Cabala, originating in the one and reaching its completion in the other. Since it was written at different times and has been preserved only in fragments, it is difficult to form an adequate opinion as to the nature of this literature. Nevertheless, the mystic books of the Gaonic period may be said to have for their common element the attempted expressions, often in a crude and inadequate manner, of the greatness of God in highly exaggerated anthropomorphic language. Since the ordinary human mind cannot conceive the Infinite, it was found necessary to describe Him in human terms.

The more celebrated of these books are:

(a) *Hechaloth* (Halls), a product of religious ecstasy, describing the mysteries of *Merkabah* and the heavenly halls which the author, in his entranced imagination, believed himself to have visited. The book is ascribed to Rabbi Ishmael (2nd cent.), a martyr during the Hadrianic persecutions, who was said to have ascended to heaven to protest against the decree of the Roman government which forbade the teaching of the Torah.

(b) *Shiur Komah* (Measure of Heights), a highly anthropomorphic book, is likewise attributed to Rabbi Ishmael. This volume must have been held in high esteem, since Saadia Gaon (892-942) took the trouble to explain it allegorically. The purpose of this treatise, which purports to give the measurements of the Deity, is difficult to guess, unless, as Waxman explains, it was an imaginative, though indelicate, attempt to make the Infinite intelligible to finite man.

(c) *Sefer Yetzirah* (Book of Formation), perhaps better described as a work of theosophic arithmetic, is a book that occupies a position all its own. It had the widest possible influence on the development of the Cabala and, already in the beginning of the 9th cent., enjoyed so great a reputation that no less a man than Saadia both translated it into Arabic and wrote a commentary on it. It is traditionally ascribed to Abraham, because its contemplations are presumed to have led him to the worship of the true God; and also to Akiba, because of his proficiency in the occult science. Modern scholarship, however, places its authorship in the 8th cent. The book is written in faultless Hebrew, resembling the lucid language of the Mishnah. Its chief interest, however, is derived from the fact that, for the first time, a history of cosmogony is attempted in terms of numbers, and that the Ten Sefiroth (divine emanations), the principal doctrine of post-Talmudic Cabala, are found suggested in it.

4. Spread of Cabala from the Ninth Century On. The *Sefer Yetzirah* marks a turning point in the history of the Cabala. Not for seven hundred years to follow was the Orient to play an important part in the progress of the mystic science. Leadership in the development of the secret wisdom was transferred to other hands and lands. The shifting of the Jewish center from the East to the West affected also the growth and character of the Cabala. Cabalistic literature of the post-Yetzirah period no longer emanated from Babylonia, but from Spain, Italy, Germany, Provence, and Poland.

Aaron ben Samuel is credited with bringing the mysterious doctrine from Babylonia to Italy about the middle of the 9th cent.; thence it spread to almost all the Christian countries of Europe. The social and economic condition of the Jews in these countries may account for the popular favor with which the esoteric doctrines were accepted by the people, but it is an

erroneous impression that its cultivation came from an inner revolt against the rigid formalism of Talmudic Judaism. There had been many Cabalists who had striven to combine the secret knowledge with an inviolate observation of the ceremonial practices of Judaism. The very author of the *Shulhan Aruch* (Prepared Table) was a mystic and Cabalist. It was rather the consciousness of the people that the goal of religion, the approach to God and a holy life, cannot be attained by intellectual means but by entering profoundly into inner unity with the Divine, that made them devotees of the secret and sacred lore. The attempted rationalization of the Biblical description of God in human terms, fostered by Maimonides and his school, was another impulse in the same direction. But whatever the motive, once the incentive was given, there was no stopping its course.

5. Mystic Groups in Central and Western Europe. The Gaonic Cabala had been brought from Italy to Germany by the Kalonymus family in the 10th cent. This led to a special school of German Cabalists. Mystic groups made the study of the occult science their principal occupation, evolving a doctrine in many respects similar to that of the Jewish mystics in Babylonia. Under the leadership of Judah the Pious, author of the *Sefer Hasidim* (Book of the Pious), a mystical school was formed which made the inner intensification of prayer its principal object. But the development of German Jewry, due to its inferior social and political position, followed a different course from that of their brethren in freer and more fortunate lands. Oppressed and persecuted, they looked to the Cabala as a means of escape from their misery. They found this release in the talismanic and ecstatic effects of the Cabala. Accordingly the German Cabalists, in contrast to their brethren in other countries, pursued practical Cabala rather than speculative Cabala.

The speculative philosophy of the Jews of Provence was said to have been initiated by Isaac the Blind and his leading disciple Azriel (b. about 1160), but the system is far too complicated to be the work of one or two men. Far more correct is it to maintain that they had received it, as did their German brethren, from Babylonia, and followed the same general outline of mystic teachings.

In the best tradition of the Babylonian Cabala, the Provence school produced a series of books that belong to the classical period of the theosophical system. Of these must be singled out *Masecheth Atziluth* (Treatise on Emanation) written by Jacob Nazir, or one of his disciples, during the second half of the 12th cent.; *Sefer Habahir* (Book of Brilliance), ascribed to Nehunya ben Hakana, but most likely written by a disciple of Isaac the Blind in the beginning of the 13th cent.; *Sefer Hatemunah* (The Book of the Image), likewise attributed to Nehunya, but composed anonymously at the end of the 13th cent.

Azriel may be said to have been the philosopher of the mystic school of Provence. He not only wrote books and gathered disciples, but clothed his teachings in the language of logic, developing his doctrines in explanation of passages in the Haggadah, the prayers, and *Song of Songs,* a fertile field for every kind of mysticism. His work was important, because it gave those who would have nothing to do with the rationalization of Judaism, current in those days, an incentive to thought and metaphysical speculation.



A page of Cabalistic figures

Jewish rationalism in Spain was rooted in the political and cultural conditions of the country. In an atmosphere of freedom and enlightenment, the Jews of the Iberian Peninsula produced thinkers and philosophers who attempted to square the teachings of Judaism with the systems of Greek and Arabian philosophers. The attempt proved unsuccessful, for the masses were bewildered when they were taught to follow ideas they could neither understand nor accept. The very philosophy which had been intended to unify the Jews under the rule of reason and logic threatened to divide them. Those Jews in Spain who could not accept the rationalism of the philosophers turned to the explanation of Judaism given by Cabala.

Thus, Moses ben Nahman (1195-1270), commonly known as Nahmanides, and equally great as Talmudist and Bible commentator, had leanings toward esoteric speculation. Although himself not devoid of philosophy, and an admirer of Maimonides, he nevertheless was a devoted student of the Cabala and approved of its method. Likewise, Isaac ibn Latif (1220-1290) occupied a middle position between philosophy and mysticism, admiring the one, but following the latter with an equal ardor.

6. The Zohar. Up to this time, however, Cabala had no basic book to arouse and quicken the imagination, one that might gather up the different patterns of the mystical speculations and weave them into a common whole. This at last was accomplished by the appearance of the *Sefer Hazohar* (The Book of

Splendor), better known as the *Zohar*. It is more of a library than a single book, a quintessence of all that Jews felt and thought upon the subject of the Cabala at different times and places. Presuming to be of great antiquity, and ascribing its authorship to the Palestinian Tanna Simeon ben Yohai (2nd cent.), in the dialect of whose time the book is written, the *Zohar* shortly after its appearance became the fundamental work of Jewish Cabalism. Modern research, making use of internal evidence, has demolished its pretended antiquity and assigned its authorship to Moses de Leon, a 13th cent. mystic of Cordova. But since it is improbable that a literature like the *Zohar* could have come from the brain of a single man, it is more likely a compilation and collection of diverse thoughts and ideas of both Jewish and non-Jewish mystics. The *Zohar* was like a torch set to dry wood, for no sooner had it made its appearance than it became the most popular book of Jewish mystics of all lands. Even those who could not follow its theology were attracted by its picturesque style, flowery language, and fantastic explanation of Biblical texts. Of such importance has the *Zohar* proved, that students of Jewish mysticism are in the habit of using its appearance as the dividing point of the history of Cabala.

7. The Safed School of Mystics. Mysticism was the antidote that eased the pain caused by the expulsion of the Jews from Spain. It is not surprising that occupation with the Cabala had never been so keen and widespread as after that event. The great misfortune that befell all the Jews of the kingdom of Ferdinand and Isabella quickened and stimulated the study of mystic lore. Natural suffering made the hapless exiles look for supernatural deliverance. The result was the formation of a group of mystics in Palestine, consisting of such figures as Solomon Alkabetz, Isaac Luria (1533-1572), Hayim Vital (1543-1620), and Moses Cordovero (1522-1570). Solomon Molcho (1500-1532), the ecstatic Portuguese visionary, was not a member of this group, but the story of his romantic life and martyred death had, no doubt, a powerful influence on these men.

With Isaac Luria may be said to have begun the modern Cabalistic school. He was its greatest theoretician and principal exponent. While the "practical" Cabala had not been neglected before, it rose under him to a fine and complicated system. The theoretical or speculative Cabala was no longer sufficient to serve the needs of the Jews. The harassed and afflicted people needed some mystic talisman wherewith to ease their pain and conquer the terrestrial world. Luria provided them with this. He invented a whole system of amulets, conjurations, mystic jugglery with words and numbers, and a process of ascetic practices whereby the powers of evil might be overcome. The material world became dissolved for this mystic, who believed himself to be the prophet Elijah, the forerunner of the Messiah. There are, however, loftier strains in the Cabalistic philosophy of Isaac Luria, those of charity, pure life, brotherly love, and friendship.

Although Isaac Luria left no writings, his teachings were recorded by his most famous disciple and Boswell, Hayim Vital. A man of a fantastic imagination, Vital claimed to be the sole possessor of his teacher's manuscripts and notes and to be able to exorcise spirits. His most important work, *Etz Hayim* (The Tree of Life), expounds the entire Lurian Cabala.

Perhaps the most learned of the Safed school of mystics was Moses ben Jacob Cordovero (ReMaK in abbreviation), who was not only a great Cabalist, but a profound thinker and well-versed in Judeo-Arabian philosophy. In *Pardes Rimmonim* (A Garden of Pomegranates), he wrestles with the problem of harmonizing the finite and corporeal world with the infinite and spiritual nature of God.

8. Cabala in Poland. The Cabala came to Poland later than to most other countries. This probably was due to the difficulties of communication between this country and the rest of Europe and the slowness with which thoughts and ideas had made their rounds. It was, therefore, not until well in the 16th cent. that the metaphysical speculations of the Cabala first made their appearance in the Slavonic countries. But once they did, they were favorably received, even by the rabbis. There were indeed rabbinical authorities who would restrict its study to a narrow circle, but their admonition was not heeded. Almost all the great Talmudic scholars were Cabalists who wrote books on the subject. But, on the whole, they lacked originality, and their books were mediocre, with the exception of Isaiah Horowitz' *Shene Luhoth Haberith* (The Two Tablets of the Covenant).

The physical, mental and spiritual suffering of the Jews of Poland made them ripe for all sorts of fantastic delusions and aberrations. While few understood the metaphysical implications of the Cabala, many blindly accepted its superstition and its spurious promises of cures and avoidance of evils. The country was literally swarming with so-called Cabalists who undertook to exorcise demons, expel ghosts and cast out evil spirits with which the deluded people felt themselves possessed. A Jewish author in the beginning of the 18th cent. stated, "There is no country where many are so given to mystical fancies, devil-hunting, talismans, and exorcisms of evil spirits as they are in Poland." A group of men appeared called *Baale Shem* (Masters of the Name), representing a kind of mixture of quack doctors, Cabalists, and medicine men, who, by manipulating the letters spelling out the Divine Name, were believed to exercise authority over spirits.

Hasidism may be said to represent Cabalism in its last stage. While it falls short of the classical Cabala in its failure to contribute anything original to the philosophy of the metaphysical science, it has on the other hand intensified devotion in prayer and made piety the criterion of religion. Shneor Zalman of Ladi may be regarded as a leader in this direction, who, in his *Tanya,* endeavored to restore Hasidism to the standard of the speculative Cabala where it belongs. In its later development, however, Hasidism absorbed too many of the fantasies of the "practical" Cabala to be considered a legitimate offspring of the esoteric science.

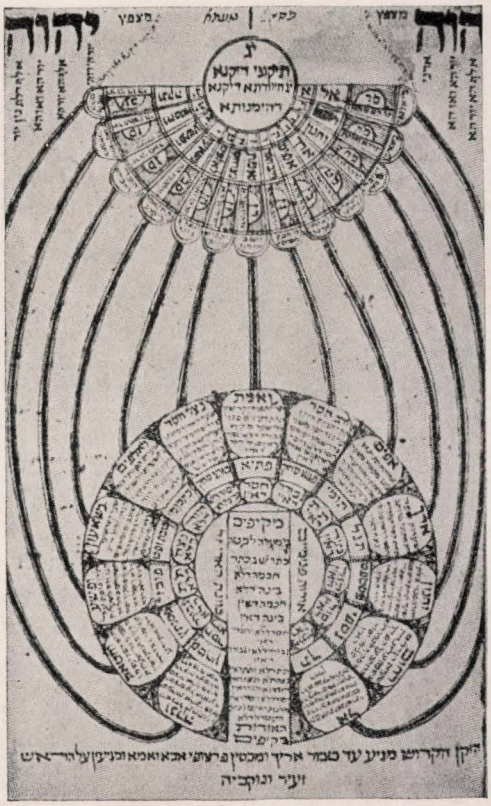
9. The Influence of Cabala in Jewish Life. It is difficult to estimate what profit accrued to Israel from its absorption in the Cabala over a period of more than a thousand years. Its evil influence is too potent to be lightly overlooked. One can point, for instance, to certain enthusiasms for which the Cabala was par-

tially responsible among the people who understood only its aberrations, and they are those precisely which contributed to the downfall of its reputation among the more intelligent and enlightened classes in Jewry. The history of Abraham Abulafia, of Sabbatai Zevi, of Jacob Frank, and the latter-day "saints" of Hasidism are typical examples of the pernicious effects of this mystic doctrine. But, on the other hand, when the false enthusiasms and spurious claims of the Cabalists have been discounted, there will be no denying the fact that in many instances it had had an ennobling and purifying effect upon the heart and mind of the Jewish people. The Cabala portrayed the world as being quintessentially spiritual; it taught a doctrine of an unbroken intercourse between God and the world; it made the approach to the Divine easier by making holy living instead of the intellect the criterion of religion. Nowhere is the soul spoken of with such ecstasy as in Cabalism, which holds nothing as material, but everything as ablaze with soul. In distress and darkness, when his faith and confidence would almost desert him, the Jew found in the Cabala the hope and promise which enabled him to pick up his burden and to carry on.

III. Doctrines. 10. God and the World. Although intimations of its principles are already found in the pre-Zohar literature, chiefly the *Sefer Yetzirah* and the writings of the Provence school, doctrinally the Cabala is based upon the teachings of the *Zohar* as explained and interpreted by Moses Cordovero and Isaac Luria. The chief problems treated by Cabala are the nature of the Deity, the theory of the divine emanations, cosmogony, the creation of angels and man, their place and destiny in the world, the existence of evil, and the importance of the revealed Law.

Primarily the Cabala may be said to have sprung from the monotheistic instinct of the Jewish people. Generations prior to the appearance of the mystic school, Jewish thinkers and philosophers found it difficult to harmonize the creation and existence of the sensual world with the spiritual nature of God. The Cabala not only proposed a solution, but, for the first time, evolved a new, at least a rare and peculiar, philosophy of religion, or more correctly, theosophy, which, starting from an unimpeachable premise, advanced to surprising conclusions. The original principle of the esoteric doctrine of the Cabala is that God in His boundlessness cannot be comprehended by the ordinary human intelligence. He is the *En Sof,* the Endless or Boundless One, who, like Spinoza's substance, cannot be designated by any known attributes, but who is best called *Ayin* (Non-Existent). Hence, in order to make His existence known at all, the Deity was obliged or wished to reveal Himself to at least some extent. In other words, He had to become active and creative in order to make Himself manifest.

But the *En Sof,* being boundless, cannot become the direct creator, for He has neither will, intention, desire, thought, language, nor action, attributes which belong to finite beings. The *En Sof,* therefore, made His existence known in the creation of the world by means of Ten Sefiroth (substances or emanations), which, flowing directly from Him, partake of His perfection and infinity. The Ten Substances are parts of one another, as sparks are part of the same flame; nevertheless, the Substances are distinguished one from another as are different colors of the same light.



Manuscript of a Cabalistic page

The Ten Sefiroth are *Kether* (Crown), *Hochmah* (Wisdom), *Binah* (Intelligence), *Gedulah* (Greatness), *Geburah* (Strength), *Tifereth* (Beauty), *Netzah* (Firmness), *Hod* (Splendor), *Yesod* (Foundation), and *Malkuth* (Kingdom). Actually, the Sefiroth are nine in number, divided into three groups of three each, which would have been sufficient for the purpose necessary for the system; but the Cabalists were enthusiastic about the number ten which for them was important, and so they included the tenth power *Malkuth* (Kingdom), representing the harmony of the whole Archetypal Man, *Adam Kadmon,* into which all the other powers flow.

According to the Cabala, these Sefiroth, also called *Olam Atziluth* (World of Emanations), gave rise to three worlds, *Olam Haberiah* (World of Creation), *Olam Hayetzirah* (World of Formation), and *Olam Haasiah* (World of Creative Matter), also called *Olam Hakelifoth* (World of Shells), where the Prince of Darkness and his legions reside. The World of Creative Matter, the lowest of the three, consists of the grosser matter of the other two worlds, and is subject to constant changes, generations and corruption. The angel Metatron occupies the first, or World of Creation, his name being equivalent numerically to that of the Lord. He governs the visible world and is captain of the myriads of the angelic hosts who people the World of Formation.

There were other worlds before the present universe came into existence; these, however, perished and disappeared because of their imperfection. They are com-

pared with sparks that fly from the red hot iron beaten by the hammer, and which are extinguished according to the distance they are removed from the burning mass. But since nothing can be annihilated (anticipating the theory of conservation of matter), not even the breath which issues from the mouth, for everything has its place and destination, these worlds could not be absolutely destroyed, but merely sank down from their state of dignity.

11. Man and His Soul. Man represents the sum and highest product of creation. The whole universe was incomplete and did not receive its final stroke till man was formed. But what is man? Is he simply skin, flesh, blood, veins, nerves and tissue? No, answers the Cabala. That which constitutes the real man is his soul, the rest being only the outer garments that cover his inner essence. When he departs from this world, he puts off his outer coverings and continues to live by virtue of his soul, which is immortal.

The soul, however, is composed of three parts: *nefesh,* corresponding to the lowest world, representing man's crude and animal nature, and therefore most nearly related to the body; *ruah,* which is his moral nature and is the seat of good and evil; and *neshamah,* the most refined and, therefore, divine part of his being. All souls are pre-existent in the World of Emanation, and are, without exception, intended to inhabit human bodies. In its original state, the soul is androgynous, that is, male and female combined; it is, however, separated into male and female when it descends to earth to be born in human form.

Since it is the destiny of every soul to return to the source whence it came, and since some souls fail to develop in their terrestrial existence the conditions of righteousness and perfection without which they may not return to their heavenly abode, it follows that they must reinhabit a body again until they are able to ascend in a purified form. It was thus that the doctrine of *Gilgul,* or metempsychosis, which plays such an important part in the Cabalistic system, was developed. Indeed, the Lurian Cabala added still another condition to the soul's ascent in a purified state, known as *Ibbur* (Impregnation). According to this theory, if a single soul is not equal to the task appointed for it by heaven, an additional soul is united with it, so that they may support and complement each other. In that case, the stronger of the two souls becomes the mother of the weaker one, nursing it from her own substance, just as a woman nurses a child.

12. The Hidden Meanings in the Bible. The principle of the mystic interpretation of the Bible is not peculiar to the Cabala. We find it already in Philo, in the New Testament, and in the Talmud. The further the Cabalists strayed from the simple meaning of the text, the more anxious they were to bring references from the Scriptures to support their fantasies. This they did by making the letters, words, and the very names in the Bible contain divine wonders and mysteries. Says the *Zohar,* "Woe unto them who say that the Torah (Pentateuch) contains common sayings and ordinary narratives. For if this be the case, we might in the present day compose a code of doctrines from profane writings which should excite greater respect." In order, therefore, to elicit the mysteries from the Scriptures, the Cabalists employed certain hermeneutical canons, viz., *Gematria,* i.e., the art of discovering the hidden sense of a text by means of the numerical equivalent of the letters; *Notarikon,* by which every letter of a word was taken as an initial or abbreviation of some other word; *Temurah* (permutation), by which one letter is substituted for another letter preceding or following it in the alphabet.

13. The Conquest of Evil. The question of the existence of evil plays an important part in the Cabalistic system, and it is one of the problems it set out to solve. Evil, according to the Cabalistic philosophy, is nonexistent (anticipating Christian Science); it has no true independent being of its own, but is rather the negation of good, representing the *Sitra Ahra,* the other or left side of the divine. Man fell into evil when he strayed from the primordial source of God instead of seeking to be united with it. Creation is continually disturbed by the influence of the evil powers. But the discord will finally be harmonized by repentance, self-mortification, prayer and by strict adherence to the ceremonial law. The ultimate discomfiture of evil will come with the advent of the Messianic Kingdom, when heaven and earth will be renewed and Satan will renounce his wickedness.

See also: ANGELS; BAHIR; CREATION; EMANATION; GOD; HASIDISM; MYSTICISM; SOUL; ZOHAR.

JACOB S. MINKIN.

Lit.: Jellinek, A., *Beiträge zur Geschichte der Kabbala* (1852); idem, *Auswahl kabbalistischer Mystik* (1853); Joel, D. H., *Die Religionsphilosophie der Sohar* (1849); Bloch, *Die Kabbala auf ihrem Höhepunkt und Meister;* idem, "Die jüdische Mystik und Kabbala," in Winter and Wünsche, *Jüdische Literatur,* vol. 3; Müller, Ernst, *Der Sohar und seine Lehre* (1923); Levy, Eliphaz, *La clef des grands mystères;* Bernfeld, S., *Daath Elohim,* 335-99; Westcott, *An Introduction to the Kabbalah;* Binion, Sam. A., "The Kabbalah," in *Library of World's Best Literature,* 8425-8442; Ginsburg, C. D., *The Kabbalah* (1925); Waite, A. E., *The Holy Kabbalah* (1929); Gaster, M., *The Origin of the Kabbalah* (1894); Pick, Bernhard, *The Cabala* (1913); Abelson, J., *Jewish Mysticism* (1913); Schechter, Solomon, *Studies in Judaism,* second series; Waxman, M., *History of Jewish Literature,* vols. 1 and 2; Scholem, G., *Bibliographia Kabbalistica* (1927).

CABALA, CHRISTIAN, name given to those Cabalistic teachings which were taken over by Christian sages, philosophers and theologians, and which were interpreted so as to agree with the point of view of Christian dogma. It was in the 14th and 15th centuries, when Jewish learning began to be increasingly familiar to Christian scholars, due to their occupation with Hebrew studies, that a number of churchmen devoted their attention to the Cabala because of its alleged kinship with the Christian doctrine. The opinion prevailed that Jews and Christians might easily fuse their religions, because the Hebrew esoteric philosophy provided the basis for the Trinity, the Messiah as the Son of God, and the Atonement.

The first Christian scholar to devote considerable attention to the Cabala was Raymond Lully (1235-1315), called "doctor illuminatus" because of his great learning. He wrote several books on the subject of the Cabala, the best known of which was his *Ars Magna.* He regarded the Cabala as a divine science and as a genuine revelation for the rational soul. Christian interest in the Cabala was materially furthered by a number of converted Jews, principally one

Paulus de Heredia (about 1480) who, in his *Letters of Secrets,* attempted to show that almost all the chief tenets of Christianity were either explicit or implied in the Cabala. His *Letters* proved a sensation, and Christian scholars vied with Jews in their admiration and enthusiasm for the Cabala.

It was, however, Pico della Mirandola (1463-1494) who may be said to have westernized the Cabala and made it a fashionable occupation of Christian savants. In 1486 he published his *Septuaginta duae conclusiones cabbalisticae,* and invited all scholars to come to Rome for the purpose of a disputation to prove the kinship between Judaism and Christianity.

The first German scholar to investigate the Cabala, probably influenced by Pico della Mirandola whom he had met at Rome, was the celebrated Johannes Reuchlin (1455-1522), who discovered in the Cabala the fountain-head from which all secular philosophy had emanated, the spring from which issued the knowledge of Greece and Egypt. He devoted to the subject two books, *De verbo mirifico* (1494), and *De arte cabbalistica* (1516). The first book is in the form of a dialogue between a Jew, a philosopher, and the author, under the name of Capino. Capino submits that the second word in the Book of *Genesis, bara* ("he created"), consisting of three letters, stands for *ben, ruah, 'ab,* i.e., Son, Spirit, Father. The second book is likewise cast in the form of a dialogue between a Jew, a Mohammedan, and a Pythagorean philosopher, and is an elaboration of the thesis contained in the first.

However much these scholars had contributed to acquaint the Christian world with the secrets of the Cabala, it was left to Knorr von Rosenroth actually to translate portions of the *Zohar* and other Cabalistic writings. This he did in his celebrated *Kabbala Denudata,* which appeared successively in 1677, 1678, and 1684. Cabalistic teachings have been identified with modern theosophy and freemasonry, but, on the whole, the ardor of Christian scholars for the occult science cooled off, because of their recognition of the impossibility of reconciling its teachings with the Christian dogma. JACOB S. MINKIN.

Lit.: Briman, Aron, *Die Kabbalah und ihr Verhältnis zum Christentum* (1885); Levy, Eliphaz, *Les origines kabbalistiques du Christianisme,* 155; Waite, A. E. *The Holy Kabbalah,* London, 437-560; Newman, Louis I., *Jewish Influence on Christian Reform Movements* (1925) 173-83; Pick, Bernhard, *The Cabala* (1913) 100-9.

CABALLERIA, ALFONSO DE LA, vice-chancellor of Aragon in the 15th cent. He took part in the conspiracy against the inquisitor Arbues (1484); although he was charged with being a Judaizing heretic, both the Pope and King Ferdinand protected him. One of his sons married the granddaughter of the king.

CABALLERIA, BONAFOS DE LA, baptized Jew, son of Don Solomon of Saragossa, who lived in Spain in the 15th cent. He was noted for his learning, and especially for his knowledge of civil and canonical law. He assumed the name of Micer Pedro on becoming baptized, and under this name wrote in 1450 a notorious anti-Jewish book, *Zelus Christi contra Judaeos et Sarracenos,* which was full of enmity against his former co-religionists. In this book, which bristles with hatred, he accused the Jews of every imaginable vice. He was murdered in 1464. His son Jaime was counselor and confidential advisor of Don Ferdinand; yet he was condemned by the Inquisition in 1504.

CACERES, DE (also Caceras, Carceres, Carcerts, Casares, Casseras, Casseres, and Cazares), well-known Sephardic (Spanish Jewish) family, mentioned for the first time in Spain in the 16th cent. The name is derived from the city of Cáceres, in western Spain. Various members of the family lived, or are still living, in the United States, the West Indies, Mexico, England, Holland and Portugal.

CACERES (or CARCEREZ), ANTONIO DIAZ DE, Marrano who lived in Mexico about the end of the 16th cent. Both he and his wife, Catalina de Caravajal, were accused of being Judaizers, and did penance at an auto-da-fé in 1590. In 1600 he was again accused of Judaizing by his sister-in-law, Mariana Nuñez de Caravajal, who had previously been under treatment for insanity. According to her testimony, which is contradictory and perhaps even fanciful, Caceres, after his public penance, continued to practise Jewish rites in secret, together with his wife's family. When the entire Caravajal family was arrested in 1596, she stated, Caceres managed to escape and went to China, where he lived for three years before returning to Mexico. At first he pretended that he was separated from his wife, but eventually agreed to live with her; the family then again began to practise Judaism in secret, fasting on Yom Kippur, and meeting on the Sabbath for prayers, but Caceres himself went publicly to his place of business and ate pork in public, in order to avoid suspicion. Caceres seems to have been arrested as a result of this testimony, as another document speaks of him as being in prison in 1601; but nothing is known as to what happened to him after that.

A daughter, Leonora de Caceres, was also arrested at the same time on the testimony of Mariana. She was fourteen years old at the time, and the prosecuting attorney in her trial for Judaizing was her uncle, Garcia de Caravajal. She made public penance in an auto-da-fé in March, 1601.

CACERES, MOSEH DE, one of the founders of the Portuguese Jewish community of Amsterdam, between 1606 and 1614. His son, Francisco (or Jacob) de Caceres, translated into Spanish *Los siete dias de la semana sobre la creacion del mundo* (Amsterdam, 1612), and may have written *Dialogos satiricos* (Frankfort, 1616).

CACERES, SAMUEL DE, scholar and litterateur, b. Amsterdam, 1628; d. Amsterdam, 1660. He was a distinguished disciple of Saul Levi Morteira, and was given the title "Poeta, Predicator y Jaxam, de la Ley Sancta Escritor" ("poet, preacher and cantor, and scribe of the Holy Law"). In 1650 he married Spinoza's sister, Miriam, and he wielded a far-reaching influence in the Amsterdam community throughout his very short life. Caceres edited a translation of the Bible into Spanish (Amsterdam, 1661).

CACERES, SIMON DE, merchant and military strategist, who lived in the 17th cent.; d. London, 1704. An eminent Hamburg merchant who dwelt for many years in South America and had branch houses in the

West Indies, he played a prominent part in American and Anglo-Jewish history. De Caceres and Antonio Carvajal seem to have been the heads (Parnasim) of the community of secret Jews in London, since it was they who signed the lease of land for the first cemetery (Beth Holim cemetery) at Mile End, acquired by the congregation in 1657. De Caceres, who described himself as "of the Jewish nation and of the tribe of Judah," made no more ado of avowing that he was not a Christian than of recounting how he had fought the "Inquisition dogs" by sea and land, and went among the Spanish and Portuguese merchants to obtain from them confidential avowals of their Judaism. A merchant whose transactions extended to many parts of the world, he was on friendly terms with the King of Denmark and the Queen of Sweden, the latter interceding with Cromwell on his behalf for certain commercial privileges in Barbados.

De Caceres had pronounced military propensities, and two documents in the Thurloe papers show that Cromwell availed himself of the former's wide experience; these papers seem to have been written at the request of the government. The first, "A note of what things are wanting in Jamaica," is dated shortly after the conquest of that island and contains very detailed recommendations concerning the fortifications to be built and the supplies to be sent. This was acted upon by Cromwell. The second was a remarkable scheme for the conquest of Chile. In discussing the organization of the expedition, he proposed, among other things, to "engage some young men of my own nation," by which he evidently meant his co-religionists. The adventurous spirit of the Sephardic Jews of those days is illustrated by De Caceres' offer to lead the expedition himself or act as second in command. Although Cromwell considered this proposal, he never acted upon it.

Lit.: Kohut, G. A., in *American Hebrew,* June 16, 1899, pp. 201-3; Wolf, L., "American Elements in the Resettlement," *Transactions of the Jewish Historical Society of England,* vol. 3, pp. 96-100; idem, *Jews in the Canary Islands* (1926).

CADMAN, SAMUEL PARKES, Protestant clergyman and protagonist in the movement for better understanding between Christians and Jews, b. Wellington, Shropshire, England, 1864; d. Plattsburg, N. Y., 1936. Foreign-born American citizen, he wielded tremendous influence in the Protestant Church, especially after he became president of the Federal Council of the Churches of Christ in America, in 1924. As pastor of the Central Congregational Church in Brooklyn, he inaugurated a Sunday afternoon Y. M. C. A. forum broadcast and later conducted a Questions and Answers column in more than seventy newspapers throughout the United States. Through these means Cadman invariably disseminated accurate information about Jews and Judaism, and probably dissipated more falsehoods and removed more prejudice against Jews and Judaism than any other Christian in history.

Cadman was among the first Protestant clergymen to support the Better Understanding Movement, and he condemned Christian efforts to proselytize Jews. He vigorously objected to "the rather anemic term tolerance." "Tolerance is a cheap word of political origin," he wrote. "We do not seek tolerance. We seek brotherhood, understanding, cooperation."

He contributed to sectarian and secular publications numerous articles in the cause of Christian Jewish amity. All of these were permeated with an eloquent sincerity and couched in a style at once vivid, simple and persuasive.

Through Cadman's initiative, the Federal Council established its good-will commission which cooperated with a similar committee of the Central Conference of American Rabbis. He was among the original group that constituted the Permanent Commission on Better Understanding Between Christian and Jew in America, which pointed the way to the ideal of Catholics, Protestants and Jews meeting together in common counsel to create "brotherhood, understanding, cooperation" among the three groups of Americans. Thus Cadman gave impetus to the organization of the National Conference of Christians and Jews.

See also BETTER UNDERSTANDING; NATIONAL CONFERENCE OF CHRISTIANS AND JEWS. ISAAC LANDMAN.

CAECILIUS OF CALACTE, rhetorician and historian in the 1st cent. C.E. Little is known about his life except that he was a Jew, and that he was originally a slave by the name of Archagathos, who was born in Sicily and eventually settled in Rome. He wrote numerous works on rhetoric, and is chiefly known for his description of the ten famous Attic orators. These works, however, have survived only in fragments. There is also the suggestion that Caecilius is the author of a passage that occurs in Longinus' book, *On the Sublime,* that runs: "And thus also the lawgiver of the Jews, no ordinary man, having formed an adequate conception of the Supreme Being, gave an adequate expression in the opening words of his Laws: God said, Let there be light, and there was light; let there be earth, and there was earth." Since it is more probable that this passage was written by a Jew than by a heathen, it has been held that either Longinus incorporated a passage from a work by Caecilius on the same subject, or the book's author is not Longinus, but Caecilius.

Lit.: Abrahams, I., *By-Paths in Hebraic Bookland* (1920) 39-45; Enelow, H. G., in *Jewish Encyclopedia,* vol. 3, pp. 482-83.

CAESAR, ARTHUR, playwright, b. Roumania, 1892. After doing publicity work for the American Jewish Joint Distribution Committee and the Hebrew Immigrant Aid Society during the first years of the World War, Caesar enlisted in the hospital corps of the U.S. Army; he received a Distinguished Service Certificate for voluntarily subjecting himself to scientific experiments which were being conducted in an attempt to eradicate trench-fever. At the close of the war, he resumed writing, and in 1921 became recognized as a talented playwright. His best-known plays are *Napoleon's Barber* (1921); *Maker of Images; Madam Judas;* his motion picture scenarios include *The Life of the Party; Three Faces East; Manhattan Melodrama.*

CAESAR, CAIUS JULIUS, Roman soldier and statesman, b. about 100 B.C.E.; d. Rome, 44 B.C.E. Caius Julius Caesar entered upon the political scene of Jewish history during the civil war with Pompey (49-48 B.C.E.). Pompey had been called into Judea to settle the controversy between the brothers John Hyrcanus and Aristobulus II, who were quarreling about the

Hasmonean succession after the death of their mother, Queen Salome Alexandra (67 B.C.E.). Pompey decided in favor of Hyrcanus and carried Aristobulus captive to Rome. Caesar, as part of his program to bring the war to Pompey in the East, freed Aristobulus, whom he intended to send to Syria at the head of two legions to fight against Pompey; the plan also called for restoring Aristobulus to the throne in Jerusalem. The scheme miscarried, however. Aristobulus died suddenly, said to have been poisoned by a partisan of Pompey; his son, Alexander, was captured and brought a prisoner to Antioch, where he was beheaded; eventually Caesar vanquished his foe without aid from Judea. He defeated Pompey at the battle of Pharsalus in 48 B.C.E. and became sole dictator in Rome.

Pompey being dead, Hyrcanus, urged by his friend Antipater, the Idumean, who was already scheming for the usurpation of the Hasmonean throne, allied himself with Caesar; and he aided Caesar greatly when, as high priest, he called upon the Egyptian Jews to supply the Roman armies with provisions. Caesar, with an eye to the strong national feeling of the Jews, bestowed upon Hyrcanus the title of prince of the whole Jewish people (ethnarch). In gratitude to Antipater, Caesar exempted him from taxation, granted him Roman citizenship and made him procurator (epitropos, "governor"), that is, administrative head of Judea. Moreover, Caesar extended autonomy to Judea, which Pompey's governors had curtailed; he annexed to Judea the city of Jaffa, which enabled the country to engage in maritime commerce; he enlarged Hyrcanus' domain by restoring to it single towns which Pompey had previously turned over to Syrian or Phoenician administration; he exempted Judea from tribute, from conscription and from the burdensome billeting of soldiers in winter quarters; he gave special recognition to Hyrcanus and his children as the "friends and allies of the Roman State in times of war and peace."

Caesar's benevolent despotism extended to the Jews in the Diaspora as well. He reaffirmed the civil rights of the Jews of Alexandria and granted religious freedom to the Jews of Asia Minor. The Jews were permitted freely to exercise jurisdiction over their own communities, to counsel together concerning their internal affairs and to collect money for the Temple throughout the empire. Jewish tradition enumerates many other privileges which are ascribed to Caesar but which probably belong to a later period. Tradition also reports that the Jews so revered Caesar as their special friend and protector that 8,000 of them participated in his funeral. ISAAC LANDMAN.

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 2, pp. 73-79; Reinach, *Textes d'auteurs grecs et romains relatifs au Judaisme* (1895); Juster, *Les juifs dans l'empire romain* (1914) vol. 1; Ginsburg, *Rome et la Judée* (1928) 85-103; *Jewish Encyclopedia,* vol. 3, pp. 483-85; Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 3.

CAESAR, IRVING, songwriter, author and publisher, brother of Arthur, b. New York city, 1895. He was educated in the public schools of New York, at Quaker School and at the College of the City of New York, but interrupted his studies in December, 1915, to join the Henry Ford Peace Ship, serving for nine months in Europe as one of the secretaries. Upon his return to the United States in 1916, he worked for the Ford Motor Company for several years.

Caesar began his songwriting career with George Gershwin. His first song, *Swanee,* was such an international success that he resigned his position with the Ford Motor Company and began a long career of collaboration on musical plays, songs and sketches. He wrote the lyrics for many musical comedies and motion pictures, including *No No Nanette, Nina Rosa, White Horse Inn, George White's Scandals, Melody, Mercenary Mary* and *Wonderbar.* His best-known songs include *I Want to be Happy, Swanee, Tea for Two, Just a Gigolo, Crazy Rhythm, If I Forget You, Sometimes I'm Happy, Lady Play Your Mandolin,* and *Is It True What They Say About Dixie.* He was co-author, with Damon Runyon, of *Saratoga Chips* (1936).

In 1936, Caesar became president of Irving Caesar, Inc. For many years he was director of the American Society of Composers, Authors and Publishers, and since 1936 he has been president of the Songwriters' Protective Association. During 1939 and 1940 Caesar wrote and published *Sing A Song of Safety,* a book of safety songs for children approved, adopted by and now taught in the public schools of the United States and Great Britain; these songs were later translated into Spanish and introduced into the public schools of the South American countries.

CAESAREA, 1. Caesarea Maritima, seaport built by Herod on the coast of Palestine, between Jaffa and Haifa. The site had previously been occupied by a Phoenician fortress, and then by a Greek settlement, Straton's Tower. This fortress was captured by Alexander Jannaeus in his conquests, but was later restored to Syria by Pompey. Caesarea, built in honor of the emperor Augustus, was considered by the Jews as a rival of Jerusalem; the new city was the most important in the country and was the seat of the Roman procurators during the time of the Second Temple. The amphitheatre facing the sea held 20,000 spectators. The population was composed mostly of pagans who made frequent attacks upon the Jewish inhabitants. Caesarea was the starting point of the great uprising against Rome in 66. Following Bar Kochba's revolt, Rabbi Akiba was held captive and executed in Caesarea. From the end of the 2nd cent. there was again a Jewish community there, especially noted for its Amoraic schools of the 3rd and 4th centuries. Rabbi Abbahu speaks of "the sages of Caesarea." The church fathers Origen and Eusebius resided in Caesarea and held discussions with the Jews. Beginning with the 5th cent. until the time of the crusades nothing more was heard of the once magnificent city. Caesarea's ruins may be seen in the vicinity of the village Kaisarieh.

2. Caesarea Philippi, built by Herod's son Philip at the source of the Jordan in the vicinity of ancient Paneas (the city and region of Paneas took their name from the grotto consecrated to Pan over the sources of the Jordan, the Paneion). Caesarea Philippi is known also from the Gospels; it was there (according to *Mark* 8:27-30) that Jesus made known to Peter that he was the Messiah. About the year 70 the Tanna Rabbi Eliezer ben Hyrcanus visited the city, so a Jewish com-

munity must have been in existence there. The old name has completely disappeared; the town Baniyas, corresponding to the old Paneas, is on the site of Caesarea Philippi.

CAFTAN, *see* COSTUMES.

CAGLIARI, city in the southern part of the island of Sardinia, Italy. It is possible that the first Jewish settlers were some of the Jews whom Tiberius, according to Josephus, banished from Rome in the 1st cent. C.E. Little is known about the history of the Jews up to the 13th cent., except that, about 600, an apostate forced his way into the synagogue and placed a cross and a holy picture there, which the Jews were permitted by Pope Gregory I to remove. In the 13th cent. the Jews had a special quarter and a synagogue of their own. When Sardinia fell to Aragon in 1325, its rulers treated their Jewish subjects favorably, and an instance is recorded, in 1408, when King Martin I publicly invited a Jew to participate in the games that were being held in his honor. Most of the Jews at that period were merchants, but among them were weavers, physicians and goldsmiths. After Sardinia fell to Castile in 1479, the Jews were subjected to greater restrictions, and they were finally banished in 1492. In modern times a few Jews have lived in Cagliari.

CAHAN, ABRAHAM, Socialist leader, author and journalist, b. Podberezhie, near Vilna, Russia, 1860. His father was at one time a small storekeeper and later a Hebrew teacher. Graduated from the Teachers' Institute of Vilna in 1881, he taught for a while in a Jewish elementary school. His participation in the revolutionary movement having been discovered by the Tsarist police, he was forced to flee. In 1882 he arrived in New York, where he has resided since.

In the early eighties Cahan was greatly instrumental in organizing the immigrant Jewish workers, using Yiddish as a medium for propaganda and helping to build Jewish trade unions as a "first step in getting those immigrants into the American labor movement" —to use the words of Samuel Gompers about this side of Cahan's activities.

During the eighties Cahan likewise contributed to the foundation of, and participated in, the publication of Jewish socialist periodicals, such as *Neue Zeit* (1886) and *Arbeiter-Zeitung* (1890). Between 1894 and 1897 he edited the Yiddish periodical *Zukunft.* In 1897 he became the first editor of the Yiddish socialist daily *Forward.* A year later he joined the staff of the New York *Commercial Advertiser;* he also wrote for various magazines. In 1902 he returned to the *Forward* which at that time had a circulation of only 6,000. Under his editorial guidance the paper reached its peak circulation of over 200,000. He has remained editor-in-chief ever since.

A representative of American socialism at various International Socialist Congresses (Brussels, 1891, Zurich, 1893), Cahan has always been considered one of the outstanding advocates of the moderate Right wing, called the "Old Guard."

Cahan is the author of many works in English and in Yiddish. His novel, *The Rise of David Levinsky* (New York, 1917), written in English, is generally considered an American classic. *Yekl* (New York, 1896) was likewise favorably received by American critics. He also published a collection of short stories, *The Imported Bridegroom and Other Stories* (Boston and New York, 1898), and a novel, *The White Terror and the Red* (New York, 1905). His works in Yiddish include a two-volume history of America (New York, 1910-1912) and an autobiography in five volumes (*Bleter von Mein Leben;* New York, 1926-31).

A pioneer of Yiddish journalism in America, Cahan has at the same time been an important factor in the Americanization of Russian-Jewish immigrants.

Though not a Zionist he has supported the rehabilitation of Palestine. MAX NOMAD.

Lit.: Wiener, Leo, *History of Yiddish Literature in the Nineteenth Century* (1899) 221-226; Gompers, Samuel, *Seventy Years of Life and Labor* (1925), vol. 2, pp. 45-46, 153; *The American Mercury* (1926) 88-94.

CAHEN, CORALIE (née Levy), philanthropist, b. Nancy, France, 1832; d. Paris, 1899. Her husband, Mayer Cahen, was chief physician of the Chemin de Fer du Nord. After his death and that of her daughter, she devoted herself to philanthropy. In 1866 she worked at a home for Jewish girls in Romaineville. When the Franco-Prussian War broke out in 1870, she went out to the battlefields, making her headquarters at Metz, where she aided the wounded; later she did similar work in Tours and Vendôme. After the war she visited sixty-six fortresses in Germany and was instrumental in liberating all French war prisoners. Having gained access to the records of captured soldiers, she succeeded in conveying information to the families of the soldiers listed as missing; for this service she received a military decoration in 1889. She performed further philanthropic work in the "Refuge," established in its new quarters at Neuilly in 1883; and in the Association des Dames Françaises, of which she was a vice-president.

CAHEN, ISIDORE, author and journalist, son of Samuel, b. Paris, 1826; d. Paris, 1902. In 1849, he served for a year as secretary to the French embassy in Madrid, then became professor of philosophy at the Lycée Napoléon-Vendée. Clerical opposition forced him to resign and to go to the Lyceum of Tours, and again he had to resign for the same reason. He then joined the staff of *La Presse,* contributed to the *Journal des Débats* and other periodicals, and was one of the founders of *Le Temps* (1860). Upon the death of his father, Samuel Cahen, he became the director of the *Archives Israélites.* From 1859-78 he lectured on Jewish history and literature at the Jewish theological seminary in Paris. Among his works are *La philosophie du poème de Job,* published as an appendix to his father's translation of the Bible, and *Deux libertés pour une.* He translated Gideon Brecher's *Die Unsterblichkeit der Seele bei den Juden* into French.

CAHEN, SAMUEL, educator and journalist, b. Metz, France, 1796; d. Paris, 1862. In 1822 he became director of the schools maintained by the Jewish consistory; in 1840 he founded the *Archives Israélites,* a scholarly Jewish review, which was edited by Cahen up to his death, and afterwards by his son Emile. His chief work was his translation of the Bible into French, the first version in that language made by a Jew (18 vols., 1833-46), and containing critical notes and cita-

tions from medieval Jewish commentators. In addition he wrote a text-book of Hebrew, based on the prayer-book, and a translation of the Passover Haggadah.

CAHN, SIR JULIEN, BART., English communal leader. He is president of the Nottingham Sacred Harmonic Society, the Nottingham Operatic Society and the City of Nottingham Conservative Association. He is one of the two Jews who have been Masters of Foxhounds (the other being Lord Melchett), having acted in that capacity in Bruton Hunt, Woodland Pytchley and Fernie's Hunt, in Leicestershire. In 1930 he presented to the city of Nottingham the former home of Lord Byron, Newstead Abbey. As a patron of sports he has taken cricket teams to the West Indies, the United States and South America, and has contributed generously to the Nottingham County Club.

CAHUN, DAVID LEON, French Orientalist, traveler and writer, b. Haguenau, Alsace, 1841; d. Paris, 1900. At an early age he turned his attention to the study of history and geography, and in 1863 contributed to the *Revue Française* and to several dailies a series of articles describing his travels in Egypt and the neighboring countries. A year later he undertook an exploratory trip through Egypt, Nubia and Asia Minor. Upon his return to France in 1866 he turned to journalism, contributing regularly to several periodicals. In 1875 Cahun became a member of the staff of the Bibliothèque Mazarine and began to publish historical novels in which he endeavored to present historical facts, not generally known, at the same time continuing his frequent contributions to learned publications. In 1878 Cahun, together with his wife, undertook a new series of travels in Oriental lands, and the results of their observations were recorded in several publications. His *Scènes de la vie juive en Alsace,* containing a preface by Zadoc Kahn, chief rabbi of Paris, appeared in 1885. In 1890 Cahun became a lecturer at the Sorbonne, where he offered courses in the history and geography of Asia, and was an active member of several learned societies. His history of the Arabs was never finished.

CAIAPHAS, JOSEPH (Hebrew *Hakayif,* Aramaic *Kayfa*), high priest during the years 18 to 36 C.E. He was appointed by the Roman procurator Valerius Gratus, who had established the custom of frequent changes in the office of high priest, probably as a means of collecting additional bribes from those who made bids for the appointment. The period of Caiaphas' office, exceptionally long in Roman times, was coincident with the last eight years of Valerius Gratus and, from the year 26, with the entire procuratorship of Pontius Pilate, Valerius' successor; and the length of the term is believed to have been due to the large fee he paid for the privilege. Jerome, in his commentary on *Matthew,* stated that he read in his copy of Josephus that Caiaphas bought his office from Herod Antipas (tetrarch of Galilee) for one year.

It appears, according to *John* 11:49; 18:13, that Annas, the former high priest and father-in-law of Caiaphas, still retained the authority of the high priesthood as well as the title. Caiaphas' part in the trial of Jesus, as described in the Gospels, was that of leading instigator of the crucifixion, while *Acts* represents him and Annas as the initiators of the prosecution of the apostles (*Acts* 4:6 et seq.; 5:17-18). As head of the Sanhedrin, he presided at the trial of Jesus, and *Matthew* and *John* hold him responsible for Jesus' conviction and delivery to the Roman authorities. After Pilate's recall in 36, Caiaphas was deposed by the Syrian legate Vitellius.

Lit.: Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi,* vol. 2 (4th ed.) 271; Klausner, Joseph, *Jesus of Nazareth, His Life, Times and Teachings,* pp. 162, 339-40; Eisler, *The Messiah Jesus* (1931) 18-19, 485; Radin, *The Trial of Jesus of Nazareth* (1931) 54, 72-73, 85, 110, 144-45, 199, 227, 237.

CAIN AND ABEL. 1. In the Bible. According to *Gen.* 4, Cain and Abel were brothers, children of Adam and Eve, the first human pair. Cain tilled the soil; Abel was a shepherd. In course of time both of them made offerings to God of the fruits of their toil, and God looked with favor upon the offering of Abel, but rejected that of Cain. This made the latter angry, and so, seizing an occasion when they were alone in the field, he slew his brother. Thereupon God summoned Cain to judgment, and decreed that inasmuch as he had polluted the soil with the blood of his brother, it would no longer bear fruit for him. Cain became a fugitive and a wanderer, protected, however, by the mark of God, placed upon him to prevent his being slain by anyone that met him. Cain then went to the land of Nod, took a wife, and built a city. His descendants included some who introduced new forms of living, cattle-raising, nomadic life, music and smithing.

According to the critical analysis of the story, this account is a reworking of a much older tale. Cain is apparently the eponymous ancestor of the Kenites, a nomadic people who later played an important part in the development of the religion of Israel, and who were ultimately fused with the nation (*Num.* 24:21-22; *Judges* 1:16; *I Sam.* 27:10). The fact that Cain took a wife, when there were apparently no other humans in existence, has been a stumbling-block to Bible exegetes for generations, and can be solved only by assuming that the naming of Adam and Eve as the parents of Cain and Abel is the work of a later editor. Nor is there any apparent reason why the sacrifice of Abel was preferred to that of Cain, nor is it stated in what form this expression of favor took place. Perhaps there is a reflection of the ancient scorn of the animal raiser for the tiller of the soil. A few words seem to be missing in verse 8, "And Cain spoke to Abel his brother"; the Septuagint has the addition, "Let us go into the field." The address of God to Cain in verse 6 is likewise a jarring note in the narrative, and seems to have been inserted by an editor to explain the reason for the rejection of Cain's sacrifice. Verse 7, its continuation, is grammatically impossible as it stands, and is probably corrupt.

In its original form, therefore, the story may have been either a saga of the Kenite clan, intended to explain why they never settled down to farming, or else a satire on city life, with the implication that the haughty city dweller was after all only a farmer who had gotten into trouble and therefore was under a curse. A later editor reworked the story in the light of higher ethical teachings, drawing from it a lesson against murder. SIMON COHEN.

2. In the Haggadah. Two main tendencies are noteworthy in the later treatment of Cain and Abel. Either they are conceived of as concrete individuals and the Biblical account of their lives is amplified through additional details, as is true of other characters in the Bible, or the brothers are allegorized and taken to symbolize the principles of good and evil, constantly at war with each other. In general, though by no means exclusively, rabbinic sources tend to the first course, while the apocalyptic literature and other writings under the influence of Judeo-Hellenism, such as Josephus, Philo, and the church fathers, adopt the second.

According to the Midrash, Cain and Abel were born on the same day, and they were only twelve years old, when the murder took place; indeed, according to another view, they were only fifty days old (*Midrash Gen.* 22). Various motives for the crime were given. Abel had offered to God "of the firstlings of his flock and of the fat thereof" (*Gen.* 4:4), but no such statement is made in regard to Cain. From this silence, the rabbis deduce that Cain's offering consisted of worthless portions of his grain, after he himself had eaten his fill. When this was rejected, Cain became very angry, and there ensued an argument between the brothers, wherein Cain denied the moral government of the world, the existence of retribution and the world to come (Jerusalem and Fragmentary Targums to *Gen.* 4:8; *Midrash Lekah Tob*).

Another Haggadah looks upon property as the source of disagreement. The brothers had divided all earthly possessions between them, Cain taking for himself the earth and its produce, and Abel, all movable property. The arrangement, however, led to a great deal of bickering. Cain resented Abel's trespassing upon the earth, while Abel pointed out that the very clothes upon Cain's back were his, by virtue of their agreement. The bitterness eventually resulted in bloodshed (*Midrash Gen.* 22).

Still another reason for the quarrel is given. Each brother had a twin sister, whom he was destined to marry (*Yeb.* 63a; *Pirke de Rabbi Eliezer* 21). The Arab commentator Beidawi and the historian Tabari give the names of the sisters as Kelimia and Lubda. The former, Abel's sister, was of surpassing beauty, and so Cain desired her for himself, and sought a means of ridding himself of his brother. In the battle that ensued Abel easily overcame his brother, but released his hold when Cain begged for mercy. Thereupon Cain sprang upon him unawares and slew him. The murder was committed with a stone, a cane, the jawbone of an ass, or an iron bar. Not knowing how to bring about Abel's death, Cain struck every part of his body, until he reached his throat (*Sanh.* 37b).

The dead body of Abel remained upon the ground, guarded only by his faithful dog, until the heart-broken parents arrived. Adam and Eve did not know what was to be done with the corpse, until they beheld a bird digging a hole in the ground and placing its dead mate there. They then proceeded to do likewise.

When Cain's crime was discovered, he was overcome with genuine remorse, and God gave him a mark to protect him. This mark was either one letter of the Ineffable Name, or a horn (*Midrash Gen.* 22). Another tradition, however, denies that Cain's repentance was sincere (*Sanh.* 101b), and he is therefore among those who have no share in the world to come (*Aboth de Rabbi Nathan,* edit. Schechter, p. 133). After seven generations, Cain met his death through the collapse of a house (*Jubilees* 4:31), or in the flood. Another account states that he died at the hands of his blind descendant Lamech, who was out hunting, led by his young son. The lad saw an indistinct form in the distance that he took to be a wild quarry, and Lamech accordingly shot an arrow with perfect aim, only to discover that he had killed his own ancestor. Overcome with grief, Lamech clasped his hands together in a cry of woe, and inadvertently crushed his son to death (*Yelammedenu,* in Wertheimer, *Otzar Midrashim,* vol. 1, p. 71; the legend is given also by Rashi on *Gen.* 4:23). The Song of Lamech (*Gen.* 4:23-24) is taken as Lamech's plaint over the double murder.

To the Hellenistic Jews, especially, the brothers became the symbol of the conflict between good and evil. Abel is the lover of righteousness (Josephus, *Antiquities,* book 1, chap. 2, section 1; *Book of Adam and Eve* 2:1-15), whose faith made his sacrifice more acceptable than Cain's (*Heb.* 11:4). Abel is chief of all the martyrs in Sheol (*Book of Enoch* 35:3-6), and the judge of all men in the other world (*Testament of Abraham,* recension A, chap. 13; recension B, chap. 11). The innocent blood of Abel was never absorbed by the earth (*Apocalypse of Moses* 40), and so retained for all time a magical efficacy. In such works as the *Ethiopic Book of Adam,* and the Syrian *Cave of Treasures,* Abel's blood is therefore invoked in maledictions. Similarly, Jesus calls on "the blood of Abel the righteous" in the dread curse he pronounces upon the Pharisees (*Matt.* 23:35). In the Christian church, Abel is looked upon as the model and precursor of Jesus. In Gnostic circles, he becomes the prototype of the law-abiding man, while Seth and Cain represent the extremes of spirituality and baseness.

Cain's perverseness was inherited by all later generations. All his descendants were given up to sin and lasciviousness (Josephus, *Antiquities,* book 2, chap. 2, section 2). He caused men to fall away from the path of simplicity and by inventing weights and measures he introduced craft and dishonesty into human affairs. Philo speaks of the Epicureans as being of the school of Cain, and in the 2nd cent. C.E. we hear of definite sects known as Cainites, who dedicated themselves to the practice of evil, and the emulation of Cain, Esau, Korah and Judas Iscariot. This conception of Cain as the arch-rebel against authority finds expression in Byron's poem of the same name and in other products of modern literature. ROBERT GORDIS.

Lit.: Ginzberg, *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1899) 226-30, 294-98; Aptowitzer, *Cain und Abel in der Agada* (1922); Grunbaum, *Neue Beiträge zur semitischen Sagenkunde;* Ginzberg, Louis, *The Legends of the Jews,* vol. 1, pp. 105-18; vol. 5, pp. 132-48.

CAIRO ("the victorious"), capital of Egypt and one of the most important centers of Moslem and Arabic culture. The city has a Jewish community of 34,000 (1940), not quite one-half of the entire Jewish population of Egypt (70,000). This community is composed mostly of Sephardim, generally of Italian origin, about 5,000 Ashkenazim and a few hundred Karaites.

1. History. Jews have lived in Cairo ever since its foundation (969 C.E.), probably coming from the older settlements nearby. Of these Fostat, at first a military garrison, had been founded by Omar's general, Amr ibn al-As (641 C.E.). Haim Nahum Effendi maintains that among the troops of Amr were 400 warriors of the Beni Roubi, a tribe of Jewish origin. Jews were among the first settlers in the southern part of Fostat. They engaged in trade and commerce and enjoyed a large measure of tolerance and prosperity. Abu Ali Hassan, their head, established several Yeshivas (in 850 C.E.) and maintained correspondence with Jewish spiritual leaders of neighboring countries, particularly with those from Baghdad, his native city.

At the close of the 10th cent. Egypt came under Fatimid rule (969). The first Fatimid caliph, El Muizz, who founded Cairo, and his son, El Aziz (975-96), accorded Jews many privileges. A number were employed by the state, mostly in the capacity of clerks and Katibs ("writers"). In the first period of the latter's rule, a Jew, Yakub Ibn Killis of Cairo, who was converted to Islamism, occupied one of the highest posts at the court. It was Yakub who suggested to the caliph the idea of the university of El Azhar, which afterwards became the center of Moslem thought and teaching in the Arabic world.

The ruthless El Hakim (996-1021), successor to El Aziz, however, restricted the economic and cultural activities of the Jews of Fostat. He ordered the destruction of all synagogues, and he forced many Jews to embrace the Moslem faith. In 1011 he ordered all the Jews of Fostat to be confined in the quarter Haret el Zawila, which became Haret el Yahoud, the Jewish quarter of Cairo. Towards the end of his reign El Hakim became more tolerant and in 1021 decreed that all those who had been forcibly converted to Islam might return to their original faith. In one day more than 7,000 converted Jews re-embraced Judaism.

The successors of El Hakim returned to the tolerant policy of the first Fatimid caliph, El Muizz. Several Jews in various capacities attained to considerable influence at the court. The community as a whole developed an intense religious and cultural life, and Cairo became an important center of Jewish thought.

Under Caliph Al Mustansir (1036-94) Yehudi ben Saadia was the caliph's personal physician; he became Nagid (1063) and president of the Jewish community. His son, Meborak, one of the caliph's favorite advisers, rose to the same dignity in 1144. Meborak's son, Nagid Moise, was likewise a court adviser. Abul Munnaja ben Shaya, who projected irrigation projects in the Nile delta, was director of the ministry of agriculture. Judah Halevi, while in Cairo on his way to Palestine, met Joshua ben Dosa, who was a high dignitary at the court of El Afdal (1094-1144).

The second half of the 12th cent. was the most flourishing period of the history of the Cairo Jewish community and indeed of the whole valley of the Nile. Moses Maimonides fled from Spain and came to Cairo in 1166. At that time the Jews held a very favorable position in the whole of Egypt, and the notable Dayan Joseph ben Nathan, called Amir el Mulk, was secretary of state to the famous Caliph Saladin. This period is fondly recalled as the Maimonidean epoch. "The eagle of the synagogue" was appointed Nagid of all the Jewish communities of Egypt, a position which he held until his death. Under the leadership of Maimonides many reforms were introduced among the Jews of Cairo.

Following the reign of the Fatimids, when Egypt was under the domination of the Mamelukes, Cairo became the scene of continuous military revolts and devastating epidemics. The Jewish community became so poverty-stricken that it actually ceased sending its offerings to Jerusalem. Under the first of the Mamelukes, Sultan Beibers (1260-77), the Jews of Cairo and Alexandria were forced to maintain the armies of the rulers; heavy taxes were drastically exacted. When famines came or when epidemics ravaged the country the Jews were held responsible for the calamity. At the end of the 14th cent. the Cairo Jewish community was completely ruined.

Two travelers who visited Cairo at the end of the 15th cent. bear testimony to the utter desolation of the once prosperous Jews of the Egyptian capital. Meshullam de Volterra (1484) records that the Jewish population of the city did not exceed 500 Sephardic families and a handful of Samaritans and Karaites. Obadiah de Bertinoro, who visited Cairo four years later (1488), found that the community was increasing by the arrival of Jews from neighboring countries. According to Bertinoro, the Samaritans, who were traders, were both more prominent and more prosperous. One of them, Yakub el Yahudi, was director of the mint.

The savagery and anarchy of the Mameluke domination came to an end with the conquest of Egypt by the Turks in 1517. The wise Sultan Suleiman (1520-66) welcomed the Spanish exiles to settle in Egypt, and many of them came to Cairo, where they laid the foundation of the renewed and enlarged Sephardic community of Cairo. David Solomon ibn Zimra was the first chief rabbi under the Turks, and he was exceedingly successful in settling the disputes which arose between the old and new communities.

Early in the 19th cent. European Jews began to arrive in the Nile valley. The new immigration was facilitated by the far-sighted Mohammed Ali (1805-49), who favored the importation of foreigners and their capital to develop and execute his extensive program of reforms. For the Jews he abrogated certain repressive and discriminatory measures which were still on the statutes, and he authorized the construction of synagogues in Cairo. Among the Jewish families and individuals who contributed to the steady economic development and industrial progress of the country, and among the Jews who aided the educational and philanthropic institutions, there may be mentioned Suarez, Cattaui, Mosseri, Harrari, Green, Rolo, Cicurel, Ades, Nacamuli and Castro.

The period from 1860 to 1920 was marked by the rise of new institutions, including, Alliance Israélite schools and a B'nai B'rith lodge.

After the War, Joseph Cattaui Pasha, a distinguished member of the Jewish community, was minister of finance and later minister of communications in the Ziwer Pasha cabinet. Haim Nahoum Effendi, former chief rabbi of Turkey, became the chief rabbi of Cairo in March, 1925; he is the only non-Moslem member of the Arabic royal academy.

When Egypt became an independent sovereign

nation (1936), King Fuad I, like his ancestor Mohammed Ali, immediately exhibited his spirit of tolerance toward and cooperation with the Jews of Cairo. His son, King Farouk, on the occasion of his marriage to Princess Farida, sent messages of assurance to the Jewish communities of both Cairo and Alexandria.

Cairo did not escape an intensive anti-Semitic agitation resulting from Nazi and Fascist propaganda. The pro-Fascist organization, Young Egypt, with headquarters in Cairo, became the protagonist of the ideology of the totalitarian states. Paradoxically enough, this propaganda was centered among the Arab students of Cairo University and among the hundreds of students of the famous El Azhar, which was founded at the suggestion of the Jew Yakub Ibn Killis. In October, 1938, the Congress of the Pan-Arabic Youth in Cairo for the support of the Arab nationalists in Palestine was responsible for anti-Jewish disturbances. Windows were smashed and stores of Jews were looted. The intervention of Chief Rabbi Haim Nahoum Effendi prevented further aggravation of these riots. With the outbreak of the war in September, 1939, the Egyptian authorities energetically suppressed Nazi and Fascist propaganda. The intervention of Senator Joseph Cattaui Pasha prevented the internment in concentration camps of Italian Jews residing in Egypt and of German Jewish refugees.

2. Communities. There are three distinct community organizations in Cairo: Sephardic, Ashkenazic and Karaite.

a. *Sephardic.* The Sephardic community is governed by a community council of eighteen members, elected by a general assembly composed of all the contributing members. The council endeavors to protect the political status of the Jews, administer their cultural and educational institutions, and maintain their welfare agencies. The religious and spiritual direction of the communal life is entrusted to the chief rabbi, appointed by the general assembly, who is also president of the rabbinical tribunal.

Previous to 1926 community affairs were administered by a body composed of local notables whose authority was not delimited. This resulted in certain arbitrary actions which were subject to criticism. In 1916 the B'nai B'rith lodge took the initiative in a movement completely to reorganize the community administration; there was natural opposition on the part of the notables. A year later (March 13, 1917) the lodge submitted a comprehensive and detailed memorandum to the Egyptian authorities urging reform and a new statute for the community. Nothing except bitter polemics happened until April, 1924, when, under the presidency of Joseph Cattaui Pasha, a general assembly was called and a new Community Council was elected. Another assembly (1925) appointed Haim Nahoum Effendi, former chief rabbi of Turkey, as chief rabbi of Cairo. The new statute, by which the Sephardic community governs itself, was adopted at an Extraordinary Assembly in Cairo on November 28, 1926.

b. *Ashkenazic.* The Ashkenazic community was organized in 1865 and is composed of the Jews who migrated to Cairo from Roumania, Russia and Central European countries. According to its statute, the community is organized to look after the religious, intellectual and charitable needs of the Ashkenazim, to defend their rights and to maintain the collective dignity of the Ashkenazic community. A general assembly selects a council of fifteen members. In 1936 the council formed a "ladies' committee" to render assistance to the poor and indigent members of the Ashkenazic group. This committee rendered especially valuable service to the refugees from Central Europe. The Ashkenazic community takes a lively interest in the general Jewish activities of Cairo and is represented on the boards of various Jewish educational and philanthropic institutions. J. Weinstein, a member of the council, prevailed upon the Egyptian radio to broadcast a Jewish hour. The Ashkenazic community also organized a theatrical company, which gives performances in Yiddish during the theatrical season.

c. *The Karaites.* The Karaite population, about 600 in all, lives almost entirely in the Shareh el Karayin ("the street of the Karaites"), which is located in the Jewish quarter of Cairo. The Karaites have adopted Arabic dress and speech. The community was governed by an elected council in which, however, serious differences of opinion provoked a wide schism. Upon the urgent request of members of the Karaite group the government intervened and appointed a provisional council in 1937. A special committee of six was empowered to elaborate a new statute for the Karaite community and to convoke a general assembly. This provisional council (still functioning in 1940) is headed by Joseph Ibrahim Marzouk and is authorized by the government to issue official documents on behalf of the Karaite community. Rab Tobiah ben Simhah Levi Rabinovich, who came to Cairo from Central Europe in 1934 and won for himself a reputation as an accomplished theologian and linguist, is the spiritual head of the Karaite community.

3. Synagogues. There were twenty-nine synagogues in Cairo in 1940. The principal synagogue is Temple Shaar Hashamaim ("grand temple of the Ismailiah"), situated on the Maghrabi Street in the very center of the city. It is one of the most imposing structures in Cairo and was erected in 1905 through the initiative of Vita Bey Mosseri. Of sombre architectural lines, its facade is modelled after the traditional temple in Jerusalem.

There are, however, a number of synagogues in Cairo of unusual historical and traditional importance. The historian Meshullam de Volterra, of the 15th cent., describes six of the ten synagogues then standing in the Egyptian capital. Tradition increases the total number of Jewish houses of worship mentioned or described by Arab and Jewish sources of that period.

Many legends cluster around the synagogue of Dimwa of Gizeh on the west bank of the Nile, now no longer in existence, and the Ben Ezra Temple, which is still standing. The synagogue of Dimwa of Gizeh was supposed to have been erected forty-eight years after the destruction of the First Temple of Jerusalem on a spot where, according to tradition, Moses stopped to rest while fleeing from the court of Pharaoh. Jews from all over Egypt, tradition has it, used to come in pious pilgrimage to this synagogue on the seventh day of Adar, the traditional day of the death of Moses, and bring their offerings.

The synagogue of Ben Ezra (Al Shamyin), still standing, was supposed to have been erected before the



The Sassoon Synagogue at Cairo specially decorated for the coronation (1936) of King Farouk

destruction of the First Temple, as indicated by a carved inscription on its portals. It has survived all changing vicissitudes of the Cairo Jewish community and is the main ancient Jewish institution in Old Cairo. In the northeastern corner of the Ben Ezra synagogue is a stand containing a celebrated scroll of the Torah which, according to tradition, was written by Ezra the scribe himself (5th cent. B.C.E.). Magic powers are ascribed to this Torah. In the western corner of the synagogue is the famous Cairo Genizah, where there were accumulated about 100,000 documents and manuscripts touching the history, usages and traditions of the Jews of Egypt.

Tradition places in the vicinity of the Ben Ezra synagogue a "Kenisat al Irakyin" (Synagogue of the Babylonians). The Arab scholar, El Sambari, mentions a "Kenisat Al Mustarab" (a synagogue of native Jews) founded in 1038. The same historian also states that in Cairo there was a synagogue founded by West African Jews.

4. Institutions and Personalities. The Jewish community of Cairo maintains its own school system, the budget for which exceeds 10,000 Egyptian pounds annually. The synagogues appropriate about half their budgets for the upkeep of their religious schools. At the outbreak of the World War, the community took over the direction of the Alliance Israélite schools; since 1929 the whole educational system has been under the supervision of the ministry of public instruction. A school committee of twelve administers the community schools which are attended by more than 2,500 (1940). Private endowment provides schools for the children of the poor and a vocational school for adults.

Cairo has its quota of philanthropic agencies. These were coordinated into a federation, "Welfare Board of the Jewish Community of Cairo" (1933). The ophthalmological clinic in the Jewish quarter treats over one hundred cases of trachoma and diseases of the eye each day. The Bikur Holim Society was founded in 1909. The Mattan Basseser society and the Mohar Habbetuloth foundation provide dowries and financial aid to poor Jewish girls. A home for the aged was founded (1934) in Heliopolis, near Cairo, by Aslan Vidon.

The president of the Cairo Jewish community, Joseph Cattaui Pasha, was a minister in Egyptian governments cabinets and, in 1940, was chairman of the finance committee of the Senate and president of the Egyptian Chamber of Commerce. Sir Victor Harrari Pasha was general comptroller of the government budget. Victor and Elie Mosseri have rendered valuable service in the development of Egyptian cotton plantations and of agriculture generally. Dr. Isaac Levi was instrumental in concluding Egypt's principal trade treaties with foreign countries. Among Jews who have contributed to modern medicine are Dr. Elia Rossi Bey, Dr. Ambron and Dr. Artom; among those notably prominent in the legal profession are Caesar Adda, Alfred Chalom, Ugo Lusena, Jacques Green. Among those who were prominent in the service of the government in 1940 were: Joseph Beinich Bey, an expert of the "mixed courts"; I. Fresco Bey, director of the statistical department; Jacques Azoulai, director of the department of labor; Bialobos Bey, inspector of the treasury; and Dr. Alfred Yallouz, librarian and chief interpreter of the ministry of agriculture.

DAVIDE KLEINLERER.

CAISERMAN, HANANE MEIER, social worker and Jewish communal leader, b. Piatra, Roumania, 1884. After being educated in the commercial school and high school of Bucharest, and working in various commercial houses there, he migrated to Canada in 1910, settling in Montreal and serving as accountant, bookkeeper, or chief accountant for business firms of the city. In 1925 and 1926 he organized the Zionist Organization of Canada. In 1917 to 1919 Caiserman organized the first Canadian Jewish Congress, and was its secretary during the two following years. Since 1934 he has been general secretary of the newly organized Canadian Jewish Congress. He organized the Jewish Immigrant Aid Society of Canada in 1920, and has since then been its honorary secretary. Other Jewish organizations which he founded or helped organize were the Jewish People's Library (1910) and various Volk schools, Peretz schools and Jewish people's schools.

Caiserman wrote *Jewish Poets in Canada* (1934), and has contributed to this encyclopedia. Since 1915 he has been art critic for a number of the Jewish periodicals of Canada, and has contributed to several English, Yiddish and French magazines.

CALABRESE, HAYIM, *see* VITAL, HAYIM.

CALAHORA (also Calahorra and Kolhari), Jewish family of Spanish origin which migrated to Poland in the 16th cent. and produced a number of physicians and apothecaries. Solomon (d. 1596) became in 1570 the personal physician of the Polish kings Sigismund Augustus and Stephen Bathori, succeeding Solomon Ashkenazi in that office. His son, Israel Samuel, wrote an alphabetic lexicon, *Yismah Yisrael* (completed 1624; 1st ed., Cracow, 1626), to the four ritual codes. Mattathiah ben Moses, a grandson of Solomon, was, like his father, an apothecary in Cracow. Having rashly engaged in a religious disputation with a Dominican he was falsely accused of blasphemy and martyred in 1663. Aryeh Loeb, a descendant of his, was the victim of a ritual murder accusation in 1736, and died as a result of torture. Aaron was the first Jew in Poland to receive a medical degree (Cracow Academy, 1724).

CALATAYUD, city in northeastern Spain, southwest of Saragossa, with one of the oldest Jewish communities in Spain. Alfonso I of Aragon, after his conquest of the city, bestowed a city charter upon its inhabitants (1131) which granted the Jews equal rights with the rest of the population. In the 13th and 14th centuries Calatayud had the largest community, next to Saragossa, in the province of Aragon. The Jews were prosperous, enjoyed fair treatment, and had a high level of culture. The Jewish community in Calatayud was celebrated for its great Talmudic learning. Among its eminent scholars were Solomon ibn Parhon, the grammarian and friend of Judah Halevi, and the celebrated preacher Isaac Arama. The extensive, fortified Jewish quarter had nine synagogues. At the end of the 14th cent. the community suffered from wars which desolated the region around the city, but was spared the persecutions of the Jews in 1391 and was able to maintain itself until the expulsion of the Jews from Spain in 1492.

Lit.: Jacobs, *Sources of Spanish-Jewish History* (1894); Baer, F., *Die Juden im christlichen Spanien* (1929); idem, *Studien zur Geschichte der Juden im Königreich Aragonien,* 131.

CALCUTTA, capital of Bengal, India; in 1940 it had about 1,500,000 inhabitants, with a Jewish population of about 1,600, though some statisticians place the figure a little higher. Little is known of an early settlement before the 19th cent., as early travelers' reports are uncertain and contradictory, and there is a possible confusion between Calcutta and Calicut. Jews from Mesopotamia, the "Baghdad" Jews, arrived about the beginning of the 19th cent. and these constitute the chief bulk of the community. There are but about 100 European Jews.

The Jewish community of Calcutta has three synagogues, three schools and a hospital. The oldest synagogue is the Neveh Shalom, built in the first quarter of the 19th cent. by Ezekiel Judah Jacob. The other synagogues are known as Maghen David and Beth-el. The Baghdad Jews of Calcutta speak a dialect of Arabic.

Ezekiel Judah and Shalom David Cohen, who arrived in India about 1775, were the most distinguished of the early settlers in Calcutta. The original Sassoon firm, founded in 1832 with its main offices in Bombay, immediately established a branch office in Calcutta. Elias, the second son of David Sassoon, the founder of the firm, severed his connection with it a few years later, and set up a firm of his own, which has prospered in the city. There are a number of other rich Jewish merchants, though the majority of the community are middle-class traders or humble peddlers.

CALÉ, WALTER, poet, scion of a Jewish merchant family, b. Berlin, 1881; d. (suicide) Berlin, 1904. In 1907 Fritz Mauthner issued in a large volume Calé's unpublished poems, dramatic fragments and aphorisms. The book created a great sensation; it was of the decadent school, post-impressionistic, showing both talent and originality. The thoughtful notes and pages of his diary are of far greater interest, for they reveal the soul of an adolescent passionately struggling to find some solution for his problems, which tend to become too serious for him to master. In this Calé represented a type prevalent among the youth of Europe, particularly the Jewish youth of the large cities at the beginning of the 20th cent., who were consumed by a longing for faith.

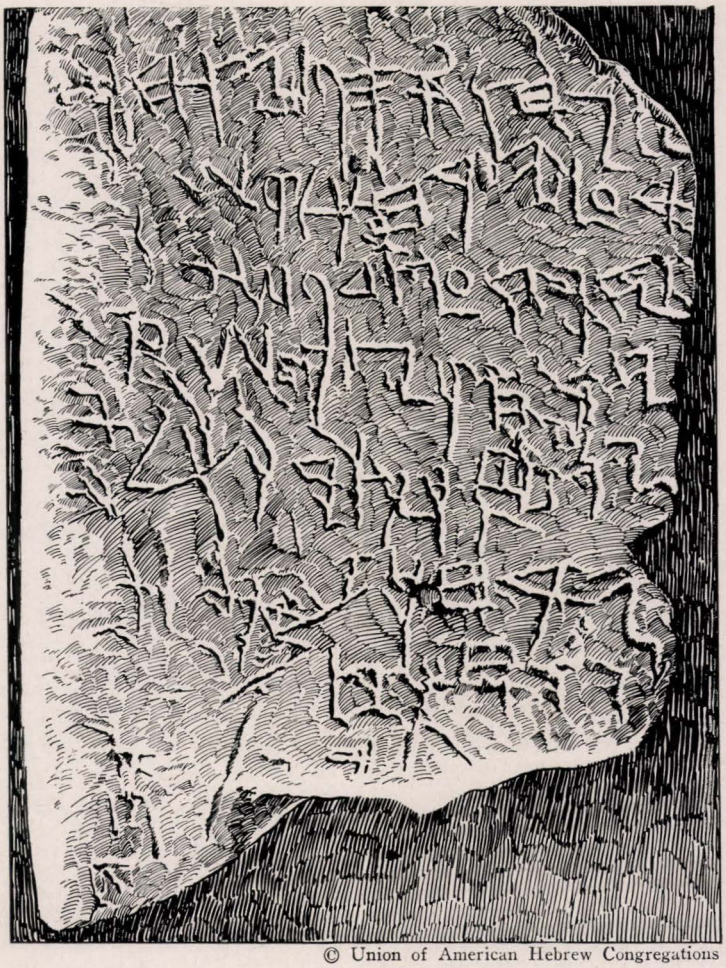
CALEB, son of Jephunneh (according to *I Chron.* 2:9, 18, son of Hezron), of the tribe of Judah, one of the twelve men sent by Moses to spy out the land of Canaan (*Num.* 13 to 14). Caleb and Joshua dissented from the discouraging report of their fellow-spies, declaring that the campaign against Canaan would be successful. For their faithfulness they were rewarded by being permitted to enter the Promised Land. Caleb was eighty-five years old when he received as his portion Hebron and the neighboring hill country (*Josh.* 14:6-15). From this region he drove out the three clans of Anak, a formidable giant race of the pre-Israelite population of Palestine (*Josh.* 15:13-14; *Judges* 1:10).

The name Caleb is also an eponym (ancestor-name) of the family of Calebites which eventually became a constituent part of the tribe of Judah (*I Sam.* 25:3; 30:14). Originally they were a Kenizzite clan of Edomite extraction, inhabitants of Canaan in patriarchal times (*Gen.* 36:11; *Num.* 32:12; *Josh.* 14:6, 14; 15:17; *Judges* 1:13). A branch penetrated into the southern hill country as far as Hebron. A brother of Caleb is mentioned, Jerahmeel (*I Chron.* 2:9, 42), which is an eponym of the Jerahmeelites in southern Judah. During the reign of David these two clans coalesced with Judah and became its most important constituents. Hence their descent is ascribed to Hezron, son of Judah (*I Chron.* 2:9, 18).

In rabbinic literature it is related that when Caleb visited Palestine he went to pray at the graves of the Patriarchs that he be saved from the evil counsel of the other spies. Realizing their intention to make Israel desist from entering Palestine, and desiring to get a hearing, he pretended to agree with them. He rose and began: "Be silent, I will reveal the truth." The spies, expecting corroboration of their report, were silent. But Caleb continued: "This is not all for which we have to thank the son of Amram. He took us out of Egypt, he clove the sea for us, he gave us manna as food." And he closed with the words: "We should obey Moses even if he bade us scale the heaven upon ladders."

Lit.: Gray, *Numbers,* chap. 13; Moore, *Judges,* p. 30 et seq.; Driver, *Literature of the Old Testament,* 58, 103; Ginzberg, *Legends of the Jews,* vol. 3, pp. 271-74.

CALENDAR. Calendars are devised to provide a trustworthy means of reckoning dates in advance, as well as determining anniversaries and civil or religious festivals. They are important not only in the economic field but also for the proper regulation of the festivals of various religions. The ordinary civil calendar takes into consideration two time periods: 1) that of the revolution of the earth on its axis (24 hours) and 2) that of the earth around the sun (365 days, 5 hours, 48 minutes, 46 seconds). Since the former number does not divide evenly into the latter, it is necessary for the civil year to have two types of years, ordinary years of 365 days, and leap years of 366 days each. The Jewish calendar has to take into consideration two additional factors: 3) the period from one new



The "farmer's calendar" discovered in the excavation at Gezer, Palestine

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moon to the next (29 days, 12 hours, 44 minutes, 3 seconds) and 4) the provision that neither Rosh Hashanah nor Yom Kippur may fall on the day before or the day after the Sabbath. To provide for all these contingencies the Jewish calendar contains six different types of years, numbering 353, 354, 355, 383, 384 and 385 days, respectively. As in the case of all other calendars, the Jewish calendar as now observed is the product of a long historical development.

1. **History.** Comparatively little is known about the calendar of the early Israelites from the time of the patriarchs to the end of the period of the First Temple. The "farmer's calendar," discovered at Gezer, merely gives the succession of months by agricultural tasks, beginning with the fall: ingathering, sowing, late sowing, pulling flax, barley harvest, other harvests, pruning of vines, and gathering of fruits. The year of the Israelites began in the fall, since the festival of the ingathering (Sukkoth) is said to take place "at the end of the year" (*Ex.* 23:16). The names of but four of the months are known: Abib (*Ex.* 13:4; *Deut.* 16:1) and Ziv (*I Kings* 6:1) in the spring, and Bul (*I Kings* 6:38) and Ethanim (*I Kings* 8:2) in the fall.

The months of this year were lunar, and began with the new moon (*hodesh,* which came to mean "month"). During the era of the Kings the new moon was observed by a two-day festival (*I Sam.* 20:24-27). Twelve lunar months, however, amount only to 354 days, and the agricultural festivals of the Israelites, determining as they did the time of planting and reaping, had to fall at or about the same time every solar year. Thus it became necessary to provide some way of adding the eleven days needed to make a complete solar year; but just how this was done is not indicated. It is possible that an extra month was inserted (intercalated) every two or three years, as is done in the present Jewish calendar; in fact, Jewish tradition asserts that King Hezekiah (end of the 8th cent. B.C.E.) made just such an intercalation (*Pes.* 4:9). On the other hand, it is equally possible that ten or eleven days were added at the end of the year to make up the deficiency; there is a hint of this in a passage (*Ezek.* 40:1) that speaks of the tenth of the month as being the "head of the year" (*rosh hashanah*).

Some time toward the end of the period of the Kings there was a reformation of the Israelite calendar. The names of the months were dropped, and ordinal numerals were substituted (first, second, third month, etc.), and the beginning of the year was changed to the spring. This method of reckoning appears in *Kings, Jeremiah* and the later books of the Bible. *Kings,* whenever it gives the old name of the month, carefully adds the equivalent month in its own calendar; thus Ziv is indicated as the second month (6:1).

Nothing further is known of the calendar until

towards the end of the period of the Second Temple. By that time the months had again received names, the same names that have survived to the present day. These names are Babylonian, and were probably adopted shortly after the Babylonian Exile. They are Tishri, Marheshvan (now usually shortened to Heshvan), Kislev, Tebeth, Shebat, Adar, Nisan, Iyar, Sivan, Tammuz, Ab and Elul. The Mishnah (*R.H.* 1:1) speaks of four new years: Nisan 1 for kings and the festivals; Elul 1 for the tithing of animals; Tishri 1 for the calendar, the Sabbatical year and the Jubilee; and Shebat 1 or 15 for trees. In course of time Tishri 1 was universally observed as the beginning of the year, although Nisan was still called the first month.

Little is known of the procedure of determining the calendar up to the 2nd cent. C.E., when a description is given of the traditional practice. It ran as follows: On the thirtieth day of the month a council would meet to receive the testimony of witnesses that they had seen the new moon. If two trustworthy witnesses had made deposition to that effect on that day, the council proclaimed a new month to begin on that day, that is, the day on which the testimony was given became the first day of the new month instead of the thirtieth day of the old month. If no witnesses appeared, however, the new moon was considered as beginning on the day following the thirtieth. Once the council had proclaimed the new month, announcement was made far and wide by means of fire-signals to inform the communities outside of Jerusalem. Jews living at a distance greater than could be reached by such signals observed each thirtieth day and the day after as the new moon, in order to be sure to observe one day at least at the proper time.

This method of determining the new moon had its defects. During certain periods of the year continuous rainfall might prevent the new moon from being seen at all until several days after the month should have begun. Witnesses might be overzealous and imagine they had seen the new moon too soon; or malicious witnesses might purposely give false testimony. The leaders of the community, therefore, had to study astronomy, in order to ascertain by means of calculation when the new moon should appear, and thus check up on the testimony of witnesses. An early rule was that a year could not have less than four or more than eight months of thirty days each. Rabban Gamaliel II (2nd cent. C.E.) would test the witnesses by showing them pictures of the various phases of the moon and asking them which appearance they had seen. Disputes arose between those who depended on witnesses and those who relied on calculation; a noted instance of such a dispute between Gamaliel and Joshua is recorded in the Mishnah (*R.H.* 2:8-9). Eventually the calendar was determined entirely on the basis of astronomical calculations, and the hearing of the evidence of witnesses was merely retained to encourage individuals to perform their religious duties.

Astronomic learning was also applied in determining leap years. In 432 B.C.E. the Athenian astronomer Meton had reformed the Athenian calendar on the basis of a cycle of nineteen years, consisting of 235 lunar months, adding one month seven times in the cycle to take care of the excess (235 is 7 more than 19 times 12). This calendar was widely adopted, and was eventually followed by the Jewish teachers, who made seven out of every group of nineteen years leap years (embolismic years) of thirteen months.

Up to the middle of the 4th cent. C.E., the Palestinian patriarchate retained the prerogative of determining the calendar, and guarded the secrets of its calculation against the attempts of the rapidly advancing communities in Babylonia to have a voice in its determination. It was not until after Christianity had become dominant in the Roman Empire, and the Christian rulers forbade the Jewish religious leadership to proclaim leap years or to communicate with the Jews outside of the empire, that it was determined to abandon the method of official proclamation of months and years and to fix the calendar in permanent form. The patriarch Hillel II, in 359, decided to publish the rules for the calculation of the calendar, so that all Jews everywhere might be able to determine it for themselves and to observe the festivals on the same day. From that time on the Jewish calendar has been stabilized.

2. The Jewish Civil Calendar. The normal Jewish year consists of 354 days, divided into twelve months which are alternately thirty and twenty-nine days each; it is called *kesidrah* ("in proper order") in Hebrew. In order, however, to prevent New Year and the Day of Atonement from falling on Friday or Sunday, a day is sometimes added or subtracted from one of the months. If the day is added, it falls to the month of Heshvan and the year is known as *shelemah* (perfect); if the day is subtracted, it is taken from the month of Kislev, and the year is termed *haserah* (defective).

Leap years occur seven times in every cycle of nineteen years: in the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth years of the cycle. One day is added to the month of Adar, and a thirteenth month, known as Adar Sheni, or Veadar, and containing twenty-nine days, is inserted before Nisan. This adds thirty days to the year; and depending upon whether the latter year is regular, perfect or defective, a leap year may consist of 383, 384 or 385 days.

In every case, however, the period from Nisan 1 to Tishri 1 is exactly the same: 177 days. The time of each individual day is always reckoned as from sunset to sunset; hence the moment of its beginning varies throughout the year.

Originally the Jewish year had no number of its own. Reckoning in years was made from important historical events, such as the Exodus, or from some easily recalled occurrence, such as an earthquake or the beginning of the reign of a living king. In the time of the Second Temple the Jews usually followed the reckoning of the non-Jewish rulers, especially the Syrian Seleucidean era (which began in 312 B.C.E.). The custom of reckoning from the Creation (calculated by Jewish scholars to have taken place in the fall of 3761 B.C.E.) began to be used in the 3rd cent. C.E., grew in popularity in the Middle Ages, and is almost universal among Jews in modern times. According to this reckoning, the year 5700 runs from September 14, 1939 to October 2, 1940.

3. The Jewish Religious Calendar. The chief holidays of the Jewish religious year are: Rosh Hashanah, Tishri 1; Yom Kippur, Tishri 10; Sukkoth,

Tishri 15 to 21; Shemini Atzereth, Tishri 22; Passover, Nisan 15 to 21; Shabuoth, Sivan 6. These days are observed by Reform, Conservative and Orthodox Jews alike. Conservative and Orthodox Jews, however, observe a second day of Rosh Hashanah and Shabuoth, and observe the second day of Passover and Sukkoth as well as the first; similarly, both Nisan 21 and Nisan 22 are observed as the last day of Passover, and Tishri 21 and Tishri 23 are observed as Hoshanah Rabbah and Simhath Torah, respectively.

The traditional explanation for the second day of the festivals is that it was first observed in communities too far away from Judea to be reached by signals or messengers, and that accordingly two days were observed to make sure that the correct day, which was bound to fall on one or the other of them, would be properly kept. Later on, continues the explanation, when the calendar was fixed, this precaution became unnecessary, but it was deemed unwise to abrogate a long established custom. Reform Jews, who are willing to break with custom in such cases, have reverted to the festival calendar as prescribed in the Bible.

Hanukah (eight days, beginning Kislev 25) and Purim (Adar 14) are half-holidays observed by all groups of Jews. The Conservatives and Orthodox add Shushan Purim (Adar 15). Other joyous occasions, called half-holidays because their observance does not require complete cessation from work, are the new moons, the middle days (Hol Hamoed) of Passover and Sukkoth, Lag Beomer (33rd Day of the Omer; Iyar 18) and the New Year for Trees, or Arbor Day (Hamishah Asar Bishebat; Shebat 15), which are only occasionally observed by Reform Jews. In a leap year, Purim is observed in Adar Sheni, and many Jews observe a Little Purim in Adar itself. Conservative and Orthodox Jews observe two days for the new moon (*Rosh Hodesh*). If the month is of thirty days, the first two days are thus observed; if it has but twenty-nine, the last day of the preceding month is the first day of the new month.

The fasts, none of which is observed by Reform Jews, are as follows: for the death of Gedaliah, the last governor of Judah (Tishri 3); in Tebeth (Tebeth 10), commemorating the siege of Jerusalem by the Babylonians; the fast of Esther (Adar 13); the fast for the first breach of the walls of Jerusalem (Tammuz 17); the fast for the destruction of the Temple (Ab 9).

Jewish calendars usually carry notices of the traditional section from the Pentateuch that is to be read that week. Certain Sabbaths are given special names, such as Shabbath Hagadol (before Passover), Shabbath Shubah (between Rosh Hashanah and Yom Kippur), and Shabbath Hazon and Shabbath Nahamu (before and after Ab 9, respectively).

The series of these holidays, feasts and fasts throughout the year runs as follows (an asterisk indicates that they are observed by Reform as well as Conservative and Orthodox Jews; SMALL CAPITALS indicate that there are separate articles on the subject):

Tishri

1 *ROSH HASHANAH (New Year)
2 Second Day of Rosh Hashanah
3 Fast of GEDALIAH
10 *YOM KIPPUR (Day of Atonement)
15 *First Day of SUKKOTH
16 Second Day of Sukkoth
21 HOSHANA RABBAH
22 *SHEMINI ATZERETH
23 SIMHATH TORAH (Rejoicing of the Law)

Heshvan

1 Rosh Hodesh (NEW MOON; also the day preceding, if the month is of twenty-nine days, or the day following, if it has thirty)

Kislev

1 Rosh Hodesh (also the day preceding, if the month is of twenty-nine days, or the day following, if it has thirty)
25 *HANUKAH (this and the next seven days)

Tebeth

1 Rosh Hodesh (also the day preceding)
10 Fast of Tebeth

Shebat

1 Rosh Hodesh (also the day following)
15 NEW YEAR FOR TREES

Adar (or **Adar Sheni**)

1 Rosh Hodesh (also the day preceding)
13 Fast of Esther
14 *PURIM
15 Shushan Purim

Nisan

1 Rosh Hodesh (also the day following)
15 *First Day of PASSOVER
16 Second Day of Passover; first of the fifty days of the OMER
21 *Seventh Day of Passover
22 Eighth Day of Passover

Iyar

1 Rosh Hodesh (also the day preceding)
18 LAG BEOMER

Sivan

1 Rosh Hodesh (also the day following)
6 *First Day of SHABUOTH
7 Second Day of Shabuoth

Tammuz

1 Rosh Hodesh (also the day preceding)
17 Fast of Tammuz

Ab

1 Rosh Hodesh (also the day following)
9 Fast of Ab (Tishah Beab); see AB, NINTH OF

Elul

1 Rosh Hodesh (also the day preceding)

Although all Jews observe this calendar for religious purposes, most of them in their ordinary business dealings and documents use the civil calendar of the countries in which they live. Prior to their emancipation in the 18th cent., and after, they would use the Jewish dates for all purposes. Nowadays they appear chiefly in documents and publications with a religious purpose, such as marriage contracts and certificates, rabbinical diplomas, or synagogue bulletins.

4. Relation of the Jewish Calendar to Other Calendars. The very nature of the Jewish calendar, with its adjustment to the solar year by the addition of an extra month every two or three years, causes the Jewish dates to vary from year to year in comparison with the solar calendar. Every date, in the course of the cycle of nineteen years, may fall within a range of thirty days. Thus Rosh Hashanah can occur anywhere from September 5th to October 4th; the first day of Hanukah, from November 27th to December 27th; the first day of Passover, from March 26th to April

25th. Every nineteen years the Jewish date falls on the same date in the civil year, or only one day sooner or later. When no thirteenth month intervenes, a date in the Jewish year recedes eleven days in the following year; but after such an additional month, it advances nineteen days. (There may be a difference of a day in these sums due to the adding or subtracting of a day in the length of the Jewish year.)

The Christian religious year is based on the civil year, with the exception of Easter, which is based on a lunar reckoning, occurring on the first Sunday after the first full moon after March 21st. Easter and the week of Passover, therefore, usually coincide; but in some Jewish leap years Nisan 1 falls so late that Passover occurs a whole month after Easter. Hanukah and Christmas come together every two or three years.

5. Tables. The tables given on pages 634-641 show the dates of the civil year corresponding to the first days of the months in 200 Jewish years, from Tishri, 5561 (fall of 1800) to Tishri, 5761 (fall of 2000). Jewish leap years, in which an extra month is inserted, are indicated by asterisks. From these tables it is readily possible to calculate the civil date from the Jewish date, and vice versa. It must be borne in mind in this connection that every fourth year in the civil calendar is a leap year (excepting 1900); hence allowance must be made for the extra day, February 29. The following examples indicate the use of the tables.

1. *Question:* A died on June 12, 1936. What is the date of his Yahrzeit (anniversary of death), according to the Jewish calendar, in 1941?

Answer: In 1936 Sivan 1 fell on May 22, so June 12 is Sivan 22. In 1941 Sivan 1 falls on May 27, hence Sivan 22 is June 17.

2. *Question:* B died on March 15, 1927. What is the date of his Yahrzeit, by the Jewish calendar, in 1942?

Answer: In 1927 Adar Sheni 1 fell on March 5, so March 15 is the 11th day of that month. In normal years dates in Adar Sheni are observed in Adar. In 1942, which is a normal year, it is necessary to calculate the date of Adar 11. The table shows that in this year Adar 1 falls on Feb. 18, so Adar 11 is Feb. 28.

3. *Question:* C was born November 26, 1927. What is the date of his Bar Mitzvah, if he observes it by the Jewish calendar?

Answer: In 1927 Kislev 1 equals November 25, so November 26 equals Kislev 2. In 1940 (when C is thirteen) Kislev 1 is December 1, so Kislev 2 is December 2. December 2 falls on Monday, and the Bar Mitzvah ceremony takes place on the Sabbath subsequent (not the Sabbath nearest) to that date. Hence the Bar Mitzvah will take place on December 7, 1940.

4. *Question:* When does Lag Beomer fall in 1943?

Answer: A reference to the religious calendar in section 3 shows that Lag Beomer occurs on Iyar 18. In 1943 Iyar 1 falls on May 6, hence Iyar 18 is May 23.

5. *Question:* What is the Jewish date corresponding to March 4, 1920?

Answer: In 1920 Adar 1, 5680 falls on February 20. 1920 is a civil leap year, and so March 1 is ten days after February 20, instead of nine, as in ordinary years. March 1 is therefore equal to Adar 11 and March 4 to Adar 14, 5680.

6. *Question:* What is the civil date corresponding to Kislev 23, 5641?

Answer: According to the table for the year 5641, Kislev 1 falls on November 4, 1880. Hence Kislev 23 occurs on November 26, 1880.

7. *Question:* On what date will the anniversary of March 19, 1933, fall in 1943, by the Jewish calendar?

Answer: In 1933 Adar 1 falls on February 27, so March 19 is Adar 21. In 1943 there is a Jewish leap year, but the date is still Adar, and not Adar Sheni. Adar 1 is February 6; Adar 21 is February 26, 1943.

See also: CHRONOLOGY; DAY; ERAS; FASTING AND FAST DAYS; SABBATHS, SPECIAL; TORAH, READING OF; the articles on the festivals and fasts. SIMON COHEN.

Lit.: Mahler, *Handbuch der jüdischen Chronologie* (1916); Wasserzug, D., "The Jewish Calendar," *Jews' College Jubilee Volume* (1906) 243; Morgenstern, J., "The Three Calendars of Ancient Israel," *Hebrew Union College Annual,* vol. 1 (1924); vol. 10 (1935); *Jewish Encyclopedia,* vol. 3, pp. 498-508 (for the more technical details); Burnaby, S. B., *Elements of the Jewish and the Muhammadan Calendars* (1901).

JEWISH CALENDAR FOR 200 YEARS

5561

Tishri 1	Sept. 20, 1800
Heshvan 1	Oct. 20, 1800
Kislev 1	Nov. 18, 1800
Tebeth 1	Dec. 17, 1800
Shebat 1	Jan. 15, 1801
Adar 1	Feb. 14, 1801
Nisan 1	Mar. 15, 1801
Iyar 1	Apr. 14, 1801
Sivan 1	May 13, 1801
Tammuz 1	June 12, 1801
Ab 1	July 11, 1801
Elul 1	Aug. 10, 1801

***5562**

Tishri 1	Sept. 8, 1801
Heshvan 1	Oct. 8, 1801
Kislev 1	Nov. 6, 1801
Tebeth 1	Dec. 6, 1801
Shebat 1	Jan. 4, 1802
Adar 1	Feb. 3, 1802
Adar Sheni 1	Mar. 5, 1802
Nisan 1	Apr. 3, 1802
Iyar 1	May 3, 1802
Sivan 1	June 1, 1802
Tammuz 1	July 1, 1802
Ab 1	July 30, 1802
Elul 1	Aug. 29, 1802

5563

Tishri 1	Sept. 27, 1802
Heshvan 1	Oct. 27, 1802
Kislev 1	Nov. 26, 1802
Tebeth 1	Dec. 26, 1802
Shebat 1	Jan. 24, 1803
Adar 1	Feb. 23, 1803
Nisan 1	Mar. 24, 1803
Iyar 1	Apr. 23, 1803
Sivan 1	May 22, 1803
Tammuz 1	June 21, 1803
Ab 1	July 20, 1803
Elul 1	Aug. 19, 1803

5564

Tishri 1	Sept. 17, 1803
Heshvan 1	Oct. 17, 1803
Kislev 1	Nov. 16, 1803
Tebeth 1	Dec. 16, 1803
Shebat 1	Jan. 14, 1804
Adar 1	Feb. 13, 1804
Nisan 1	Mar. 13, 1804
Iyar 1	Apr. 12, 1804
Sivan 1	May 11, 1804
Tammuz 1	June 10, 1804
Ab 1	July 9, 1804
Elul 1	Aug. 8, 1804

***5565**

Tishri 1	Sept. 6, 1804
Heshvan 1	Oct. 6, 1804
Kislev 1	Nov. 4, 1804
Tebeth 1	Dec. 3, 1804
Shebat 1	Jan. 1, 1805
Adar 1	Jan. 31, 1805
Adar Sheni 1	Mar. 2, 1805
Nisan 1	Mar. 31, 1805
Iyar 1	Apr. 30, 1805
Sivan 1	May 29, 1805
Tammuz 1	June 28, 1805
Ab 1	July 27, 1805
Elul 1	Aug. 26, 1805

5566

Tishri 1	Sept. 24, 1805
Heshvan 1	Oct. 24, 1805
Kislev 1	Nov. 22, 1805
Tebeth 1	Dec. 22, 1805
Shebat 1	Jan. 20, 1806
Adar 1	Feb. 19, 1806
Nisan 1	Mar. 20, 1806
Iyar 1	Apr. 19, 1806
Sivan 1	May 18, 1806
Tammuz 1	June 17, 1806
Ab 1	July 16, 1806
Elul 1	Aug. 15, 1806

***5567**

Tishri 1	Sept. 13, 1806
Heshvan 1	Oct. 13, 1806
Kislev 1	Nov. 12, 1806
Tebeth 1	Dec. 12, 1806
Shebat 1	Jan. 10, 1807
Adar 1	Feb. 9, 1807
Adar Sheni 1	Mar. 11, 1807
Nisan 1	Apr. 9, 1807
Iyar 1	May 9, 1807
Sivan 1	June 7, 1807
Tammuz 1	July 7, 1807
Ab 1	Aug. 5, 1807
Elul 1	Sept. 4, 1807

5568

Tishri 1	Oct. 3, 1807
Heshvan 1	Nov. 2, 1807
Kislev 1	Dec. 2, 1807
Tebeth 1	Jan. 1, 1808
Shebat 1	Jan. 30, 1808
Adar 1	Feb. 29, 1808
Nisan 1	Mar. 29, 1808
Iyar 1	Apr. 28, 1808
Sivan 1	May 27, 1808
Tammuz 1	June 26, 1808
Ab 1	July 25, 1808
Elul 1	Aug. 24, 1808

(* Indicates leap year)

5569

Tishri 1	Sept.	22,	1808
Heshvan 1	Oct.	22,	1808
Kislev 1	Nov.	20,	1808
Tebeth 1	Dec.	20,	1808
Shebat 1	Jan.	18,	1809
Adar 1	Feb.	17,	1809
Nisan 1	Mar.	18,	1809
Iyar 1	Apr.	17,	1809
Sivan 1	May	16,	1809
Tammuz 1	June	15,	1809
Ab 1	July	14,	1809
Elul 1	Aug.	13,	1809

***5570**

Tishri 1	Sept.	11,	1809
Heshvan 1	Oct.	11,	1809
Kislev 1	Nov.	9,	1809
Tebeth 1	Dec.	8,	1809
Shebat 1	Jan.	6,	1810
Adar 1	Feb.	5,	1810
Adar Sheni 1	Mar.	7,	1810
Nisan 1	Apr.	5,	1810
Iyar 1	May	5,	1810
Sivan 1	June	3,	1810
Tammuz 1	July	3,	1810
Ab 1	Aug.	1,	1810
Elul 1	Aug.	31,	1810

5571

Tishri 1	Sept.	29,	1810
Heshvan 1	Oct.	29,	1810
Kislev 1	Nov.	28,	1810
Tebeth 1	Dec.	28,	1810
Shebat 1	Jan.	26,	1811
Adar 1	Feb.	25,	1811
Nisan 1	Mar.	26,	1811
Iyar 1	Apr.	25,	1811
Sivan 1	May	24,	1811
Tammuz 1	June	23,	1811
Ab 1	July	22,	1811
Elul 1	Aug.	21,	1811

5572

Tishri 1	Sept.	19,	1811
Heshvan 1	Oct.	19,	1811
Kislev 1	Nov.	17,	1811
Tebeth 1	Dec.	17,	1811
Shebat 1	Jan.	15,	1812
Adar 1	Feb.	14,	1812
Nisan 1	Mar.	14,	1812
Iyar 1	Apr.	13,	1812
Sivan 1	May	12,	1812
Tammuz 1	June	11,	1812
Ab 1	July	10,	1812
Elul 1	Aug.	9,	1812

***5573**

Tishri 1	Sept.	7,	1812
Heshvan 1	Oct.	7,	1812
Kislev 1	Nov.	5,	1812
Tebeth 1	Dec.	4,	1812
Shebat 1	Jan.	2,	1813
Adar 1	Feb.	1,	1813
Adar Sheni 1	Mar.	3,	1813
Nisan 1	Apr.	1,	1813
Iyar 1	May	1,	1813
Sivan 1	May	30,	1813
Tammuz 1	June	29,	1813
Ab 1	July	28,	1813
Elul 1	Aug.	27,	1813

5574

Tishri 1	Sept.	25,	1813
Heshvan 1	Oct.	25,	1813
Kislev 1	Nov.	24,	1813
Tebeth 1	Dec.	24,	1813
Shebat 1	Jan.	22,	1814
Adar 1	Feb.	21,	1814
Nisan 1	Mar.	22,	1814
Iyar 1	Apr.	21,	1814
Sivan 1	May	20,	1814
Tammuz 1	June	19,	1814
Ab 1	July	18,	1814
Elul 1	Aug.	17,	1814

***5575**

Tishri 1	Sept.	15,	1814
Heshvan 1	Oct.	15,	1814
Kislev 1	Nov.	14,	1814
Tebeth 1	Dec.	14,	1814
Shebat 1	Jan.	12,	1815
Adar 1	Feb.	11,	1815
Adar Sheni 1	Mar.	13,	1815
Nisan 1	Apr.	11,	1815
Iyar 1	May	11,	1815
Sivan 1	June	9,	1815
Tammuz 1	July	9,	1815
Ab 1	Aug.	7,	1815
Elul 1	Sept.	6,	1815

(* Indicates leap year)

5576

Tishri 1	Oct.	5,	1815
Heshvan 1	Nov.	4,	1815
Kislev 1	Dec.	3,	1815
Tebeth 1	Jan.	2,	1816
Shebat 1	Jan.	31,	1816
Adar 1	Mar.	1,	1816
Nisan 1	Mar.	30,	1816
Iyar 1	Apr.	29,	1816
Sivan 1	May	28,	1816
Tammuz 1	June	27,	1816
Ab 1	July	26,	1816
Elul 1	Aug.	25,	1816

5577

Tishri 1	Sept.	23,	1816
Heshvan 1	Oct.	23,	1816
Kislev 1	Nov.	21,	1816
Tebeth 1	Dec.	20,	1816
Shebat 1	Jan.	18,	1817
Adar 1	Feb.	17,	1817
Nisan 1	Mar.	18,	1817
Iyar 1	Apr.	17,	1817
Sivan 1	May	16,	1817
Tammuz 1	June	15,	1817
Ab 1	July	14,	1817
Elul 1	Aug.	13,	1817

***5578**

Tishri 1	Sept.	11,	1817
Heshvan 1	Oct.	11,	1817
Kislev 1	Nov.	10,	1817
Tebeth 1	Dec.	10,	1817
Shebat 1	Jan.	8,	1818
Adar 1	Feb.	7,	1818
Adar Sheni 1	Mar.	9,	1818
Nisan 1	Apr.	7,	1818
Iyar 1	May	7,	1818
Sivan 1	June	5,	1818
Tammuz 1	July	5,	1818
Ab 1	Aug.	3,	1818
Elul 1	Sept.	2,	1818

5579

Tishri 1	Oct.	1,	1818
Heshvan 1	Oct.	31,	1818
Kislev 1	Nov.	29,	1818
Tebeth 1	Dec.	29,	1818
Shebat 1	Jan.	27,	1819
Adar 1	Feb.	26,	1819
Nisan 1	Mar.	27,	1819
Iyar 1	Apr.	26,	1819
Sivan 1	May	25,	1819
Tammuz 1	June	24,	1819
Ab 1	July	23,	1819
Elul 1	Aug.	22,	1819

5580

Tishri 1	Sept.	20,	1819
Heshvan 1	Oct.	20,	1819
Kislev 1	Nov.	19,	1819
Tebeth 1	Dec.	19,	1819
Shebat 1	Jan.	17,	1820
Adar 1	Feb.	16,	1820
Nisan 1	Mar.	16,	1820
Iyar 1	Apr.	15,	1820
Sivan 1	May	14,	1820
Tammuz 1	June	13,	1820
Ab 1	July	12,	1820
Elul 1	Aug.	11,	1820

***5581**

Tishri 1	Sept.	9,	1820
Heshvan 1	Oct.	9,	1820
Kislev 1	Nov.	7,	1820
Tebeth 1	Dec.	6,	1820
Shebat 1	Jan.	4,	1821
Adar 1	Feb.	3,	1821
Adar Sheni 1	Mar.	5,	1821
Nisan 1	Apr.	3,	1821
Iyar 1	May	3,	1821
Sivan 1	June	1,	1821
Tammuz 1	July	1,	1821
Ab 1	July	30,	1821
Elul 1	Aug.	29,	1821

5582

Tishri 1	Sept.	27,	1821
Heshvan 1	Oct.	27,	1821
Kislev 1	Nov.	25,	1821
Tebeth 1	Dec.	25,	1821
Shebat 1	Jan.	23,	1822
Adar 1	Feb.	22,	1822
Nisan 1	Mar.	23,	1822
Iyar 1	Apr.	22,	1822
Sivan 1	May	21,	1822
Tammuz 1	June	20,	1822
Ab 1	July	19,	1822
Elul 1	Aug.	18,	1822

5583

Tishri 1	Sept.	16,	1822
Heshvan 1	Oct.	16,	1822
Kislev 1	Nov.	15,	1822
Tebeth 1	Dec.	15,	1822
Shebat 1	Jan.	13,	1823
Adar 1	Feb.	12,	1823
Nisan 1	Mar.	13,	1823
Iyar 1	Apr.	12,	1823
Sivan 1	May	11,	1823
Tammuz 1	June	10,	1823
Ab 1	July	9,	1823
Elul 1	Aug.	8,	1823

***5584**

Tishri 1	Sept.	6,	1823
Heshvan 1	Oct.	6,	1823
Kislev 1	Nov.	4,	1823
Tebeth 1	Dec.	3,	1823
Shebat 1	Jan.	1,	1824
Adar 1	Jan.	31,	1824
Adar Sheni 1	Mar.	1,	1824
Nisan 1	Mar.	30,	1824
Iyar 1	Apr.	29,	1824
Sivan 1	May	28,	1824
Tammuz 1	June	27,	1824
Ab 1	July	26,	1824
Elul 1	Aug.	25,	1824

5585

Tishri 1	Sept.	23,	1824
Heshvan 1	Oct.	23,	1824
Kislev 1	Nov.	22,	1824
Tebeth 1	Dec.	22,	1824
Shebat 1	Jan.	20,	1825
Adar 1	Feb.	19,	1825
Nisan 1	Mar.	20,	1825
Iyar 1	Apr.	19,	1825
Sivan 1	May	18,	1825
Tammuz 1	June	17,	1825
Ab 1	July	16,	1825
Elul 1	Aug.	15,	1825

***5586**

Tishri 1	Sept.	13,	1825
Heshvan 1	Oct.	13,	1825
Kislev 1	Nov.	11,	1825
Tebeth 1	Dec.	11,	1825
Shebat 1	Jan.	9,	1826
Adar 1	Feb.	8,	1826
Adar Sheni 1	Mar.	10,	1826
Nisan 1	Apr.	8,	1826
Iyar 1	May	8,	1826
Sivan 1	June	6,	1826
Tammuz 1	July	6,	1826
Ab 1	Aug.	4,	1826
Elul 1	Sept.	3,	1826

5587

Tishri 1	Oct.	2,	1826
Heshvan 1	Nov.	1,	1826
Kislev 1	Dec.	1,	1826
Tebeth 1	Dec.	31,	1826
Shebat 1	Jan.	29,	1827
Adar 1	Feb.	28,	1827
Nisan 1	Mar.	29,	1827
Iyar 1	Apr.	28,	1827
Sivan 1	May	27,	1827
Tammuz 1	June	26,	1827
Ab 1	July	25,	1827
Elul 1	Aug.	24,	1827

5588

Tishri 1	Sept.	22,	1827
Heshvan 1	Oct.	22,	1827
Kislev 1	Nov.	20,	1827
Tebeth 1	Dec.	19,	1827
Shebat 1	Jan.	17,	1828
Adar 1	Feb.	16,	1828
Nisan 1	Mar.	16,	1828
Iyar 1	Apr.	15,	1828
Sivan 1	May	14,	1828
Tammuz 1	June	13,	1828
Ab 1	July	12,	1828
Elul 1	Aug.	11,	1828

***5589**

Tishri 1	Sept.	9,	1828
Heshvan 1	Oct.	9,	1828
Kislev 1	Nov.	7,	1828
Tebeth 1	Dec.	7,	1828
Shebat 1	Jan.	5,	1829
Adar 1	Feb.	4,	1829
Adar Sheni 1	Mar.	6,	1829
Nisan 1	Apr.	4,	1829
Iyar 1	May	4,	1829
Sivan 1	June	2,	1829
Tammuz 1	July	2,	1829
Ab 1	July	31,	1829
Elul 1	Aug.	30,	1829

5590

Tishri 1	Sept.	28,	1829
Heshvan 1	Oct.	28,	1829
Kislev 1	Nov.	27,	1829
Tebeth 1	Dec.	27,	1829
Shebat 1	Jan.	25,	1830
Adar 1	Feb.	24,	1830
Nisan 1	Mar.	25,	1830
Iyar 1	Apr.	24,	1830
Sivan 1	May	23,	1830
Tammuz 1	June	22,	1830
Ab 1	July	21,	1830
Elul 1	Aug.	20,	1830

5591

Tishri 1	Sept.	18,	1830
Heshvan 1	Oct.	18,	1830
Kislev 1	Nov.	17,	1830
Tebeth 1	Dec.	17,	1830
Shebat 1	Jan.	15,	1831
Adar 1	Feb.	14,	1831
Nisan 1	Mar.	15,	1831
Iyar 1	Apr.	14,	1831
Sivan 1	May	13,	1831
Tammuz 1	June	12,	1831
Ab 1	July	11,	1831
Elul 1	Aug.	10,	1831

***5592**

Tishri 1	Sept.	8,	1831
Heshvan 1	Oct.	8,	1831
Kislev 1	Nov.	6,	1831
Tebeth 1	Dec.	5,	1831
Shebat 1	Jan.	3,	1832
Adar 1	Feb.	2,	1832
Adar Sheni 1	Mar.	3,	1832
Nisan 1	Apr.	1,	1832
Iyar 1	May	1,	1832
Sivan 1	May	30,	1832
Tammuz 1	June	29,	1832
Ab 1	July	28,	1832
Elul 1	Aug.	27,	1832

5593

Tishri 1	Sept.	25,	1832
Heshvan 1	Oct.	25,	1832
Kislev 1	Nov.	23,	1832
Tebeth 1	Dec.	23,	1832
Shebat 1	Jan.	21,	1833
Adar 1	Feb.	20,	1833
Nisan 1	Mar.	21,	1833
Iyar 1	Apr.	20,	1833
Sivan 1	May	19,	1833
Tammuz 1	June	18,	1833
Ab 1	July	17,	1833
Elul 1	Aug.	16,	1833

***5594**

Tishri 1	Sept.	14,	1833
Heshvan 1	Oct.	14,	1833
Kislev 1	Nov.	13,	1833
Tebeth 1	Dec.	13,	1833
Shebat 1	Jan.	11,	1834
Adar 1	Feb.	10,	1834
Adar Sheni 1	Mar.	12,	1834
Nisan 1	Apr.	10,	1834
Iyar 1	May	10,	1834
Sivan 1	June	8,	1834
Tammuz 1	July	8,	1834
Ab 1	Aug.	6,	1834
Elul 1	Sept.	5,	1834

5595

Tishri 1	Oct.	4,	1834
Heshvan 1	Nov.	3,	1834
Kislev 1	Dec.	3,	1834
Tebeth 1	Jan.	2,	1835
Shebat 1	Jan.	31,	1835
Adar 1	Mar.	2,	1835
Nisan 1	Mar.	31,	1835
Iyar 1	Apr.	30,	1835
Sivan 1	May	29,	1835
Tammuz 1	June	28,	1835
Ab 1	July	27,	1835
Elul 1	Aug.	26,	1835

5596

Tishri 1	Sept.	24,	1835
Heshvan 1	Oct.	24,	1835
Kislev 1	Nov.	22,	1835
Tebeth 1	Dec.	22,	1835
Shebat 1	Jan.	20,	1836
Adar 1	Feb.	19,	1836
Nisan 1	Mar.	19,	1836
Iyar 1	Apr.	18,	1836
Sivan 1	May	17,	1836
Tammuz 1	June	16,	1836
Ab 1	July	15,	1836
Elul 1	Aug.	14,	1836

*5597

Tishri 1	Sept.	12, 1836
Heshvan 1	Oct.	12, 1836
Kislev 1	Nov.	10, 1836
Tebeth 1	Dec.	9, 1836
Shebat 1	Jan.	7, 1837
Adar 1	Feb.	6, 1837
Adar Sheni 1	Mar.	8, 1837
Nisan 1	Apr.	6, 1837
Iyar 1	May	6, 1837
Sivan 1	June	4, 1837
Tammuz 1	July	4, 1837
Ab 1	Aug.	2, 1837
Elul 1	Sept.	1, 1837

5598

Tishri 1	Sept.	30, 1837
Heshvan 1	Oct.	30, 1837
Kislev 1	Nov.	29, 1837
Tebeth 1	Dec.	29, 1837
Shebat 1	Jan.	27, 1838
Adar 1	Feb.	26, 1838
Nisan 1	Mar.	27, 1838
Iyar 1	Apr.	26, 1838
Sivan 1	May	25, 1838
Tammuz 1	June	24, 1838
Ab 1	July	23, 1838
Elul 1	Aug.	22, 1838

5599

Tishri 1	Sept.	20, 1838
Heshvan 1	Oct.	20, 1838
Kislev 1	Nov.	18, 1838
Tebeth 1	Dec.	18, 1838
Shebat 1	Jan.	16, 1839
Adar 1	Feb.	15, 1839
Nisan 1	Mar.	16, 1839
Iyar 1	Apr.	15, 1839
Sivan 1	May	14, 1839
Tammuz 1	June	13, 1839
Ab 1	July	12, 1839
Elul 1	Aug.	11, 1839

*5600

Tishri 1	Sept.	9, 1839
Heshvan 1	Oct.	9, 1839
Kislev 1	Nov.	8, 1839
Tebeth 1	Dec.	8, 1839
Shebat 1	Jan.	6, 1840
Adar 1	Feb.	5, 1840
Adar Sheni 1	Mar.	6, 1840
Nisan 1	Apr.	4, 1840
Iyar 1	May	4, 1840
Sivan 1	June	2, 1840
Tammuz 1	July	2, 1840
Ab 1	July	31, 1840
Elul 1	Aug.	30, 1840

5601

Tishri 1	Sept.	28, 1840
Heshvan 1	Oct.	28, 1840
Kislev 1	Nov.	26, 1840
Tebeth 1	Dec.	25, 1840
Shebat 1	Jan.	23, 1841
Adar 1	Feb.	22, 1841
Nisan 1	Mar.	23, 1841
Iyar 1	Apr.	22, 1841
Sivan 1	May	21, 1841
Tammuz 1	June	20, 1841
Ab 1	July	19, 1841
Elul 1	Aug.	18, 1841

5602

Tishri 1	Sept.	16, 1841
Heshvan 1	Oct.	16, 1841
Kislev 1	Nov.	14, 1841
Tebeth 1	Dec.	14, 1841
Shebat 1	Jan.	12, 1842
Adar 1	Feb.	11, 1842
Nisan 1	Mar.	12, 1842
Iyar 1	Apr.	11, 1842
Sivan 1	May	10, 1842
Tammuz 1	June	9, 1842
Ab 1	July	8, 1842
Elul 1	Aug.	7, 1842

*5603

Tishri 1	Sept.	5, 1842
Heshvan 1	Oct.	5, 1842
Kislev 1	Nov.	4, 1842
Tebeth 1	Dec.	4, 1842
Shebat 1	Jan.	2, 1843
Adar 1	Feb.	1, 1843
Adar Sheni 1	Mar.	3, 1843
Nisan 1	Apr.	1, 1843
Iyar 1	May	1, 1843
Sivan 1	May	30, 1843
Tammuz 1	June	29, 1843
Ab 1	July	28, 1843
Elul 1	Aug.	27, 1843

5604

Tishri 1	Sept.	25, 1843
Heshvan 1	Oct.	25, 1843
Kislev 1	Nov.	24, 1843
Tebeth 1	Dec.	24, 1843
Shebat 1	Jan.	22, 1844
Adar 1	Feb.	21, 1844
Nisan 1	Mar.	21, 1844
Iyar 1	Apr.	20, 1844
Sivan 1	May	19, 1844
Tammuz 1	June	18, 1844
Ab 1	July	17, 1844
Elul 1	Aug.	16, 1844

*5605

Tishri 1	Sept.	14, 1844
Heshvan 1	Oct.	14, 1844
Kislev 1	Nov.	12, 1844
Tebeth 1	Dec.	11, 1844
Shebat 1	Jan.	9, 1845
Adar 1	Feb.	8, 1845
Adar Sheni 1	Mar.	10, 1845
Nisan 1	Apr.	8, 1845
Iyar 1	May	8, 1845
Sivan 1	June	6, 1845
Tammuz 1	July	6, 1845
Ab 1	Aug.	4, 1845
Elul 1	Sept.	3, 1845

5606

Tishri 1	Oct.	2, 1845
Heshvan 1	Nov.	1, 1845
Kislev 1	Nov.	30, 1845
Tebeth 1	Dec.	30, 1845
Shebat 1	Jan.	28, 1846
Adar 1	Feb.	27, 1846
Nisan 1	Mar.	28, 1846
Iyar 1	Apr.	27, 1846
Sivan 1	May	26, 1846
Tammuz 1	June	25, 1846
Ab 1	July	24, 1846
Elul 1	Aug.	23, 1846

5607

Tishri 1	Sept.	21, 1846
Heshvan 1	Oct.	21, 1846
Kislev 1	Nov.	20, 1846
Tebeth 1	Dec.	20, 1846
Shebat 1	Jan.	18, 1847
Adar 1	Feb.	17, 1847
Nisan 1	Mar.	18, 1847
Iyar 1	Apr.	17, 1847
Sivan 1	May	16, 1847
Tammuz 1	June	15, 1847
Ab 1	July	14, 1847
Elul 1	Aug.	13, 1847

*5608

Tishri 1	Sept.	11, 1847
Heshvan 1	Oct.	11, 1847
Kislev 1	Nov.	9, 1847
Tebeth 1	Dec.	8, 1847
Shebat 1	Jan.	6, 1848
Adar 1	Feb.	5, 1848
Adar Sheni 1	Mar.	6, 1848
Nisan 1	Apr.	4, 1848
Iyar 1	May	4, 1848
Sivan 1	June	2, 1848
Tammuz 1	July	2, 1848
Ab 1	July	31, 1848
Elul 1	Aug.	30, 1848

5609

Tishri 1	Sept.	28, 1848
Heshvan 1	Oct.	28, 1848
Kislev 1	Nov.	26, 1848
Tebeth 1	Dec.	26, 1848
Shebat 1	Jan.	24, 1849
Adar 1	Feb.	23, 1849
Nisan 1	Mar.	24, 1849
Iyar 1	Apr.	23, 1849
Sivan 1	May	22, 1849
Tammuz 1	June	21, 1849
Ab 1	July	20, 1849
Elul 1	Aug.	19, 1849

5610

Tishri 1	Sept.	17, 1849
Heshvan 1	Oct.	17, 1849
Kislev 1	Nov.	16, 1849
Tebeth 1	Dec.	16, 1849
Shebat 1	Jan.	14, 1850
Adar 1	Feb.	13, 1850
Nisan 1	Mar.	14, 1850
Iyar 1	Apr.	13, 1850
Sivan 1	May	12, 1850
Tammuz 1	June	11, 1850
Ab 1	July	10, 1850
Elul 1	Aug.	9, 1850

*5611

Tishri 1	Sept.	7, 1850
Heshvan 1	Oct.	7, 1850
Kislev 1	Nov.	6, 1850
Tebeth 1	Dec.	6, 1850
Shebat 1	Jan.	4, 1851
Adar 1	Feb.	3, 1851
Adar Sheni 1	Mar.	5, 1851
Nisan 1	Apr.	3, 1851
Iyar 1	May	3, 1851
Sivan 1	June	1, 1851
Tammuz 1	July	1, 1851
Ab 1	July	30, 1851
Elul 1	Aug.	29, 1851

5612

Tishri 1	Sept.	27, 1851
Heshvan 1	Oct.	27, 1851
Kislev 1	Nov.	25, 1851
Tebeth 1	Dec.	24, 1851
Shebat 1	Jan.	22, 1852
Adar 1	Feb.	21, 1852
Nisan 1	Mar.	21, 1852
Iyar 1	Apr.	20, 1852
Sivan 1	May	19, 1852
Tammuz 1	June	18, 1852
Ab 1	July	17, 1852
Elul 1	Aug.	16, 1852

*5613

Tishri 1	Sept.	14, 1852
Heshvan 1	Oct.	14, 1852
Kislev 1	Nov.	12, 1852
Tebeth 1	Dec.	12, 1852
Shebat 1	Jan.	10, 1853
Adar 1	Feb.	9, 1853
Adar Sheni 1	Mar.	11, 1853
Nisan 1	Apr.	9, 1853
Iyar 1	May	9, 1853
Sivan 1	June	7, 1853
Tammuz 1	July	7, 1853
Ab 1	Aug.	5, 1853
Elul 1	Sept.	4, 1853

5614

Tishri 1	Oct.	3, 1853
Heshvan 1	Nov.	2, 1853
Kislev 1	Dec.	2, 1853
Tebeth 1	Jan.	1, 1854
Shebat 1	Jan.	30, 1854
Adar 1	Mar.	1, 1854
Nisan 1	Mar.	30, 1854
Iyar 1	Apr.	29, 1854
Sivan 1	May	28, 1854
Tammuz 1	June	27, 1854
Ab 1	July	26, 1854
Elul 1	Aug.	25, 1854

5615

Tishri 1	Sept.	23, 1854
Heshvan 1	Oct.	23, 1854
Kislev 1	Nov.	22, 1854
Tebeth 1	Dec.	22, 1854
Shebat 1	Jan.	20, 1855
Adar 1	Feb.	19, 1855
Nisan 1	Mar.	20, 1855
Iyar 1	Apr.	19, 1855
Sivan 1	May	18, 1855
Tammuz 1	June	17, 1855
Ab 1	July	16, 1855
Elul 1	Aug.	15, 1855

*5616

Tishri 1	Sept.	13, 1855
Heshvan 1	Oct.	13, 1855
Kislev 1	Nov.	11, 1855
Tebeth 1	Dec.	10, 1855
Shebat 1	Jan.	8, 1856
Adar 1	Feb.	7, 1856
Adar Sheni 1	Mar.	8, 1856
Nisan 1	Apr.	6, 1856
Iyar 1	May	6, 1856
Sivan 1	June	4, 1856
Tammuz 1	July	4, 1856
Ab 1	Aug.	2, 1856
Elul 1	Sept.	1, 1856

5617

Tishri 1	Sept.	30, 1856
Heshvan 1	Oct.	30, 1856
Kislev 1	Nov.	28, 1856
Tebeth 1	Dec.	28, 1856
Shebat 1	Jan.	26, 1857
Adar 1	Feb.	25, 1857
Nisan 1	Mar.	26, 1857
Iyar 1	Apr.	25, 1857
Sivan 1	May	24, 1857
Tammuz 1	June	23, 1857
Ab 1	July	22, 1857
Elul 1	Aug.	21, 1857

5618

Tishri 1	Sept.	19, 1857
Heshvan 1	Oct.	19, 1857
Kislev 1	Nov.	18, 1857
Tebeth 1	Dec.	18, 1857
Shebat 1	Jan.	16, 1858
Adar 1	Feb.	15, 1858
Nisan 1	Mar.	16, 1858
Iyar 1	Apr.	15, 1858
Sivan 1	May	14, 1858
Tammuz 1	June	13, 1858
Ab 1	July	12, 1858
Elul 1	Aug.	11, 1858

*5619

Tishri 1	Sept.	9, 1858
Heshvan 1	Oct.	9, 1858
Kislev 1	Nov.	8, 1858
Tebeth 1	Dec.	8, 1858
Shebat 1	Jan.	6, 1859
Adar 1	Feb.	5, 1859
Adar Sheni 1	Mar.	7, 1859
Nisan 1	Apr.	5, 1859
Iyar 1	May	5, 1859
Sivan 1	June	3, 1859
Tammuz 1	July	3, 1859
Ab 1	Aug.	1, 1859
Elul 1	Aug.	31, 1859

5620

Tishri 1	Sept.	29, 1859
Heshvan 1	Oct.	29, 1859
Kislev 1	Nov.	27, 1859
Tebeth 1	Dec.	27, 1859
Shebat 1	Jan.	25, 1860
Adar 1	Feb.	24, 1860
Nisan 1	Mar.	24, 1860
Iyar 1	Apr.	23, 1860
Sivan 1	May	22, 1860
Tammuz 1	June	21, 1860
Ab 1	July	20, 1860
Elul 1	Aug.	19, 1860

5621

Tishri 1	Sept.	17, 1860
Heshvan 1	Oct.	17, 1860
Kislev 1	Nov.	15, 1860
Tebeth 1	Dec.	14, 1860
Shebat 1	Jan.	12, 1861
Adar 1	Feb.	11, 1861
Nisan 1	Mar.	12, 1861
Iyar 1	Apr.	11, 1861
Sivan 1	May	10, 1861
Tammuz 1	June	9, 1861
Ab 1	July	8, 1861
Elul 1	Aug.	7, 1861

*5622

Tishri 1	Sept.	5, 1861
Heshvan 1	Oct.	5, 1861
Kislev 1	Nov.	4, 1861
Tebeth 1	Dec.	4, 1861
Shebat 1	Jan.	2, 1862
Adar 1	Feb.	1, 1862
Adar Sheni 1	Mar.	3, 1862
Nisan 1	Apr.	1, 1862
Iyar 1	May	1, 1862
Sivan 1	May	30, 1862
Tammuz 1	June	29, 1862
Ab 1	July	28, 1862
Elul 1	Aug.	27, 1862

5623

Tishri 1	Sept.	25, 1862
Heshvan 1	Oct.	25, 1862
Kislev 1	Nov.	23, 1862
Tebeth 1	Dec.	23, 1862
Shebat 1	Jan.	21, 1863
Adar 1	Feb.	20, 1863
Nisan 1	Mar.	21, 1863
Iyar 1	Apr.	20, 1863
Sivan 1	May	19, 1863
Tammuz 1	June	18, 1863
Ab 1	July	17, 1863
Elul 1	Aug.	16, 1863

*5624

Tishri 1	Sept.	14, 1863
Heshvan 1	Oct.	14, 1863
Kislev 1	Nov.	12, 1863
Tebeth 1	Dec.	11, 1863
Shebat 1	Jan.	9, 1864
Adar 1	Feb.	8, 1864
Adar Sheni 1	Mar.	9, 1864
Nisan 1	Apr.	7, 1864
Iyar 1	May	7, 1864
Sivan 1	June	5, 1864
Tammuz 1	July	5, 1864
Ab 1	Aug.	3, 1864
Elul 1	Sept.	2, 1864

5625

Tishri 1	Oct.	1, 1864
Heshvan 1	Oct.	31, 1864
Kislev 1	Nov.	30, 1864
Tebeth 1	Dec.	30, 1864
Shebat 1	Jan.	28, 1865
Adar 1	Feb.	27, 1865
Nisan 1	Mar.	28, 1865
Iyar 1	Apr.	27, 1865
Sivan 1	May	26, 1865
Tammuz 1	June	25, 1865
Ab 1	July	24, 1865
Elul 1	Aug.	23, 1865

5626

Tishri 1	Sept.	21, 1865
Heshvan 1	Oct.	21, 1865
Kislev 1	Nov.	19, 1865
Tebeth 1	Dec.	19, 1865
Shebat 1	Jan.	17, 1866
Adar 1	Feb.	16, 1866
Nisan 1	Mar.	17, 1866
Iyar 1	Apr.	16, 1866
Sivan 1	May	15, 1866
Tammuz 1	June	14, 1866
Ab 1	July	13, 1866
Elul 1	Aug.	12, 1866

*5627

Tishri 1	Sept.	10, 1866
Heshvan 1	Oct.	10, 1866
Kislev 1	Nov.	9, 1866
Tebeth 1	Dec.	9, 1866
Shebat 1	Jan.	7, 1867
Adar 1	Feb.	6, 1867
Adar Sheni 1	Mar.	8, 1867
Nisan 1	Apr.	6, 1867
Iyar 1	May	6, 1867
Sivan 1	June	4, 1867
Tammuz 1	July	4, 1867
Ab 1	Aug.	2, 1867
Elul 1	Sept.	1, 1867

5628

Tishri 1	Sept.	30, 1867
Heshvan 1	Oct.	30, 1867
Kislev 1	Nov.	28, 1867
Tebeth 1	Dec.	27, 1867
Shebat 1	Jan.	25, 1868
Adar 1	Feb.	24, 1868
Nisan 1	Mar.	24, 1868
Iyar 1	Apr.	23, 1868
Sivan 1	May	22, 1868
Tammuz 1	June	21, 1868
Ab 1	July	20, 1868
Elul 1	Aug.	19, 1868

5629

Tishri 1	Sept.	17, 1868
Heshvan 1	Oct.	17, 1868
Kislev 1	Nov.	15, 1868
Tebeth 1	Dec.	15, 1868
Shebat 1	Jan.	13, 1869
Adar 1	Feb.	12, 1869
Nisan 1	Mar.	13, 1869
Iyar 1	Apr.	12, 1869
Sivan 1	May	11, 1869
Tammuz 1	June	10, 1869
Ab 1	July	9, 1869
Elul 1	Aug.	8, 1869

*5630

Tishri 1	Sept.	6, 1869
Heshvan 1	Oct.	6, 1869
Kislev 1	Nov.	5, 1869
Tebeth 1	Dec.	5, 1869
Shebat 1	Jan.	3, 1870
Adar 1	Feb.	2, 1870
Adar Sheni 1	Mar.	4, 1870
Nisan 1	Apr.	2, 1870
Iyar 1	May	2, 1870
Sivan 1	May	31, 1870
Tammuz 1	June	30, 1870
Ab 1	July	29, 1870
Elul 1	Aug.	28, 1870

5631

Tishri 1	Sept.	26, 1870
Heshvan 1	Oct.	26, 1870
Kislev 1	Nov.	25, 1870
Tebeth 1	Dec.	25, 1870
Shebat 1	Jan.	23, 1871
Adar 1	Feb.	22, 1871
Nisan 1	Mar.	23, 1871
Iyar 1	Apr.	22, 1871
Sivan 1	May	21, 1871
Tammuz 1	June	20, 1871
Ab 1	July	19, 1871
Elul 1	Aug.	18, 1871

*5632

Tishri 1	Sept.	16, 1871
Heshvan 1	Oct.	16, 1871
Kislev 1	Nov.	14, 1871
Tebeth 1	Dec.	13, 1871
Shebat 1	Jan.	11, 1872
Adar 1	Feb.	10, 1872
Adar Sheni 1	Mar.	11, 1872
Nisan 1	Apr.	9, 1872
Iyar 1	May	9, 1872
Sivan 1	June	7, 1872
Tammuz 1	July	7, 1872
Ab 1	Aug.	5, 1872
Elul 1	Sept.	4, 1872

5633

Tishri 1	Oct.	3, 1872
Heshvan 1	Nov.	2, 1872
Kislev 1	Dec.	1, 1872
Tebeth 1	Dec.	31, 1872
Shebat 1	Jan.	29, 1873
Adar 1	Feb.	28, 1873
Nisan 1	Mar.	29, 1873
Iyar 1	Apr.	28, 1873
Sivan 1	May	27, 1873
Tammuz 1	June	26, 1873
Ab 1	July	25, 1873
Elul 1	Aug.	24, 1873

5634

Tishri 1	Sept.	22, 1873
Heshvan 1	Oct.	22, 1873
Kislev 1	Nov.	21, 1873
Tebeth 1	Dec.	21, 1873
Shebat 1	Jan.	19, 1874
Adar 1	Feb.	18, 1874
Nisan 1	Mar.	19, 1874
Iyar 1	Apr.	18, 1874
Sivan 1	May	17, 1874
Tammuz 1	June	16, 1874
Ab 1	July	15, 1874
Elul 1	Aug.	14, 1874

*5635

Tishri 1	Sept.	12, 1874
Heshvan 1	Oct.	12, 1874
Kislev 1	Nov.	10, 1874
Tebeth 1	Dec.	9, 1874
Shebat 1	Jan.	7, 1875
Adar 1	Feb.	6, 1875
Adar Sheni 1	Mar.	8, 1875
Nisan 1	Apr.	6, 1875
Iyar 1	May	6, 1875
Sivan 1	June	4, 1875
Tammuz 1	July	4, 1875
Ab 1	Aug.	2, 1875
Elul 1	Sept.	1, 1875

5636

Tishri 1	Sept.	30, 1875
Heshvan 1	Oct.	30, 1875
Kislev 1	Nov.	29, 1875
Tebeth 1	Dec.	29, 1875
Shebat 1	Jan.	27, 1876
Adar 1	Feb.	26, 1876
Nisan 1	Mar.	26, 1876
Iyar 1	Apr.	25, 1876
Sivan 1	May	24, 1876
Tammuz 1	June	23, 1876
Ab 1	July	22, 1876
Elul 1	Aug.	21, 1876

5637

Tishri 1	Sept.	19, 1876
Heshvan 1	Oct.	19, 1876
Kislev 1	Nov.	17, 1876
Tebeth 1	Dec.	17, 1876
Shebat 1	Jan.	15, 1877
Adar 1	Feb.	14, 1877
Nisan 1	Mar.	15, 1877
Iyar 1	Apr.	14, 1877
Sivan 1	May	13, 1877
Tammuz 1	June	12, 1877
Ab 1	July	11, 1877
Elul 1	Aug.	10, 1877

*5638

Tishri 1	Sept.	8, 1877
Heshvan 1	Oct.	8, 1877
Kislev 1	Nov.	7, 1877
Tebeth 1	Dec.	7, 1877
Shebat 1	Jan.	5, 1878
Adar 1	Feb.	4, 1878
Adar Sheni 1	Mar.	6, 1878
Nisan 1	Apr.	4, 1878
Iyar 1	May	4, 1878
Sivan 1	June	2, 1878
Tammuz 1	July	2, 1878
Ab 1	July	31, 1878
Elul 1	Aug.	30, 1878

5639

Tishri 1	Sept.	28, 1878
Heshvan 1	Oct.	28, 1878
Kislev 1	Nov.	27, 1878
Tebeth 1	Dec.	27, 1878
Shebat 1	Jan.	25, 1879
Adar 1	Feb.	24, 1879
Nisan 1	Mar.	25, 1879
Iyar 1	Apr.	24, 1879
Sivan 1	May	23, 1879
Tammuz 1	June	22, 1879
Ab 1	July	21, 1879
Elul 1	Aug.	20, 1879

5640

Tishri 1	Sept.	18, 1879
Heshvan 1	Oct.	18, 1879
Kislev 1	Nov.	16, 1879
Tebeth 1	Dec.	16, 1879
Shebat 1	Jan.	14, 1880
Adar 1	Feb.	13, 1880
Nisan 1	Mar.	13, 1880
Iyar 1	Apr.	12, 1880
Sivan 1	May	11, 1880
Tammuz 1	June	10, 1880
Ab 1	July	9, 1880
Elul 1	Aug.	8, 1880

*5641

Tishri 1	Sept.	6, 1880
Heshvan 1	Oct.	6, 1880
Kislev 1	Nov.	4, 1880
Tebeth 1	Dec.	3, 1880
Shebat 1	Jan.	1, 1881
Adar 1	Jan.	31, 1881
Adar Sheni 1	Mar.	2, 1881
Nisan 1	Mar.	31, 1881
Iyar 1	Apr.	30, 1881
Sivan 1	May	29, 1881
Tammuz 1	June	28, 1881
Ab 1	July	27, 1881
Elul 1	Aug.	26, 1881

5642

Tishri 1	Sept.	24, 1881
Heshvan 1	Oct.	24, 1881
Kislev 1	Nov.	23, 1881
Tebeth 1	Dec.	23, 1881
Shebat 1	Jan.	21, 1882
Adar 1	Feb.	20, 1882
Nisan 1	Mar.	21, 1882
Iyar 1	Apr.	20, 1882
Sivan 1	May	19, 1882
Tammuz 1	June	18, 1882
Ab 1	July	17, 1882
Elul 1	Aug.	16, 1882

*5643

Tishri 1	Sept.	14, 1882
Heshvan 1	Oct.	14, 1882
Kislev 1	Nov.	12, 1882
Tebeth 1	Dec.	11, 1882
Shebat 1	Jan.	9, 1883
Adar 1	Feb.	8, 1883
Adar Sheni	Mar.	10, 1883
Nisan 1	Apr.	8, 1883
Iyar 1	May	8, 1883
Sivan 1	June	6, 1883
Tammuz 1	July	6, 1883
Ab 1	Aug.	4, 1883
Elul 1	Sept.	3, 1883

5644

Tishri 1	Oct.	2, 1883
Heshvan 1	Nov.	1, 1883
Kislev 1	Nov.	30, 1883
Tebeth 1	Dec.	30, 1883
Shebat 1	Jan.	28, 1884
Adar 1	Feb.	27, 1884
Nisan 1	Mar.	27, 1884
Iyar 1	Apr.	26, 1884
Sivan 1	May	25, 1884
Tammuz 1	June	24, 1884
Ab 1	July	23, 1884
Elul 1	Aug.	22, 1884

5645

Tishri 1	Sept.	20, 1884
Heshvan 1	Oct.	20, 1884
Kislev 1	Nov.	19, 1884
Tebeth 1	Dec.	19, 1884
Shebat 1	Jan.	17, 1885
Adar 1	Feb.	16, 1885
Nisan 1	Mar.	17, 1885
Iyar 1	Apr.	16, 1885
Sivan 1	May	15, 1885
Tammuz 1	June	14, 1885
Ab 1	July	13, 1885
Elul 1	Aug.	12, 1885

*5646

Tishri 1	Sept.	10, 1885
Heshvan 1	Oct.	10, 1885
Kislev 1	Nov.	9, 1885
Tebeth 1	Dec.	9, 1885
Shebat 1	Jan.	7, 1886
Adar 1	Feb.	6, 1886
Adar Sheni 1	Mar.	8, 1886
Nisan 1	Apr.	6, 1886
Iyar 1	May	6, 1886
Sivan 1	June	4, 1886
Tammuz 1	July	4, 1886
Ab 1	Aug.	2, 1886
Elul 1	Sept.	1, 1886

5647

Tishri 1	Sept.	30, 1886
Heshvan 1	Oct.	30, 1886
Kislev 1	Nov.	28, 1886
Tebeth 1	Dec.	28, 1886
Shebat 1	Jan.	26, 1887
Adar 1	Feb.	25, 1887
Nisan 1	Mar.	26, 1887
Iyar 1	Apr.	25, 1887
Sivan 1	May	24, 1887
Tammuz 1	June	23, 1887
Ab 1	July	22, 1887
Elul 1	Aug.	21, 1887

5648

Tishri 1	Sept.	19, 1887
Heshvan 1	Oct.	19, 1887
Kislev 1	Nov.	17, 1887
Tebeth 1	Dec.	16, 1887
Shebat 1	Jan.	14, 1888
Adar 1	Feb.	13, 1888
Nisan 1	Mar.	13, 1888
Iyar 1	Apr.	12, 1888
Sivan 1	May	11, 1888
Tammuz 1	June	10, 1888
Ab 1	July	9, 1888
Elul 1	Aug.	8, 1888

*5649

Tishri 1	Sept.	6, 1888
Heshvan 1	Oct.	6, 1888
Kislev 1	Nov.	5, 1888
Tebeth 1	Dec.	5, 1888
Shebat 1	Jan.	3, 1889
Adar 1	Feb.	2, 1889
Adar Sheni 1	Mar.	4, 1889
Nisan 1	Apr.	2, 1889
Iyar 1	May	2, 1889
Sivan 1	May	31, 1889
Tammuz 1	June	30, 1889
Ab 1	July	29, 1889
Elul 1	Aug.	28, 1889

5650

Tishri 1	Sept.	26, 1889
Heshvan 1	Oct.	26, 1889
Kislev 1	Nov.	24, 1889
Tebeth 1	Dec.	24, 1889
Shebat 1	Jan.	22, 1890
Adar 1	Feb.	21, 1890
Nisan 1	Mar.	22, 1890
Iyar 1	Apr.	21, 1890
Sivan 1	May	20, 1890
Tammuz 1	June	19, 1890
Ab 1	July	18, 1890
Elul 1	Aug.	17, 1890

*5651

Tishri 1	Sept.	15, 1890
Heshvan 1	Oct.	15, 1890
Kislev 1	Nov.	13, 1890
Tebeth 1	Dec.	12, 1890
Shebat 1	Jan.	10, 1891
Adar 1	Feb.	9, 1891
Adar Sheni 1	Mar.	11, 1891
Nisan 1	Apr.	9, 1891
Iyar 1	May	9, 1891
Sivan 1	June	7, 1891
Tammuz 1	July	7, 1891
Ab 1	Aug.	5, 1891
Elul 1	Sept.	4, 1891

5652

Tishri 1	Oct.	3, 1891
Heshvan 1	Nov.	2, 1891
Kislev 1	Dec.	2, 1891
Tebeth 1	Jan.	1, 1892
Shebat 1	Jan.	30, 1892
Adar 1	Feb.	29, 1892
Nisan 1	Mar.	29, 1892
Iyar 1	Apr.	28, 1892
Sivan 1	May	27, 1892
Tammuz 1	June	26, 1892
Ab 1	July	25, 1892
Elul 1	Aug.	24, 1892

5653

Tishri I	Sept.	22, 1892
Heshvan I	Oct.	22, 1892
Kislev I	Nov.	20, 1892
Tebeth I	Dec.	20, 1892
Shebat I	Jan.	18, 1893
Adar I	Feb.	17, 1893
Nisan I	Mar.	18, 1893
Iyar I	Apr.	17, 1893
Sivan I	May	16, 1893
Tammuz I	June	15, 1893
Ab I	July	14, 1893
Elul I	Aug.	13, 1893

*5654

Tishri I	Sept.	11, 1893
Heshvan I	Oct.	11, 1893
Kislev I	Nov.	10, 1893
Tebeth I	Dec.	10, 1893
Shebat I	Jan.	8, 1894
Adar I	Feb.	7, 1894
Adar Sheni I	Mar.	9, 1894
Nisan I	Apr.	7, 1894
Iyar I	May	7, 1894
Sivan I	June	5, 1894
Tammuz I	July	5, 1894
Ab I	Aug.	3, 1894
Elul I	Sept.	2, 1894

5655

Tishri I	Oct.	1, 1894
Heshvan I	Oct.	31, 1894
Kislev I	Nov.	29, 1894
Tebeth I	Dec.	28, 1894
Shebat I	Jan.	26, 1895
Adar I	Feb.	25, 1895
Nisan I	Mar.	26, 1895
Iyar I	Apr.	25, 1895
Sivan I	May	24, 1895
Tammuz I	June	23, 1895
Ab I	July	22, 1895
Elul I	Aug.	21, 1895

5656

Tishri I	Sept.	19, 1895
Heshvan I	Oct.	19, 1895
Kislev I	Nov.	18, 1895
Tebeth I	Dec.	18, 1895
Shebat I	Jan.	16, 1896
Adar I	Feb.	15, 1896
Nisan I	Mar.	15, 1896
Iyar I	Apr.	14, 1896
Sivan I	May	13, 1896
Tammuz I	June	12, 1896
Ab I	July	11, 1896
Elul I	Aug.	10, 1896

*5657

Tishri I	Sept.	8, 1896
Heshvan I	Oct.	8, 1896
Kislev I	Nov.	6, 1896
Tebeth I	Dec.	6, 1896
Shebat I	Jan.	4, 1897
Adar I	Feb.	3, 1897
Adar Sheni I	Mar.	5, 1897
Nisan I	Apr.	3, 1897
Iyar I	May	3, 1897
Sivan I	June	1, 1897
Tammuz I	July	1, 1897
Ab I	July	30, 1897
Elul I	Aug.	29, 1897

5658

Tishri I	Sept.	27, 1897
Heshvan I	Oct.	27, 1897
Kislev I	Nov.	26, 1897
Tebeth I	Dec.	26, 1897
Shebat I	Jan.	24, 1898
Adar I	Feb.	23, 1898
Nisan I	Mar.	24, 1898
Iyar I	Apr.	23, 1898
Sivan I	May	22, 1898
Tammuz I	June	21, 1898
Ab I	July	20, 1898
Elul I	Aug.	19, 1898

5659

Tishri I	Sept.	17, 1898
Heshvan I	Oct.	17, 1898
Kislev I	Nov.	15, 1898
Tebeth I	Dec.	14, 1898
Shebat I	Jan.	12, 1899
Adar I	Feb.	11, 1899
Nisan I	Mar.	12, 1899
Iyar I	Apr.	11, 1899
Sivan I	May	10, 1899
Tammuz I	June	9, 1899
Ab I	July	8, 1899
Elul I	Aug.	7, 1899

*5660

Tishri I	Sept.	5, 1899
Heshvan I	Oct.	5, 1899
Kislev I	Nov.	3, 1899
Tebeth I	Dec.	3, 1899
Shebat I	Jan.	1, 1900
Adar I	Jan.	31, 1900
Adar Sheni I	Mar.	2, 1900
Nisan I	Mar.	31, 1900
Iyar I	Apr.	30, 1900
Sivan I	May	29, 1900
Tammuz I	June	28, 1900
Ab I	July	27, 1900
Elul I	Aug.	26, 1900

5661

Tishri I	Sept.	24, 1900
Heshvan I	Oct.	24, 1900
Kislev I	Nov.	23, 1900
Tebeth I	Dec.	23, 1900
Shebat I	Jan.	21, 1901
Adar I	Feb.	20, 1901
Nisan I	Mar.	21, 1901
Iyar I	Apr.	20, 1901
Sivan I	May	19, 1901
Tammuz I	June	18, 1901
Ab I	July	17, 1901
Elul I	Aug.	16, 1901

*5662

Tishri I	Sept.	14, 1901
Heshvan I	Oct.	14, 1901
Kislev I	Nov.	12, 1901
Tebeth I	Dec.	11, 1901
Shebat I	Jan.	9, 1902
Adar I	Feb.	8, 1902
Adar Sheni I	Mar.	10, 1902
Nisan I	Apr.	8, 1902
Iyar I	May	8, 1902
Sivan I	June	6, 1902
Tammuz I	July	6, 1902
Ab I	Aug.	4, 1902
Elul I	Sept.	3, 1902

5663

Tishri I	Oct.	2, 1902
Heshvan I	Nov.	1, 1902
Kislev I	Dec.	1, 1902
Tebeth I	Dec.	31, 1902
Shebat I	Jan.	29, 1903
Adar I	Feb.	28, 1903
Nisan I	Mar.	29, 1903
Iyar I	Apr.	28, 1903
Sivan I	May	27, 1903
Tammuz I	June	26, 1903
Ab I	July	25, 1903
Elul I	Aug.	24, 1903

5664

Tishri I	Sept.	22, 1903
Heshvan I	Oct.	22, 1903
Kislev I	Nov.	20, 1903
Tebeth I	Dec.	20, 1903
Shebat I	Jan.	18, 1904
Adar I	Feb.	17, 1904
Nisan I	Mar.	17, 1904
Iyar I	Apr.	16, 1904
Sivan I	May	15, 1904
Tammuz I	June	14, 1904
Ab I	July	13, 1904
Elul I	Aug.	12, 1904

*5665

Tishri I	Sept.	10, 1904
Heshvan I	Oct.	10, 1904
Kislev I	Nov.	9, 1904
Tebeth I	Dec.	9, 1904
Shebat I	Jan.	7, 1905
Adar I	Feb.	6, 1905
Adar Sheni I	Mar.	8, 1905
Nisan I	Apr.	6, 1905
Iyar I	May	6, 1905
Sivan I	June	4, 1905
Tammuz I	July	4, 1905
Ab I	Aug.	2, 1905
Elul I	Sept.	1, 1905

5666

Tishri I	Sept.	30, 1905
Heshvan I	Oct.	30, 1905
Kislev I	Nov.	29, 1905
Tebeth I	Dec.	29, 1905
Shebat I	Jan.	27, 1906
Adar I	Feb.	26, 1906
Nisan I	Mar.	27, 1906
Iyar I	Apr.	26, 1906
Sivan I	May	25, 1906
Tammuz I	June	24, 1906
Ab I	July	23, 1906
Elul I	Aug.	22, 1906

5667

Tishri I	Sept.	20, 1906
Heshvan I	Oct.	20, 1906
Kislev I	Nov.	18, 1906
Tebeth I	Dec.	18, 1906
Shebat I	Jan.	16, 1907
Adar I	Feb.	15, 1907
Nisan I	Mar.	16, 1907
Iyar I	Apr.	15, 1907
Sivan I	May	14, 1907
Tammuz I	June	13, 1907
Ab I	July	12, 1907
Elul I	Aug.	11, 1907

*5668

Tishri I	Sept.	9, 1907
Heshvan I	Oct.	9, 1907
Kislev I	Nov.	7, 1907
Tebeth I	Dec.	6, 1907
Shebat I	Jan.	4, 1908
Adar I	Feb.	3, 1908
Adar Sheni I	Mar.	4, 1908
Nisan I	Apr.	2, 1908
Iyar I	May	2, 1908
Sivan I	May	31, 1908
Tammuz I	June	30, 1908
Ab I	July	29, 1908
Elul I	Aug.	28, 1908

5669

Tishri I	Sept.	26, 1908
Heshvan I	Oct.	26, 1908
Kislev I	Nov.	25, 1908
Tebeth I	Dec.	25, 1908
Shebat I	Jan.	23, 1909
Adar I	Feb.	22, 1909
Nisan I	Mar.	23, 1909
Iyar I	Apr.	22, 1909
Sivan I	May	21, 1909
Tammuz I	June	20, 1909
Ab I	July	19, 1909
Elul I	Aug.	18, 1909

*5670

Tishri I	Sept.	16, 1909
Heshvan I	Oct.	16, 1909
Kislev I	Nov.	14, 1909
Tebeth I	Dec.	13, 1909
Shebat I	Jan.	11, 1910
Adar I	Feb.	10, 1910
Adar Sheni I	Mar.	12, 1910
Nisan I	Apr.	10, 1910
Iyar I	May	10, 1910
Sivan I	June	8, 1910
Tammuz I	July	8, 1910
Ab I	Aug.	6, 1910
Elul I	Sept.	5, 1910

5671

Tishri I	Oct.	4, 1910
Heshvan I	Nov.	3, 1910
Kislev I	Dec.	2, 1910
Tebeth I	Jan.	1, 1911
Shebat I	Jan.	30, 1911
Adar I	Mar.	1, 1911
Nisan I	Mar.	30, 1911
Iyar I	Apr.	29, 1911
Sivan I	May	28, 1911
Tammuz I	June	27, 1911
Ab I	July	26, 1911
Elul I	Aug.	25, 1911

5672

Tishri I	Sept.	23, 1911
Heshvan I	Oct.	23, 1911
Kislev I	Nov.	22, 1911
Tebeth I	Dec.	22, 1911
Shebat I	Jan.	20, 1912
Adar I	Feb.	19, 1912
Nisan I	Mar.	19, 1912
Iyar I	Apr.	18, 1912
Sivan I	May	17, 1912
Tammuz I	June	16, 1912
Ab I	July	15, 1912
Elul I	Aug.	14, 1912

*5673

Tishri I	Sept.	12, 1912
Heshvan I	Oct.	12, 1912
Kislev I	Nov.	11, 1912
Tebeth I	Dec.	11, 1912
Shebat I	Jan.	9, 1913
Adar I	Feb.	8, 1913
Adar Sheni I	Mar.	10, 1913
Nisan I	Apr.	8, 1913
Iyar I	May	8, 1913
Sivan I	June	6, 1913
Tammuz I	July	6, 1913
Ab I	Aug.	4, 1913
Elul I	Sept.	3, 1913

5674

Tishri I	Oct.	2, 1913
Heshvan I	Nov.	1, 1913
Kislev I	Nov.	30, 1913
Tebeth I	Dec.	30, 1913
Shebat I	Jan.	28, 1914
Adar I	Feb.	27, 1914
Nisan I	Mar.	28, 1914
Iyar I	Apr.	27, 1914
Sivan I	May	26, 1914
Tammuz I	June	25, 1914
Ab I	July	24, 1914
Elul I	Aug.	23, 1914

5675

Tishri I	Sept.	21, 1914
Heshvan I	Oct.	21, 1914
Kislev I	Nov.	19, 1914
Tebeth I	Dec.	18, 1914
Shebat I	Jan.	16, 1915
Adar I	Feb.	15, 1915
Nisan I	Mar.	16, 1915
Iyar I	Apr.	15, 1915
Sivan I	May	14, 1915
Tammuz I	June	13, 1915
Ab I	July	12, 1915
Elul I	Aug.	11, 1915

*5676

Tishri I	Sept.	9, 1915
Heshvan I	Oct.	9, 1915
Kislev I	Nov.	8, 1915
Tebeth I	Dec.	8, 1915
Shebat I	Jan.	6, 1916
Adar I	Feb.	5, 1916
Adar Sheni I	Mar.	6, 1916
Nisan I	Apr.	4, 1916
Iyar I	May	4, 1916
Sivan I	June	2, 1916
Tammuz I	July	2, 1916
Ab I	July	31, 1916
Elul I	Aug.	30, 1916

5677

Tishri I	Sept.	28, 1916
Heshvan I	Oct.	28, 1916
Kislev I	Nov.	26, 1916
Tebeth I	Dec.	26, 1916
Shebat I	Jan.	24, 1917
Adar I	Feb.	23, 1917
Nisan I	Mar.	24, 1917
Iyar I	Apr.	23, 1917
Sivan I	May	22, 1917
Tammuz I	June	21, 1917
Ab I	July	20, 1917
Elul I	Aug.	19, 1917

5678

Tishri I	Sept.	17, 1917
Heshvan I	Oct.	17, 1917
Kislev I	Nov.	16, 1917
Tebeth I	Dec.	16, 1917
Shebat I	Jan.	14, 1918
Adar I	Feb.	13, 1918
Nisan I	Mar.	14, 1918
Iyar I	Apr.	13, 1918
Sivan I	May	12, 1918
Tammuz I	June	11, 1918
Ab I	July	10, 1918
Elul I	Aug.	9, 1918

*5679

Tishri I	Sept.	7, 1918
Heshvan I	Oct.	7, 1918
Kislev I	Nov.	5, 1918
Tebeth I	Dec.	4, 1918
Shebat I	Jan.	2, 1919
Adar I	Feb.	1, 1919
Adar Sheni I	Mar.	3, 1919
Nisan I	Apr.	1, 1919
Iyar I	May	1, 1919
Sivan I	May	30, 1919
Tammuz I	June	29, 1919
Ab I	July	28, 1919
Elul I	Aug.	27, 1919

5680

Tishri I	Sept.	25, 1919
Heshvan I	Oct.	25, 1919
Kislev I	Nov.	23, 1919
Tebeth I	Dec.	23, 1919
Shebat I	Jan.	21, 1920
Adar I	Feb.	20, 1920
Nisan I	Mar.	20, 1920
Iyar I	Apr.	19, 1920
Sivan I	May	18, 1920
Tammuz I	June	17, 1920
Ab I	July	16, 1920
Elul I	Aug.	15, 1920

*5681

Tishri 1	Sept.	13,	1920
Heshvan 1	Oct.	13,	1920
Kislev 1	Nov.	12,	1920
Tebeth 1	Dec.	12,	1920
Shebat 1	Jan.	10,	1921
Adar 1	Feb.	9,	1921
Adar Sheni 1	Mar.	11,	1921
Nisan 1	Apr.	9,	1921
Iyar 1	May	9,	1921
Sivan 1	June	7,	1921
Tammuz 1	July	7,	1921
Ab 1	Aug.	5,	1921
Elul 1	Sept.	4,	1921

5682

Tishri 1	Oct.	3,	1921
Heshvan 1	Nov.	2,	1921
Kislev 1	Dec.	2,	1921
Tebeth 1	Jan.	1,	1922
Shebat 1	Jan.	30,	1922
Adar 1	Mar.	1,	1922
Nisan 1	Mar.	30,	1922
Iyar 1	Apr.	29,	1922
Sivan 1	May	28,	1922
Tammuz 1	June	27,	1922
Ab 1	July	26,	1922
Elul 1	Aug.	25,	1922

5683

Tishri 1	Sept.	23,	1922
Heshvan 1	Oct.	23,	1922
Kislev 1	Nov.	21,	1922
Tebeth 1	Dec.	20,	1922
Shebat 1	Jan.	18,	1923
Adar 1	Feb.	17,	1923
Nisan 1	Mar.	18,	1923
Iyar 1	Apr.	17,	1923
Sivan 1	May	16,	1923
Tammuz 1	June	15,	1923
Ab 1	July	14,	1923
Elul 1	Aug.	13,	1923

*5684

Tishri 1	Sept.	11,	1923
Heshvan 1	Oct.	11,	1923
Kislev 1	Nov.	9,	1923
Tebeth 1	Dec.	9,	1923
Shebat 1	Jan.	7,	1924
Adar 1	Feb.	6,	1924
Adar Sheni 1	Mar.	7,	1924
Nisan 1	Apr.	5,	1924
Iyar 1	May	5,	1924
Sivan 1	June	3,	1924
Tammuz 1	July	3,	1924
Ab 1	Aug.	1,	1924
Elul 1	Aug.	31,	1924

5685

Tishri 1	Sept.	29,	1924
Heshvan 1	Oct.	29,	1924
Kislev 1	Nov.	28,	1924
Tebeth 1	Dec.	28,	1924
Shebat 1	Jan.	26,	1925
Adar 1	Feb.	25,	1925
Nisan 1	Mar.	26,	1925
Iyar 1	Apr.	25,	1925
Sivan 1	May	24,	1925
Tammuz 1	June	23,	1925
Ab 1	July	22,	1925
Elul 1	Aug.	21,	1925

5686

Tishri 1	Sept.	19,	1925
Heshvan 1	Oct.	19,	1925
Kislev 1	Nov.	18,	1925
Tebeth 1	Dec.	18,	1925
Shebat 1	Jan.	16,	1926
Adar 1	Feb.	15,	1926
Nisan 1	Mar.	16,	1926
Iyar 1	Apr.	15,	1926
Sivan 1	May	14,	1926
Tammuz 1	June	13,	1926
Ab 1	July	12,	1926
Elul 1	Aug.	11,	1926

*5687

Tishri 1	Sept.	9,	1926
Heshvan 1	Oct.	9,	1926
Kislev 1	Nov.	7,	1926
Tebeth 1	Dec.	6,	1926
Shebat 1	Jan.	4,	1927
Adar 1	Feb.	3,	1927
Adar Sheni 1	Mar.	5,	1927
Nisan 1	Apr.	3,	1927
Iyar 1	May	3,	1927
Sivan 1	June	1,	1927
Tammuz 1	July	1,	1927
Ab 1	July	30,	1927
Elul 1	Aug.	29,	1927

5688

Tishri 1	Sept.	27,	1927
Heshvan 1	Oct.	27,	1927
Kislev 1	Nov.	25,	1927
Tebeth 1	Dec.	25,	1927
Shebat 1	Jan.	23,	1928
Adar 1	Feb.	22,	1928
Nisan 1	Mar.	22,	1928
Iyar 1	Apr.	21,	1928
Sivan 1	May	20,	1928
Tammuz 1	June	19,	1928
Ab 1	July	18,	1928
Elul 1	Aug.	17,	1928

*5689

Tishri 1	Sept.	15,	1928
Heshvan 1	Oct.	15,	1928
Kislev 1	Nov.	14,	1928
Tebeth 1	Dec.	14,	1928
Shebat 1	Jan.	12,	1929
Adar 1	Feb.	11,	1929
Adar Sheni 1	Mar.	13,	1929
Nisan 1	Apr.	11,	1929
Iyar 1	May	11,	1929
Sivan 1	June	9,	1929
Tammuz 1	July	9,	1929
Ab 1	Aug.	7,	1929
Elul 1	Sept.	6,	1929

5690

Tishri 1	Oct.	5,	1929
Heshvan 1	Nov.	4,	1929
Kislev 1	Dec.	3,	1929
Tebeth 1	Jan.	1,	1930
Shebat 1	Jan.	30,	1930
Adar 1	Mar.	1,	1930
Nisan 1	Mar.	30,	1930
Iyar 1	Apr.	29,	1930
Sivan 1	May	28,	1930
Tammuz 1	June	27,	1930
Ab 1	July	26,	1930
Elul 1	Aug.	25,	1930

5691

Tishri 1	Sept.	23,	1930
Heshvan 1	Oct.	23,	1930
Kislev 1	Nov.	21,	1930
Tebeth 1	Dec.	21,	1930
Shebat 1	Jan.	19,	1931
Adar 1	Feb.	18,	1931
Nisan 1	Mar.	19,	1931
Iyar 1	Apr.	18,	1931
Sivan 1	May	17,	1931
Tammuz 1	June	16,	1931
Ab 1	July	15,	1931
Elul 1	Aug.	14,	1931

*5692

Tishri 1	Sept.	12,	1931
Heshvan 1	Oct.	12,	1931
Kislev 1	Nov.	11,	1931
Tebeth 1	Dec.	11,	1931
Shebat 1	Jan.	9,	1932
Adar 1	Feb.	8,	1932
Adar Sheni 1	Mar.	9,	1932
Nisan 1	Apr.	7,	1932
Iyar 1	May	7,	1932
Sivan 1	June	5,	1932
Tammuz 1	July	5,	1932
Ab 1	Aug.	3,	1932
Elul 1	Sept.	2,	1932

5693

Tishri 1	Oct.	1,	1932
Heshvan 1	Oct.	31,	1932
Kislev 1	Nov.	30,	1932
Tebeth 1	Dec.	30,	1932
Shebat 1	Jan.	28,	1933
Adar 1	Feb.	27,	1933
Nisan 1	Mar.	28,	1933
Iyar 1	Apr.	27,	1933
Sivan 1	May	26,	1933
Tammuz 1	June	25,	1933
Ab 1	July	24,	1933
Elul 1	Aug.	23,	1933

5694

Tishri 1	Sept.	21,	1933
Heshvan 1	Oct.	21,	1933
Kislev 1	Nov.	19,	1933
Tebeth 1	Dec.	19,	1933
Shebat 1	Jan.	17,	1934
Adar 1	Feb.	16,	1934
Nisan 1	Mar.	17,	1934
Iyar 1	Apr.	16,	1934
Sivan 1	May	15,	1934
Tammuz 1	June	14,	1934
Ab 1	July	13,	1934
Elul 1	Aug.	12,	1934

*5693

Tishri 1	Sept.	10,	1934
Heshvan 1	Oct.	10,	1934
Kislev 1	Nov.	8,	1934
Tebeth 1	Dec.	7,	1934
Shebat 1	Jan.	5,	1935
Adar 1	Feb.	4,	1935
Adar Sheni 1	Mar.	6,	1935
Nisan 1	Apr.	4,	1935
Iyar 1	May	4,	1935
Sivan 1	June	2,	1935
Tammuz 1	July	2,	1935
Ab 1	July	31,	1935
Elul 1	Aug.	30,	1935

5696

Tishri 1	Sept.	28,	1935
Heshvan 1	Oct.	28,	1935
Kislev 1	Nov.	27,	1935
Tebeth 1	Dec.	27,	1935
Shebat 1	Jan.	25,	1936
Adar 1	Feb.	24,	1936
Nisan 1	Mar.	24,	1936
Iyar 1	Apr.	23,	1936
Sivan 1	May	22,	1936
Tammuz 1	June	21,	1936
Ab 1	July	20,	1936
Elul 1	Aug.	19,	1936

5697

Tishri 1	Sept.	17,	1936
Heshvan 1	Oct.	17,	1936
Kislev 1	Nov.	15,	1936
Tebeth 1	Dec.	15,	1936
Shebat 1	Jan.	13,	1937
Adar 1	Feb.	12,	1937
Nisan 1	Mar.	13,	1937
Iyar 1	Apr.	12,	1937
Sivan 1	May	11,	1937
Tammuz 1	June	10,	1937
Ab 1	July	9,	1937
Elul 1	Aug.	8,	1937

*5698

Tishri 1	Sept.	6,	1937
Heshvan 1	Oct.	6,	1937
Kislev 1	Nov.	5,	1937
Tebeth 1	Dec.	5,	1937
Shebat 1	Jan.	3,	1938
Adar 1	Feb.	2,	1938
Adar Sheni 1	Mar.	4,	1938
Nisan 1	Apr.	2,	1938
Iyar 1	May	2,	1938
Sivan 1	May	31,	1938
Tammuz 1	June	30,	1938
Ab 1	July	29,	1938
Elul 1	Aug.	28,	1938

5699

Tishri 1	Sept.	26,	1938
Heshvan 1	Oct.	26,	1938
Kislev 1	Nov.	24,	1938
Tebeth 1	Dec.	23,	1938
Shebat 1	Jan.	21,	1939
Adar 1	Feb.	20,	1939
Nisan 1	Mar.	21,	1939
Iyar 1	Apr.	20,	1939
Sivan 1	May	19,	1939
Tammuz 1	June	18,	1939
Ab 1	July	17,	1939
Elul 1	Aug.	16,	1939

*5700

Tishri 1	Sept.	14,	1939
Heshvan 1	Oct.	14,	1939
Kislev 1	Nov.	13,	1939
Tebeth 1	Dec.	13,	1939
Shebat 1	Jan.	11,	1940
Adar 1	Feb.	10,	1940
Adar Sheni 1	Mar.	11,	1940
Nisan 1	Apr.	9,	1940
Iyar 1	May	9,	1940
Sivan 1	June	7,	1940
Tammuz 1	July	7,	1940
Ab 1	Aug.	5,	1940
Elul 1	Sept.	4,	1940

5701

Tishri 1	Oct.	3,	1940
Heshvan 1	Nov.	2,	1940
Kislev 1	Dec.	1,	1940
Tebeth 1	Dec.	31,	1940
Shebat 1	Jan.	29,	1941
Adar 1	Feb.	28,	1941
Nisan 1	Mar.	29,	1941
Iyar 1	Apr.	28,	1941
Sivan 1	May	27,	1941
Tammuz 1	June	26,	1941
Ab 1	July	25,	1941
Elul 1	Aug.	24,	1941

5702

Tishri 1	Sept.	22,	1941
Heshvan 1	Oct.	22,	1941
Kislev 1	Nov.	21,	1941
Tebeth 1	Dec.	21,	1941
Shebat 1	Jan.	19,	1942
Adar 1	Feb.	18,	1942
Nisan 1	Mar.	19,	1942
Iyar 1	Apr.	18,	1942
Sivan 1	May	17,	1942
Tammuz 1	June	16,	1942
Ab 1	July	15,	1942
Elul 1	Aug.	14,	1942

*5703

Tishri 1	Sept.	12,	1942
Heshvan 1	Oct.	12,	1942
Kislev 1	Nov.	10,	1942
Tebeth 1	Dec.	9,	1942
Shebat 1	Jan.	7,	1943
Adar 1	Feb.	6,	1943
Adar Sheni 1	Mar.	8,	1943
Nisan 1	Apr.	6,	1943
Iyar 1	May	6,	1943
Sivan 1	June	4,	1943
Tammuz 1	July	4,	1943
Ab 1	Aug.	2,	1943
Elul 1	Sept.	1,	1943

5704

Tishri 1	Sept.	30,	1943
Heshvan 1	Oct.	30,	1943
Kislev 1	Nov.	28,	1943
Tebeth 1	Dec.	28,	1943
Shebat 1	Jan.	26,	1944
Adar 1	Feb.	25,	1944
Nisan 1	Mar.	25,	1944
Iyar 1	Apr.	24,	1944
Sivan 1	May	23,	1944
Tammuz 1	June	22,	1944
Ab 1	July	21,	1944
Elul 1	Aug.	20,	1944

5705

Tishri 1	Sept.	18,	1944
Heshvan 1	Oct.	18,	1944
Kislev 1	Nov.	17,	1944
Tebeth 1	Dec.	17,	1944
Shebat 1	Jan.	15,	1945
Adar 1	Feb.	14,	1945
Nisan 1	Mar.	15,	1945
Iyar 1	Apr.	14,	1945
Sivan 1	May	13,	1945
Tammuz 1	June	12,	1945
Ab 1	July	11,	1945
Elul 1	Aug.	10,	1945

*5706

Tishri 1	Sept.	8,	1945
Heshvan 1	Oct.	8,	1945
Kislev 1	Nov.	6,	1945
Tebeth 1	Dec.	5,	1945
Shebat 1	Jan.	3,	1946
Adar 1	Feb.	2,	1946
Adar Sheni 1	Mar.	4,	1946
Nisan 1	Apr.	2,	1946
Iyar 1	May	2,	1946
Sivan 1	May	31,	1946
Tammuz 1	June	30,	1946
Ab 1	July	29,	1946
Elul 1	Aug.	28,	1946

5707

Tishri 1	Sept.	26,	1946
Heshvan 1	Oct.	26,	1946
Kislev 1	Nov.	24,	1946
Tebeth 1	Dec.	24,	1946
Shebat 1	Jan.	22,	1947
Adar 1	Feb.	21,	1947
Nisan 1	Mar.	22,	1947
Iyar 1	Apr.	21,	1947
Sivan 1	May	20,	1947
Tammuz 1	June	19,	1947
Ab 1	July	18,	1947
Elul 1	Aug.	17,	1947

*5708

Tishri 1	Sept.	15,	1947
Heshvan 1	Oct.	15,	1947
Kislev 1	Nov.	14,	1947
Tebeth 1	Dec.	14,	1947
Shebat 1	Jan.	12,	1948
Adar 1	Feb.	11,	1948
Adar Sheni 1	Mar.	12,	1948
Nisan 1	Apr.	10,	1948
Iyar 1	May	10,	1948
Sivan 1	June	8,	1948
Tammuz 1	July	8,	1948
Ab 1	Aug.	6,	1948
Elul 1	Sept.	5,	1948

5709

Tishri I	Oct.	4, 1948
Heshvan I	Nov.	3, 1948
Kislev I	Dec.	3, 1948
Tebeth I	Jan.	2, 1949
Shebat I	Jan.	31, 1949
Adar I	Mar.	2, 1949
Nisan I	Mar.	31, 1949
Iyar I	Apr.	30, 1949
Sivan I	May	29, 1949
Tammuz I	June	28, 1949
Ab I	July	27, 1949
Elul I	Aug.	26, 1949

5710

Tishri I	Sept.	24, 1949
Heshvan I	Oct.	24, 1949
Kislev I	Nov.	22, 1949
Tebeth I	Dec.	21, 1949
Shebat I	Jan.	19, 1950
Adar I	Feb.	18, 1950
Nisan I	Mar.	19, 1950
Iyar I	Apr.	18, 1950
Sivan I	May	17, 1950
Tammuz I	June	16, 1950
Ab I	July	15, 1950
Elul I	Aug.	14, 1950

*5711

Tishri I	Sept.	12, 1950
Heshvan I	Oct.	12, 1950
Kislev I	Nov.	10, 1950
Tebeth I	Dec.	10, 1950
Shebat I	Jan.	8, 1951
Adar I	Feb.	7, 1951
Adar Sheni I	Mar.	9, 1951
Nisan I	Apr.	7, 1951
Iyar I	May	7, 1951
Sivan I	June	5, 1951
Tammuz I	July	5, 1951
Ab I	Aug.	3, 1951
Elul I	Sept.	2, 1951

5712

Tishri I	Oct.	1, 1951
Heshvan I	Oct.	31, 1951
Kislev I	Nov.	30, 1951
Tebeth I	Dec.	30, 1951
Shebat I	Jan.	28, 1952
Adar I	Feb.	27, 1952
Nisan I	Mar.	27, 1952
Iyar I	Apr.	26, 1952
Sivan I	May	25, 1952
Tammuz I	June	24, 1952
Ab I	July	23, 1952
Elul I	Aug.	22, 1952

5713

Tishri I	Sept.	20, 1952
Heshvan I	Oct.	20, 1952
Kislev I	Nov.	19, 1952
Tebeth I	Dec.	19, 1952
Shebat I	Jan.	17, 1953
Adar I	Feb.	16, 1953
Nisan I	Mar.	17, 1953
Iyar I	Apr.	16, 1953
Sivan I	May	15, 1953
Tammuz I	June	14, 1953
Ab I	July	13, 1953
Elul I	Aug.	12, 1953

*5714

Tishri I	Sept.	10, 1953
Heshvan I	Oct.	10, 1953
Kislev I	Nov.	8, 1953
Tebeth I	Dec.	7, 1953
Shebat I	Jan.	5, 1954
Adar I	Feb.	4, 1954
Adar Sheni I	Mar.	6, 1954
Nisan I	Apr.	4, 1954
Iyar I	May	4, 1954
Sivan I	June	2, 1954
Tammuz I	July	2, 1954
Ab I	July	31, 1954
Elul I	Aug.	30, 1954

5715

Tishri I	Sept.	28, 1954
Heshvan I	Oct.	28, 1954
Kislev I	Nov.	26, 1954
Tebeth I	Dec.	26, 1954
Shebat I	Jan.	24, 1955
Adar I	Feb.	23, 1955
Nisan I	Mar.	24, 1955
Iyar I	Apr.	23, 1955
Sivan I	May	22, 1955
Tammuz I	June	21, 1955
Ab I	July	20, 1955
Elul I	Aug.	19, 1955

5716

Tishri I	Sept.	17, 1955
Heshvan I	Oct.	17, 1955
Kislev I	Nov.	16, 1955
Tebeth I	Dec.	16, 1955
Shebat I	Jan.	14, 1956
Adar I	Feb.	13, 1956
Nisan I	Mar.	13, 1956
Iyar I	Apr.	12, 1956
Sivan I	May	11, 1956
Tammuz I	June	10, 1956
Ab I	July	9, 1956
Elul I	Aug.	8, 1956

*5717

Tishri I	Sept.	6, 1956
Heshvan I	Oct.	6, 1956
Kislev I	Nov.	5, 1956
Tebeth I	Dec.	5, 1956
Shebat I	Jan.	3, 1957
Adar I	Feb.	2, 1957
Adar Sheni I	Mar.	4, 1957
Nisan I	Apr.	2, 1957
Iyar I	May	2, 1957
Sivan I	May	31, 1957
Tammuz I	June	30, 1957
Ab I	July	29, 1957
Elul I	Aug.	28, 1957

5718

Tishri I	Sept.	26, 1957
Heshvan I	Oct.	26, 1957
Kislev I	Nov.	24, 1957
Tebeth I	Dec.	24, 1957
Shebat I	Jan.	22, 1958
Adar I	Feb.	21, 1958
Nisan I	Mar.	22, 1958
Iyar I	Apr.	21, 1958
Sivan I	May	20, 1958
Tammuz I	June	19, 1958
Ab I	July	18, 1958
Elul I	Aug.	17, 1958

*5719

Tishri I	Sept.	15, 1958
Heshvan I	Oct.	15, 1958
Kislev I	Nov.	13, 1958
Tebeth I	Dec.	12, 1958
Shebat I	Jan.	10, 1959
Adar I	Feb.	9, 1959
Adar Sheni I	Mar.	11, 1959
Nisan I	Apr.	9, 1959
Iyar I	May	9, 1959
Sivan I	June	7, 1959
Tammuz I	July	7, 1959
Ab I	Aug.	5, 1959
Elul I	Sept.	4, 1959

5720

Tishri I	Oct.	3, 1959
Heshvan I	Nov.	2, 1959
Kislev I	Dec.	2, 1959
Tebeth I	Jan.	1, 1960
Shebat I	Jan.	30, 1960
Adar I	Feb.	29, 1960
Nisan I	Mar.	29, 1960
Iyar I	Apr.	28, 1960
Sivan I	May	27, 1960
Tammuz I	June	26, 1960
Ab I	July	25, 1960
Elul I	Aug.	24, 1960

5721

Tishri I	Sept.	22, 1960
Heshvan I	Oct.	22, 1960
Kislev I	Nov.	20, 1960
Tebeth I	Dec.	20, 1960
Shebat I	Jan.	18, 1961
Adar I	Feb.	17, 1961
Nisan I	Mar.	18, 1961
Iyar I	Apr.	17, 1961
Sivan I	May	16, 1961
Tammuz I	June	15, 1961
Ab I	July	14, 1961
Elul I	Aug.	13, 1961

*5722

Tishri I	Sept.	11, 1961
Heshvan I	Oct.	11, 1961
Kislev I	Nov.	9, 1961
Tebeth I	Dec.	8, 1961
Shebat I	Jan.	6, 1962
Adar I	Feb.	5, 1962
Adar Sheni I	Mar.	7, 1962
Nisan I	Apr.	5, 1962
Iyar I	May	5, 1962
Sivan I	June	3, 1962
Tammuz I	July	3, 1962
Ab I	Aug.	1, 1962
Elul I	Aug.	31, 1962

5723

Tishri I	Sept.	29, 1962
Heshvan I	Oct.	29, 1962
Kislev I	Nov.	28, 1962
Tebeth I	Dec.	28, 1962
Shebat I	Jan.	26, 1963
Adar I	Feb.	25, 1963
Nisan I	Mar.	26, 1963
Iyar I	Apr.	25, 1963
Sivan I	May	24, 1963
Tammuz I	June	23, 1963
Ab I	July	22, 1963
Elul I	Aug.	21, 1963

5724

Tishri I	Sept.	19, 1963
Heshvan I	Oct.	19, 1963
Kislev I	Nov.	17, 1963
Tebeth I	Dec.	17, 1963
Shebat I	Jan.	15, 1964
Adar I	Feb.	14, 1964
Nisan I	Mar.	14, 1964
Iyar I	Apr.	13, 1964
Sivan I	May	12, 1964
Tammuz I	June	11, 1964
Ab I	July	10, 1964
Elul I	Aug.	9, 1964

*5725

Tishri I	Sept.	7, 1964
Heshvan I	Oct.	7, 1964
Kislev I	Nov.	6, 1964
Tebeth I	Dec.	6, 1964
Shebat I	Jan.	4, 1965
Adar I	Feb.	3, 1965
Adar Sheni I	Mar.	5, 1965
Nisan I	Apr.	3, 1965
Iyar I	May	3, 1965
Sivan I	June	1, 1965
Tammuz I	July	1, 1965
Ab I	July	30, 1965
Elul I	Aug.	29, 1965

5726

Tishri I	Sept.	27, 1965
Heshvan I	Oct.	27, 1965
Kislev I	Nov.	25, 1965
Tebeth I	Dec.	24, 1965
Shebat I	Jan.	22, 1966
Adar I	Feb.	21, 1966
Nisan I	Mar.	22, 1966
Iyar I	Apr.	21, 1966
Sivan I	May	20, 1966
Tammuz I	June	19, 1966
Ab I	July	18, 1966
Elul I	Aug.	17, 1966

*5727

Tishri I	Sept.	15, 1966
Heshvan I	Oct.	15, 1966
Kislev I	Nov.	14, 1966
Tebeth I	Dec.	14, 1966
Shebat I	Jan.	12, 1967
Adar I	Feb.	11, 1967
Adar Sheni I	Mar.	13, 1967
Nisan I	Apr.	11, 1967
Iyar I	May	11, 1967
Sivan I	June	9, 1967
Tammuz I	July	9, 1967
Ab I	Aug.	7, 1967
Elul I	Sept.	6, 1967

5728

Tishri I	Oct.	5, 1967
Heshvan I	Nov.	4, 1967
Kislev I	Dec.	3, 1967
Tebeth I	Jan.	2, 1968
Shebat I	Jan.	31, 1968
Adar I	Mar.	1, 1968
Nisan I	Mar.	30, 1968
Iyar I	Apr.	29, 1968
Sivan I	May	28, 1968
Tammuz I	June	27, 1968
Ab I	July	26, 1968
Elul I	Aug.	25, 1968

5729

Tishri I	Sept.	23, 1968
Heshvan I	Oct.	23, 1968
Kislev I	Nov.	22, 1968
Tebeth I	Dec.	22, 1968
Shebat I	Jan.	20, 1969
Adar I	Feb.	19, 1969
Nisan I	Mar.	20, 1969
Iyar I	Apr.	19, 1969
Sivan I	May	18, 1969
Tammuz I	June	17, 1969
Ab I	July	16, 1969
Elul I	Aug.	15, 1969

*5730

Tishri I	Sept.	13, 1969
Heshvan I	Oct.	13, 1969
Kislev I	Nov.	11, 1969
Tebeth I	Dec.	10, 1969
Shebat I	Jan.	8, 1970
Adar I	Feb.	7, 1970
Adar Sheni I	Mar.	9, 1970
Nisan I	Apr.	7, 1970
Iyar I	May	7, 1970
Sivan I	June	5, 1970
Tammuz I	July	5, 1970
Ab I	Aug.	3, 1970
Elul I	Sept.	2, 1970

5731

Tishri I	Oct.	1, 1970
Heshvan I	Oct.	31, 1970
Kislev I	Nov.	29, 1970
Tebeth I	Dec.	29, 1970
Shebat I	Jan.	27, 1971
Adar I	Feb.	26, 1971
Nisan I	Mar.	27, 1971
Iyar I	Apr.	26, 1971
Sivan I	May	25, 1971
Tammuz I	June	24, 1971
Ab I	July	23, 1971
Elul I	Aug.	22, 1971

5732

Tishri I	Sept.	20, 1971
Heshvan I	Oct.	20, 1971
Kislev I	Nov.	19, 1971
Tebeth I	Dec.	19, 1971
Shebat I	Jan.	17, 1972
Adar I	Feb.	16, 1972
Nisan I	Mar.	16, 1972
Iyar I	Apr.	15, 1972
Sivan I	May	14, 1972
Tammuz I	June	13, 1972
Ab I	July	12, 1972
Elul I	Aug.	11, 1972

*5733

Tishri I	Sept.	9, 1972
Heshvan I	Oct.	9, 1972
Kislev I	Nov.	7, 1972
Tebeth I	Dec.	6, 1972
Shebat I	Jan.	4, 1973
Adar I	Feb.	3, 1973
Adar Sheni I	Mar.	5, 1973
Nisan I	Apr.	3, 1973
Iyar I	May	3, 1973
Sivan I	June	1, 1973
Tammuz I	July	1, 1973
Ab I	July	30, 1973
Elul I	Aug.	29, 1973

5734

Tishri I	Sept.	27, 1973
Heshvan I	Oct.	27, 1973
Kislev I	Nov.	26, 1973
Tebeth I	Dec.	26, 1973
Shebat I	Jan.	24, 1974
Adar I	Feb.	23, 1974
Nisan I	Mar.	24, 1974
Iyar I	Apr.	23, 1974
Sivan I	May	22, 1974
Tammuz I	June	21, 1974
Ab I	July	20, 1974
Elul I	Aug.	19, 1974

5735

Tishri I	Sept.	17, 1974
Heshvan I	Oct.	17, 1974
Kislev I	Nov.	15, 1974
Tebeth I	Dec.	15, 1974
Shebat I	Jan.	13, 1975
Adar I	Feb.	12, 1975
Nisan I	Mar.	13, 1975
Iyar I	Apr.	12, 1975
Sivan I	May	11, 1975
Tammuz I	June	10, 1975
Ab I	July	9, 1975
Elul I	Aug.	8, 1975

*5736

Tishri I	Sept.	6, 1975
Heshvan I	Oct.	6, 1975
Kislev I	Nov.	5, 1975
Tebeth I	Dec.	5, 1975
Shebat I	Jan.	3, 1976
Adar I	Feb.	2, 1976
Adar Sheni I	Mar.	3, 1976
Nisan I	Apr.	1, 1976
Iyar I	May	1, 1976
Sivan I	May	30, 1976
Tammuz I	June	29, 1976
Ab I	July	28, 1976
Elul I	Aug.	27, 1976

5737

Tishri 1	Sept. 25, 1976
Heshvan 1	Oct. 25, 1976
Kislev 1	Nov. 23, 1976
Tebeth 1	Dec. 22, 1976
Shebat 1	Jan. 20, 1977
Adar 1	Feb. 19, 1977
Nisan 1	Mar. 20, 1977
Iyar 1	Apr. 19, 1977
Sivan 1	May 18, 1977
Tammuz 1	June 17, 1977
Ab 1	July 16, 1977
Elul 1	Aug. 15, 1977

***5738**

Tishri 1	Sept. 13, 1977
Heshvan 1	Oct. 13, 1977
Kislev 1	Nov. 11, 1977
Tebeth 1	Dec. 11, 1977
Shebat 1	Jan. 9, 1978
Adar 1	Feb. 8, 1978
Adar Sheni 1	Mar. 10, 1978
Nisan 1	Apr. 8, 1978
Iyar 1	May 8, 1978
Sivan 1	June 6, 1978
Tammuz 1	July 6, 1978
Ab 1	Aug. 4, 1978
Elul 1	Sept. 3, 1978

5739

Tishri 1	Oct. 2, 1978
Heshvan 1	Nov. 1, 1978
Kislev 1	Dec. 1, 1978
Tebeth 1	Dec. 31, 1978
Shebat 1	Jan. 29, 1979
Adar 1	Feb. 28, 1979
Nisan 1	Mar. 29, 1979
Iyar 1	Apr. 28, 1979
Sivan 1	May 27, 1979
Tammuz 1	June 26, 1979
Ab 1	July 25, 1979
Elul	Aug. 24, 1979

5740

Tishri 1	Sept. 22, 1979
Heshvan 1	Oct. 22, 1979
Kislev 1	Nov. 21, 1979
Tebeth 1	Dec. 21, 1979
Shebat 1	Jan. 19, 1980
Adar 1	Feb. 18, 1980
Nisan 1	Mar. 18, 1980
Iyar 1	Apr. 17, 1980
Sivan 1	May 16, 1980
Tammuz 1	June 15, 1980
Ab 1	July 14, 1980
Elul 1	Aug. 13, 1980

***5741**

Tishri 1	Sept. 11, 1980
Heshvan 1	Oct. 11, 1980
Kislev 1	Nov. 9, 1980
Tebeth 1	Dec. 8, 1980
Shebat 1	Jan. 6, 1981
Adar 1	Feb. 5, 1981
Adar Sheni 1	Mar. 7, 1981
Nisan 1	Apr. 5, 1981
Iyar 1	May 5, 1981
Sivan 1	June 3, 1981
Tammuz 1	July 3, 1981
Ab 1	Aug. 1, 1981
Elul 1	Aug. 31, 1981

5742

Tishri 1	Sept. 29, 1981
Heshvan 1	Oct. 29, 1981
Kislev 1	Nov. 27, 1981
Tebeth 1	Dec. 27, 1981
Shebat 1	Jan. 25, 1982
Adar 1	Feb. 24, 1982
Nisan 1	Mar. 25, 1982
Iyar 1	Apr. 24, 1982
Sivan 1	May 23, 1982
Tammuz 1	June 22, 1982
Ab 1	July 21, 1982
Elul 1	Aug. 20, 1982

5743

Tishri 1	Sept. 18, 1982
Heshvan 1	Oct. 18, 1982
Kislev 1	Nov. 17, 1982
Tebeth 1	Dec. 17, 1982
Shebat 1	Jan. 15, 1983
Adar 1	Feb. 14, 1983
Nisan 1	Mar. 15, 1983
Iyar 1	Apr. 14, 1983
Sivan 1	May 13, 1983
Tammuz 1	June 12, 1983
Ab 1	July 11, 1983
Elul 1	Aug. 10, 1983

***5744**

Tishri 1	Sept. 8, 1983
Heshvan 1	Oct. 8, 1983
Kislev 1	Nov. 7, 1983
Tebeth 1	Dec. 7, 1983
Shebat 1	Jan. 5, 1984
Adar 1	Feb. 4, 1984
Adar Sheni 1	Mar. 5, 1984
Nisan 1	Apr. 3, 1984
Iyar 1	May 3, 1984
Sivan 1	June 1, 1984
Tammuz 1	July 1, 1984
Ab 1	July 30, 1984
Elul 1	Aug. 29, 1984

5745

Tishri 1	Sept. 27, 1984
Heshvan 1	Oct. 27, 1984
Kislev 1	Nov. 25, 1984
Tebeth 1	Dec. 25, 1984
Shebat 1	Jan. 23, 1985
Adar 1	Feb. 22, 1985
Nisan 1	Mar. 23, 1985
Iyar 1	Apr. 22, 1985
Sivan 1	May 21, 1985
Tammuz 1	June 20, 1985
Ab 1	July 19, 1985
Elul 1	Aug. 18, 1985

***5746**

Tishri 1	Sept. 16, 1985
Heshvan 1	Oct. 16, 1985
Kislev 1	Nov. 14, 1985
Tebeth 1	Dec. 13, 1985
Shebat 1	Jan. 11, 1986
Adar 1	Feb. 10, 1986
Adar Sheni 1	Mar. 12, 1986
Nisan 1	Apr. 10, 1986
Iyar 1	May 10, 1986
Sivan 1	June 8, 1986
Tammuz 1	July 8, 1986
Ab 1	Aug. 6, 1986
Elul 1	Sept. 5, 1986

5747

Tishri 1	Oct. 4, 1986
Heshvan 1	Nov. 3, 1986
Kislev 1	Dec. 3, 1986
Tebeth 1	Jan. 2, 1987
Shebat 1	Jan. 31, 1987
Adar 1	Mar. 2, 1987
Nisan 1	Mar. 31, 1987
Iyar 1	Apr. 30, 1987
Sivan 1	May 29, 1987
Tammuz 1	June 28, 1987
Ab 1	July 27, 1987
Elul 1	Aug. 26, 1987

5748

Tishri 1	Sept. 24, 1987
Heshvan 1	Oct. 24, 1987
Kislev 1	Nov. 22, 1987
Tebeth 1	Dec. 22, 1987
Shebat 1	Jan. 20, 1988
Adar 1	Feb. 19, 1988
Nisan 1	Mar. 19, 1988
Iyar 1	Apr. 18, 1988
Sivan 1	May 17, 1988
Tammuz 1	June 16, 1988
Ab 1	July 15, 1988
Elul 1	Aug. 14, 1988

***5749**

Tishri 1	Sept. 12, 1988
Heshvan 1	Oct. 12, 1988
Kislev 1	Nov. 10, 1988
Tebeth 1	Dec. 9, 1988
Shebat 1	Jan. 7, 1989
Adar 1	Feb. 6, 1989
Adar Sheni 1	Mar. 8, 1989
Nisan 1	Apr. 6, 1989
Iyar 1	May 6, 1989
Sivan 1	June 4, 1989
Tammuz 1	July 4, 1989
Ab 1	Aug. 2, 1989
Elul 1	Sept. 1, 1989

5750

Tishri 1	Sept. 30, 1989
Heshvan 1	Oct. 30, 1989
Kislev 1	Nov. 29, 1989
Tebeth 1	Dec. 29, 1989
Shebat 1	Jan. 27, 1990
Adar 1	Feb. 26, 1990
Nisan 1	Mar. 27, 1990
Iyar 1	Apr. 26, 1990
Sivan 1	May 25, 1990
Tammuz 1	June 24, 1990
Ab 1	July 23, 1990
Elul 1	Aug. 22, 1990

5751

Tishri 1	Sept. 20, 1990
Heshvan 1	Oct. 20, 1990
Kislev 1	Nov. 18, 1990
Tebeth 1	Dec. 18, 1990
Shebat 1	Jan. 16, 1991
Adar 1	Feb. 15, 1991
Nisan 1	Mar. 16, 1991
Iyar 1	Apr. 15, 1991
Sivan 1	May 14, 1991
Tammuz 1	June 13, 1991
Ab 1	July 12, 1991
Elul 1	Aug. 11, 1991

***5752**

Tishri 1	Sept. 9, 1991
Heshvan 1	Oct. 9, 1991
Kislev 1	Nov. 8, 1991
Tebeth 1	Dec. 8, 1991
Shebat 1	Jan. 6, 1992
Adar 1	Feb. 5, 1992
Adar Sheni 1	Mar. 6, 1992
Nisan 1	Apr. 4, 1992
Iyar 1	May 4, 1992
Sivan 1	June 2, 1992
Tammuz 1	July 2, 1992
Ab 1	July 31, 1992
Elul 1	Aug. 30, 1992

5753

Tishri 1	Sept. 28, 1992
Heshvan 1	Oct. 28, 1992
Kislev 1	Nov. 26, 1992
Tebeth 1	Dec. 25, 1992
Shebat 1	Jan. 23, 1993
Adar 1	Feb. 22, 1993
Nisan 1	Mar. 23, 1993
Iyar 1	Apr. 22, 1993
Sivan 1	May 21, 1993
Tammuz 1	June 20, 1993
Ab 1	July 19, 1993
Elul 1	Aug. 18, 1993

5754

Tishri 1	Sept. 16, 1993
Heshvan 1	Oct. 16, 1993
Kislev 1	Nov. 15, 1993
Tebeth 1	Dec. 15, 1993
Shebat 1	Jan. 13, 1994
Adar 1	Feb. 12, 1994
Nisan 1	Mar. 13, 1994
Iyar 1	Apr. 12, 1994
Sivan 1	May 11, 1994
Tammuz 1	June 10, 1994
Ab 1	July 9, 1994
Elul 1	Aug. 8, 1994

***5755**

Tishri 1	Sept. 6, 1994
Heshvan 1	Oct. 6, 1994
Kislev 1	Nov. 4, 1994
Tebeth 1	Dec. 4, 1994
Shebat 1	Jan. 2, 1995
Adar 1	Feb. 1, 1995
Adar Sheni 1	Mar. 3, 1995
Nisan 1	Apr. 1, 1995
Iyar 1	May 1, 1995
Sivan 1	May 30, 1995
Tammuz 1	June 29, 1995
Ab 1	July 28, 1995
Elul 1	Aug. 27, 1995

5756

Tishri 1	Sept. 25, 1995
Heshvan 1	Oct. 25, 1995
Kislev 1	Nov. 24, 1995
Tebeth 1	Dec. 24, 1995
Shebat 1	Jan. 22, 1996
Adar 1	Feb. 21, 1996
Nisan 1	Mar. 21, 1996
Iyar 1	Apr. 20, 1996
Sivan 1	May 19, 1996
Tammuz 1	June 18, 1996
Ab 1	July 17, 1996
Elul 1	Aug. 16, 1996

***5757**

Tishri 1	Sept. 14, 1996
Heshvan 1	Oct. 14, 1996
Kislev 1	Nov. 12, 1996
Tebeth 1	Dec. 11, 1996
Shebat 1	Jan. 9, 1997
Adar 1	Feb. 8, 1997
Adar Sheni 1	Mar. 10, 1997
Nisan 1	Apr. 8, 1997
Iyar 1	May 8, 1997
Sivan 1	June 6, 1997
Tammuz 1	July 6, 1997
Ab 1	Aug. 4, 1997
Elul 1	Sept. 3, 1997

5758

Tishri 1	Oct. 2, 1997
Heshvan 1	Nov. 1, 1997
Kislev 1	Nov. 30, 1997
Tebeth 1	Dec. 30, 1997
Shebat 1	Jan. 28, 1998
Adar 1	Feb. 27, 1998
Nisan 1	Mar. 28, 1998
Iyar 1	Apr. 27, 1998
Sivan 1	May 26, 1998
Tammuz 1	June 25, 1998
Ab 1	July 24, 1998
Elul 1	Aug. 23, 1998

5759

Tishri 1	Sept. 21, 1998
Heshvan 1	Oct. 21, 1998
Kislev 1	Nov. 20, 1998
Tebeth 1	Dec. 20, 1998
Shebat 1	Jan. 18, 1999
Adar 1	Feb. 17, 1999
Nisan 1	Mar. 18, 1999
Iyar 1	Apr. 17, 1999
Sivan 1	May 16, 1999
Tammuz 1	June 15, 1999
Ab 1	July 14, 1999
Elul 1	Aug. 13, 1999

***5760**

Tishri 1	Sept. 11, 1999
Heshvan 1	Oct. 11, 1999
Kislev 1	Nov. 10, 1999
Tebeth 1	Dec. 10, 1999
Shebat 1	Jan. 8, 2000
Adar 1	Feb. 7, 2000
Adar Sheni 1	Mar. 8, 2000
Nisan 1	Apr. 6, 2000
Iyar 1	May 6, 2000
Sivan 1	June 4, 2000
Tammuz 1	July 4, 2000
Ab 1	Aug. 2, 2000
Elul 1	Sept. 1, 2000

CALENDAR REFORM. The present civil calendar (the Gregorian calendar) has attained its present form, partly through astronomical calculation, partly through a series of historical accidents. Because of the latter fact it has certain irregularities and inconveniences. The arrangement of long and short months follows no regular sequence; the quarters are irregular, varying from 90 to 92 days; each quarter begins and ends on a different day of the week; the months have a varying number of weekdays. These irregularities often cause a great deal of inconvenience in the business world, which prefers to make its calculations on the basis of regular periods.

The subject of calendar reform has been broached a number of times in the 19th and 20th centuries, and various schemes have been suggested for a proposed world calendar. There are two leading proposals: one to have 13 months of 28 days each, the other to have

12 months arranged in such a way that every third month is of 31 days, and the remaining months, 30 days each. Both schemes include the use of "blank days," that is, days that are not counted as the days of the week; these are the 365th day of the year, and the leap-year day. The year would thus consist of 52 weeks, plus one or two "blank days," and each date would fall every year on the same day of the week.

Jewish groups, while admitting the possible value of readjusting the lengths of the month, object to the "blank day" part of the proposal because it will interfere with the observance of the Sabbath. Since the Sabbath is observed at seven day intervals, the introduction of a "blank day" will cause it to move forward in the week by one or two days each year. Thus, the first year after the adoption of the proposed calendar, the Sabbath would fall on Friday, the next year on Thursday, and so on. Nor is it possible to save up the extra days and add them a week at a time, since, because of the four year leap-year period, the difference in days is usually too much or too little to make up a week.

In 1929 the Synagogue Council of America issued a pronouncement opposing the adoption of any system of calendar reform that interferes with the periodicity of the Sabbath through the insertion of "blank days." This resolution was ratified by its constituent organizations, Orthodox, Conservative and Reform, and is still the official position of Judaism on this question.

CALF-WORSHIP, a term sometimes employed for the religion of Israel as practiced in the Northern Kingdom after Jeroboam I (about 937-915 B.C.E.) set up golden calves at Dan and Bethel, the shrine cities of the kingdom. In reality the term is a misnomer, as the calf images were not so much the objects of worship as symbols, and were small images of bulls rather than actual representations of calves. While the story in *I Kings* 12:28-30 represents the practice as having been originated by Jeroboam, it was more probably merely a revival of an old custom in Israel. Bull worship was prevalent among the Canaanites, and it was not unnatural for the Israelites, who accepted many Canaanite religious ideas when they settled down to agriculture, to take over the bull images just as they did the Astarte symbols. It was not until the thoroughgoing monotheism of the prophets prevailed that the golden calves were finally destroyed. The story of Aaron's making of the calf in the wilderness (*Ex.* 32) and of the people's worshipping it, is regarded by Bible critics as a prophetic writing attacking the setting up of the golden calves, rather than authentic history.

See also: BULL WORSHIP; GOLDEN CALF.

CALGARY, the largest and oldest city in the province of Alberta, one of the prairie provinces of Canada. It was founded in 1876 as a Northwest Mounted Police post, was incorporated as a town in 1884, and as a city in 1893. The total population of Calgary in 1936 was 83,407. At that time the Jewish population was 1,374, forming 1.5% of the total population.

The first Jew known to have settled in Calgary was Jacob Diamond, who came to the city in 1889. The Jewish population of Calgary in 1891 was 6, had increased to 604 in 1911, and to 1,622 in 1931, when the Jews formed 1.9% of the population.

The first Jewish religious service was held in Calgary in 1894 in the old Masonic Hall and the Jewish cemetery was consecrated in 1904. In 1912 the Beth Jacob Synagogue was erected and in the same year a Talmud Torah was organized. The Beth Jacob Synagogue remains the only synagogue in Calgary, although attempts have been made from time to time to establish another congregation. It is an Orthodox congregation with an Orthodox English-speaking rabbi.

A large and imposing community centre building has been erected which is designed to house the new synagogue, Talmud Torah, assembly hall and B'nai B'rith lodge rooms. The interior of the building, however, is not yet completed and the only portion which is occupied at present is that devoted to the class rooms of the Talmud Torah and the assembly hall.

In addition to the Talmud Torah, there is a Peretz Yiddish school, housed in a modern building of its own. Both schools are efficiently conducted and are staffed with modern Hebrew and Yiddish teachers.

There is an active B'nai B'rith lodge and A.Z.A. chapter in the city, and a local branch of the Canadian Jewish Congress. There is also a Zionist Council, Hadassah chapters, Pioneer Women's Club and a branch of the League for Labour Palestine.

LOUIS ROSENBERG.

CALICUT, seaport on the Malabar coast, in the Madras Presidency, India. The exact time when Jews first arrived in the city is unknown, but a reference in the writings of Josephus Indus, or Joseph of Craganore (printed in Grynaeus, *Novus Orbis,* 1532), indicates that in the 15th cent. there was a large Jewish settlement in Calicut and that these Jews were important and prosperous. A companion of Vasco da Gama on his second voyage to India in 1502 noted in his diary that there were numerous Jews in the city, who were governed by their own chiefs. Another traveler of the same period, Ludovico di Varthema, mentions meeting a Jew of Calicut who had built a large ship and had cast for it four iron mortars. In the next century François Pyrard reported that the Jews had a special quarter of their own and a synagogue. The fate of the prosperous community is likewise unknown. It possibly disintegrated when Calicut was devastated by native wars in 1765 and 1788. By the 20th cent. it had disappeared.

CALIFORNIA, the second largest of the United States, occupying more than one-half of the country's Pacific coastline. It includes 150,175 Jews among a total population of 6,154,000 (1937), or 2.44 per cent.

Jews played a prominent part in the history of California from the time it was annexed to the United States. Some came to San Francisco on the first Pacific Mail steamer on February 26, 1849. With the gold rush in the spring of that year there were hundreds of Jews among the throngs that struggled across the Isthmus of Panama and poured into San Francisco harbor by the shipload. More of them—often young men just arrived from the Old World—journeyed overland from the Eastern states. In California they joined the gold-hunters, or became merchants and traders in the mining towns.

These pioneers brought their Judaism with them. In San Francisco a group of them met in the tent of Louis Franklin to hold services on Yom Kippur, 1849,



The Temple of Religion, where Jews and Christians met in a spirit of interfaith amity, at the Golden Gate International Exposition, San Francisco, in 1939 and 1940. Rabbi Rudolph I. Coffee was president of the Temple

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while at the same time another handful worshiped in a room over a San Francisco store. The following year two congregations were organized: Shearith Israel, consisting of Polish and English Jews, and Emanu-El, which included the German and American element. By 1851 two benevolent societies also had been established in San Francisco.

Nor did the Jews of the boom towns neglect their religion. About a dozen "mining congregations" sprang up. In Coloma, Eldorado County, a congregation was formed in 1850. Sonora had a Hebrew Benevolent Society and a cemetery in 1851. In Jackson a congregation was organized in 1856, and the first synagogue in a mining district erected in 1857. In Grass Valley a Jewish cemetery was organized in 1856; others were laid out in Oroville, Folsom (1859), and Nevada City (1855). In the town of Marysville, Jews organized a Hebrew Benevolent Society in 1852, built a cemetery, held services on the High Holy days, and after about a decade organized one of the first B'nai B'rith lodges in the state. Records of early Jewish organizations are to be found also in Jesu Maria (1853), Fiddletown (1857) and Shasta (1857). Many of these Jewish communities disappeared with the close of the boom period (particularly after 1870), but where one or two Jewish families remained, the cemeteries were tended for years. Buildings like the Jackson synagogue, no longer employed for worship, were taken over by the towns for communal uses.

In San Francisco, then the chief port and trading center of the state, Jews were particularly active. The first San Francisco directory (1850) lists the names of one hundred men who were unquestionably Jewish. Jewish merchants and traders flourished; others of their coreligionists engaged in fruit and chicken farming, in mining, in the Alaska fur trade, and in banking. Jesse Seligman (who may have reached the city as early as 1848) became immensely successful in business, together with his three brothers. The three Lazard brothers got their start in California and then returned to New York to set up their famous banking-house. Jewish families became important in one after another of the California industries: Isaac Friedlander, the "grain king"; Lachman, Jacobi, Dreyfus in wines; Jastro in cattle; the Koshland family in wool; Daniel Meyer, who developed irrigation; Castle, Guggenheim, Rosenberg, in fruit; I. W. Hellman, the Wormsers and Glaziers in banking: Heller, Dinkelspiel, in dry goods.

The political life of the growing city and of the new state (California was admitted to the Union in 1850) attracted the Jews at least as much. It was Washington Bartlett, a naval lieutenant and the son of a Jewess, who in 1847 suggested that Yerba Buena be renamed San Francisco. Bartlett served as alcalde (mayor) of the city in 1849, and as governor of California in 1887. The brothers Elkan and Solomon Heydenfeldt served in the first California legislature, the latter becoming justice of the Supreme Court in 1852 and chief justice the following year. Henry A. Lyons was one of the first three justices of the Supreme Court, taking office in 1851. The same year Abraham C. Labatt was named to San Francisco's first board of aldermen, and Joseph Shannon became county treasurer. Isaac Cardoza served in the state assembly in 1852. Samuel Marx was United States appraiser of the port in this early period. Closely linked with the political history of California and the mining history of neighboring Nevada was Adolph Sutro. His four-mile Sutro Tunnel tapped the enormous gold and silver deposits of the Comstock Lode. The millionaire Sutro became a leading philanthropist of San Francisco, and as Populist mayor from 1894 to 1896 led the fight against the railroad trusts.

San Francisco developed its quota of Jewish communal institutions early: benefit societies in 1850, charities and a B'nai B'rith lodge in 1855, the Pacific coast's first Jewish publication (Rabbi Julius Eckmann's *The Gleaner*) in 1855, and new synagogues in 1860 and 1864.

The Jewish communities of other California cities also had early beginnings. In San Diego Louis Rose was the pioneer Jewish settler (1850). He became a member of the city's first grand jury, was elected city trustee in 1853, and established the first brickyard in San Diego. Schiller and Menasse, Jewish settlers from Prussia, set up the city's first lumber yard in 1853. Sacramento's first Jewish organization was the Hebrew Benevolent Society (1850), which was followed by a Ladies' Hebrew Benevolent Society five years later. Temple B'nai Israel was organized in 1857, and the B'nai B'rith lodge in 1859. Stockton's first synagogue, Temple Israel or Reim Ahubim, was organized in 1855, and a congregational cemetery laid out four years later. The First Hebrew Congregation of Oakland dates from 1874; Bikur Cholim, in San Jose, was founded the following year.

The first Jews in Los Angeles may have arrived as early as 1849; a half dozen are listed in the 1850 census. There is also indication that in 1852 religious services were held in the town. In 1854 a Jew named Carvalho, a former member of the Fremont Expedition, established himself in Los Angeles and proposed the organization of a benevolent society. Joseph Newmark, an ordained rabbi who had just arrived, became leader of the little community and head of the Hebrew Benevolent Society, which tended the sick and provided funerals and proper burial care. He also conducted Holy Day services in the adobe house of John Temple. Congregation B'nai B'rith was organized in 1862, and the community presently began to develop the customary charitable, religious and social organizations.

The really rapid growth of Jewish settlement in the Los Angeles area did not begin until after the opening of the 20th cent. The Jewish population of Los Angeles jumped from 2,000 in 1905 to 10,000 seven years later; it reached 18,000 in 1920, 65,000 in 1927, and an estimated 82,000 in 1940. Nearby towns and cities shared this growth. Strong communities appeared in Beverly Hills, Glendale, Huntington Park, Long Beach, Ontario, Pasadena, Pomona, Riverside, San Bernardino, Santa Ana, Santa Monica and Venice.

Jews played an important part in the development of Los Angeles' most important industry, motion pictures. Among the most prominent were the Warner brothers, Louis B. Mayer, Samuel Goldwyn, Irving Thalberg, Carl Laemmle, Marcus Loew, William Fox, Adolph Zukor, Joseph Schenck, Jesse L. Lasky, and David O. Selznick. More recent producers, Jewish directors, writers and actors form an imposing list. The Hellman, Newmark, Harris and Edelman families of Los Angeles have achieved prominence in banking, business and other fields.

In 1940 the largest Jewish communities in California were: Los Angeles, 82,000; San Francisco, 41,000; Oakland, 7,500; San Diego, 3,000; Long Beach, 2,600; Pasadena, 1,900; Stockton, 1,300; and Sacramento, 1,300. Congregations were found also in Alameda, Bakersfield, Belvedere, Berkeley, Chico, Daly City, Fresno, Modesto, Petaluma, San Jose, San Leandro, Santa Cruz, Santa Rosa and Vallejo, and also in the towns and cities around Los Angeles (already listed). At least sixty additional towns had ten or more Jewish inhabitants. In all, there were between eighty and one hundred congregations in the state, half of which maintained schools. Thirteen cities had Jewish community welfare funds.

Jews have been active in the political and civic life of California. In addition to the office-holders of the earliest years there were: Julius Kahn, congressman from 1889 to 1902 and from 1905 to 1924; Florence P. Kahn, his widow, in Congress from 1924 to 1936; Harry A. Hollzer, judge of the United States District Court (1935-); Walter H. Levy and Marcus C. Sloss (1906-19), justices of the Supreme Court; Isadore Harris, chief justice of the Superior Court (1932-); Hollzer (1924-30), Sloss (1900-10), Lester Roth (1930-36), Benjamin J. Scheinman (1938-), Isaac Pacht (1931-35), Edward Brand (1936-), Sylvain Lazarus, Isadore M. Golden (1934-), of the Superior Court. In the state assembly were Edward S. Solomon (1884 and 1888), Edward Godchaux (1892-94), Charles Rosendale (1910), Morris Meyerfeld (1912), Edgar C. Levey (1927-37, speaker from 1927-32), and Harry Lyons; Edward I. Wolfe was state senator and president pro tem from 1905 to 1911. Rabbi Rudolph I. Coffee served as chaplain of the state assembly from 1925 to 1926, the first time that a Jew had held this office in any American legislative body.

Benjamin F. Peixotto was consul general to Roumania from 1870 to 1876. Jewish mayors included Benjamin Stedman (San Francisco, 1916), Albert Elkus (Sacramento, 1912-14), Bernard V. Steinman (Sacramento), S. K. Herzog (San Rafael, 1916-17), Isadore Hass (Grass Valley, 1908), Moses J. Marks (Buena Vista, 1890), Al Jolson (Encino, 1935) and Norris Straus (Casselton). Other officials included Simon J. Lubin, chairman of the California department of commerce (1935); Al Cohn, collector of customs at Los Angeles (1933-37); Louis Bloch, member of the United States Maritime Commission (1938-); Meyer Lissner, member of the United States Shipping Board; Harry Silver, state banking commissioner; and J. M. Friedlander, state corporations commissioner (1927); Aaron J. Rosanoff, state director of institutions.

Members of the State Board of Charities and Corrections were Rabbi Martin A. Meyer, of San Francisco (1912-18), Jessica B. Peixotto (1915-23), Mrs. Max C. Sloss (1918-24), Rabbi Rudolph I. Coffee (1924-31). Isaac Pacht was Prison Board chairman (1940-).

In education, California Jews held honored rank. Monroe Deutsch was named vice-president and provost of the University of California in 1931. Also prominent at the state university were: Max Radin, professor of law (1919-); William C. Popper, professor of Semitics (1922-); Jessica B. Peixotto, professor of economics (1905-35, emeritus 1935-); Myer Jaffa, professor of nutrition (1908-25, emeritus until 1931). Louis Sloss and Lewis Gerstle held the position of treasurer of the university; Mortimer Fleishhacker, Jacob B. Reinstein, I. W. Hellman and Rudolph Taussig were regents. At Stanford University Marcus C. Sloss was vice-president of the board of trustees, Milton Esberg was a member of the Stanford National Board, Carl Lucas Alsberg served as dean of the graduate school from 1927 to 1933.

California Jews rendered valiant military service to their country. In the Spanish-American War, the first volunteer regiment ordered to the Philippines included nearly one hundred Jews, or 8 per cent of its total of 1,200 officers and men. At the Battle of Cavite, which took place soon after the regiment reached the Philippines, Sergeant Morris Justh was the first to fall. Likewise in the World War, Jews were conspicuous both in the Army and the Navy for the large numbers of volunteers and of officers.

The Board of Rabbis and Cantors of Northern California was founded in 1924 under the presidency of Jacob Nieto. A similar, earlier organization, under the leadership of Jacob Voorsanger, was the Jewish Ministers' Association of San Francisco and Vicinity.

California's State Federation of Temple Sisterhoods was organized in 1925, with Mrs. Deborah Hirshberg of Oakland as president. It includes three sisterhoods from Los Angeles, two from San Francisco, and one each from Glendale, Oakland, Sacramento, San Bernardino, San Diego, San Jose, and Stockton.

The Jewish Committee for Personal Service in State Institutions was organized in San Francisco in 1921 by Rabbi Martin A. Meyer and I. Irving Lipsitch. Nineteen Jewish communities cooperate in supporting this committee; its purpose is to aid Jewish dependent wards in state penal institutions, hospitals and reformatories. On an annual budget of $15,000 this committee has achieved a national reputation for service in aiding institutional cases and in doing follow-up work.

The California Alliance of Jewish Women was organized in 1923 to aid college students through social, financial and religious means. It cooperates with the B'nai B'rith Hillel Foundation formed in 1926 at the University of California. The National Council of Jewish Women has sections in Fresno, Long Beach, Los Angeles, Oakland, San Diego, and San Francisco. In 1940 B'nai B'rith had forty-four lodges in California and had undertaken the task of giving a complete Jewish education to children in isolated localities. The first lodge was established in San Francisco in 1853.

See also: MOTION PICTURES; the articles on the individual cities. RUDOLPH I. COFFEE.

Lit.: Voorsanger, Jacob, *Chronicles of Emanu-El (1900);* idem, in *Pacific Jewish Annual,* vol. 1, 1897, pp. 7-36; *Publications of the American Jewish Historical Society,* No. 31, pp. 135-72; Meyer, Martin A., in *American Hebrew,* Nov. 24, 1905, pp. 772-73; Jan. 19, 1923, p. 332; idem, *Western Jewry* (1916).

CALIGULA, CAIUS CAESAR, Roman emperor from 37 to 41 C.E. One of Caligula's first acts as emperor was to appoint his friend Herod Agrippa tetrarch for the northeastern provinces of Palestine. Agrippa was the grandson of Herod the Great and the Hasmonean Mariamne. Tiberius, Caligula's predecessor, had brought Agrippa in chains to Rome and Caligula, as a public gesture of his friendship for Agrippa and his people, presented the young tetrarch with a golden chain instead. Agrippa's appointment raised a Herodian of Hasmonean blood to power in Palestine and that pleased the Jews greatly.

The happy situation, however, did not last long. During the second year of Caligula's emperorship (38), he already exhibited signs of his mania for self-deification. His orders to have his statue worshipped in the Greek-speaking provinces and in Asia Minor met their first opposition among the Jews in Alexandria, who opposed tenaciously the effort of Flaccus, the governor, to erect the emperor's image in the synagogues there.

The animosities between the Greeks and the Jews of Alexandria had been heightened when Agrippa, passing through the city on the way to his tetrarchy, received the homage of the Jewish population. The stubbornness of the Jews against the desecration of their synagogues was taken advantage of by Flaccus who, to gain the favor of the emperor, introduced the images of Caligula into the synagogues by force. As a result the Jews refused to worship within the synagogues and avoided them entirely. The upshot of the situation was the sending of two commissions from Alexandria to Rome to place the controversy between the Greeks and the Jews directly before the emperor. The Greek delegation was headed by Apion, the literary defamer of the Jews, and the Jewish delegation was headed by Philo, the literary defender of the Jews and their religion (40 C.E.).

Caligula refused to receive the Jewish delegation. While Philo and his commissioners were waiting impatiently in Rome, an incident occurred in the town of Jaffa which brought the matter to a head that threatened tragedy for the Jews. The Greeks in Jaffa obeyed the imperial order and erected a statue to Caligula to be worshipped; whereupon the Jews of Jaffa destroyed it. Upon receipt of the news of this incident, Caligula lashed himself into a fury and despatched orders to Petronius, the governor of Syria, to erect a statue of Caligula in the Temple of Jerusalem. Petronius, a wise administrator, and understanding the religious scruples of the Jews, hesitated. He came to Acco (40 C.E.) and there was besieged by a multitude of Jews, who informed him that all of the Jewish people were prepared for martyrdom rather than see their Temple profaned by the erection of a statue therein. They pleaded with the governor to prevail upon Caligula to rescind his decree.

In the meantime Caligula received Philo and his commission. He treated them with disdain; he humiliated them by marching through the various halls of his palace and his gardens and upbraiding them with some such statements as this: "Well, it is you who refuse to acknowledge my divinity and prefer to adore a God without a name, while others honor me." Nothing came of the interview. Instead, there arrived a plea from Petronius, who expressed his conviction that it would be impossible to force Caligula's desire upon the Jews. This enraged Caligula to the point where he dispatched sealed orders to Syria to have Petronius removed as governor, and executed.

In the meantime Agrippa, who displayed true Hasmonean qualities, interceded with his friend Caligula. His intervention, according to tradition, led to a compromise whereby the emperor would desist from erecting his statue in the Temple of Jerusalem, provided it were raised in the other towns in Palestine. There came, however, a happier ending still in that even before the order for the execution of Petronius reached Syria, Caligula was assassinated in Rome (41 C.E.).

ISAAC LANDMAN.

Lit.: Gractz, *History of the Jews,* vol. 2, pp. 174-89; Radin, Max, *The Jews Among the Greeks and Romans* (1915); Amitai, L. K., *Romains et juifs* (1894).

CALIMANI, SIMONE (Simhah ben Abraham), Hebrew philologist and poet, pedagogical writer and rabbi in Venice; d. Venice, 1784. A follower of the liberal, Hartwig Wessely, he advocated the founding of modern Jewish schools, and wrote one of the first Jewish catechisms, a work that had influence on the introduction of modern Jewish religious instruction in that part of Italy which was under Austrian rule. He was active as proof-reader of numerous Venetian editions of rabbinical works, and wrote: *Il rabbino morale toscano* (Pirke Aboth), in collaboration with Jacob Saraval (Venice, 1729); *Kelale Dikduk Leshon Eber* (Venice, 1739); *Kol Simhah,* an allegorical drama (Venice, 1758); essays on grammar, ethics and poetry.

Lit.: Ghirondi, *Toledoth Gedole Yisrael,* 345.

CALIPH (properly, "Khalif," "vicegerent" or "successor," i.e. of the prophet Mohammed), the name applied to themselves by the successors of Mohammed; their empire or their office was called "caliphate." The

first four rulers after Mohammed, the so-called "legitimate caliphs," were Abu Bekr (632-34), Omar I (634-44), Osman (or Othman, 644-56) and Ali (656-61). Then began the dynasty of the Ommiyades, which transferred the seat of the caliphate to Damascus; with this ruling house the supreme rule returned to the old aristocracy of Mecca, whose policy was partially conditioned by its opposition to the Shiites, i.e. those who acknowledged as rulers only the relatives of the house of the prophet, especially Ali. Under Welid (705-15) the dynasty of the Ommiyades reached its highest development.

In the following century, however, the influence of the Abbasides, strengthened by the growing decadence of the Islamic empire and by the awakened national feeling of the Islamized Persians, gradually made itself felt and finally led to the victory of the Abbaside dynasty, after many uprisings. In 749 the Abbaside Ibrahim became ruler, and after he had been taken captive in the war, his brother Abul-Abbas. The Ommiyades were ruthlessly exterminated. Although the policy of the Ommiyades had been nationalistic and Arabic, that of the Abbasides was consciously religious Moslem. Their rulership was dictated by a fearful policy of persecution against the descendants of Ali, who fled to Persia. Almansor, under whose rule the empire attained to unhoped for prosperity, transferred his capital to Baghdad, which had been founded in 762. Under Harun al Rashid traces of decadence were already evident. About 800 the caliphate was at the height of its power; then the empire fell to pieces, each part making itself independent. By the 10th cent. the caliphate had lost almost all its importance; only in Baghdad itself was the caliph acknowledged as the ruler, and the empire was decadent morally as well. In 928 the Ommiyade Abdu-r-Rahman, who had brought Moslem Spain to high estate, assumed the title of caliph, and from then on there were frequently rival candidates of the caliph of Baghdad. Nevertheless the Moslem world regarded the Abbasides as caliphs until 1258, when the Turkish Seljuks put an end to the Abbaside empire.

In the 10th cent. there arose a caliphate in Cairo, but other Moslem princes as well assumed the title of caliph. The meaning of the word became changed: the caliph came to be considered the direct envoy of God, instead of merely as the successor of the prophet Mohammed. The Ottoman sultans aspired to the title of caliph; Sultan Selim assumed it at the beginning of the 16th cent., and at the same time the caliphate of Egypt came to an end. In the 16th and 17th cents. the princes of Mughol, India, assumed the title of caliph. Turkey attached little importance to the caliphate; however, in 1774, in his agreement with Catherine of Russia, the sultan demanded the right of being recognized as the "protector of the faithful." Even after the Turkish revolution of 1908 Abdul Hamid remained caliph, and the other states recognized him as "sheik of Islam."

The caliphate played a part in Turkey's struggle for independence in 1922, since the Mohammedans of India, in opposition to the policy of the English government, which supported the Greeks, threatened to refuse their homage and obedience. The caliphate conference of the Mohammedans of India, which convened in 1922 in Gaya, Bengal, expressed itself in favor of the retention of the caliphate in its full secular and ecclesiastical power. With the founding of the Turkish republic on November 1, 1922, however, the caliphate was divested of its temporal power; it remained with the house of Osman, and a cousin of the last sultan was chosen caliph. But on March 3, 1924 the Turkish National Assembly in Angora declared the caliphate of Osman to be completely dissolved after an existence of four centuries; the last caliph, Abdul Medjid, was deposed, and the separation of church and state was made fundamental law of the republic. Thereupon Hussein, the king of the Hedjaz and a descendant of the prophet, had himself proclaimed caliph, but his office came to a rapid end after he had been conquered by Ibn Saud. A caliphate conference held in Cairo early in 1926 was as unsuccessful as the Islamic congress in Mecca convened several months later by Ibn Saud.

HEINRICH SPEYER.

Lit.: Weil, *Geschichte der Chalifen* (1846-52); Kremer, *Kulturgeschichte des Orients unter den Chalifen* (1874-77); Müller, *Der Islam* (1885-87); Muir, *The Chalifate* (1892); Arnold, *The Caliphate* (1924); Mann, J., *The Jews . . . under the Fatimid Caliphs* (1922).



Edward N. Calisch

CALISCH, EDWARD N., rabbi and writer, b. Toledo, Ohio, 1865. Upon his graduation from the Hebrew Union College in 1887, he was called to officiate as rabbi in Peoria, Ill., serving in that post until 1891, when he was elected to the rabbinate of Congregation Beth Ahabah in Richmond, Va. During the forty-six years of his service with that congregation he has also been active as a scholar, writer and organizational leader. He is the originator of circuit work and holiday service pamphlets for Jews.

Calisch was awarded the A.M. degree in 1904 and the Ph.D. degree four years later by the University of Virginia. A frequent contributor to various periodicals, he is the editor of the *Beth Ahabah Bulletin* and author of *A Book of Prayers* (Richmond, 1893); *The Jew in English Literature* (Richmond, 1908; reprinted, 1931); *Methods of Teaching Biblical History* (Philadelphia, 1914, 2 vols.); and *Collected Addresses* (Richmond, 1930). His organizational activities include: president

of the Alumni Association of the Hebrew Union College (1910-11), which awarded him the degree of D.H.L. in 1925; president of the Central Conference of American Rabbis from 1921 to 1923; vice-president of the Society for the Prevention of Cruelty to Animals and Non-Partisan Association of the League of Nations; and executive member of the American Jewish Committee, Jewish Welfare Board, Joint Distribution Committee and Virginia War History Association.

CALISCH, MAURITS, painter, b. Amsterdam, 1819; d. Amsterdam, 1870. He was a student of I. A. Kruseman and won a silver medal at the age of fifteen. The best-known of his genre paintings are: *The Mother's Blessing* (1844) and *Visit to a Woman in Childbed* (1835), both in the Rijksmuseum in Amsterdam. A number of his historical paintings were owned by Napoleon III. Calisch's best-known portraits are those of Moses Henriques de Castro, of B. S. Bernstein, chief rabbi at The Hague, and that of Cornelis van Outshoorn (also in the Amsterdam Rijksmuseum).

CALIXTUS II (pope), *see* PAPAL BULLS; POPES.

CALLIGRAPHY, a term applied both to the art of beautiful handwriting and to handwriting in general. Calligraphy was of particular importance in the period prior to the invention of printing (15th cent.), when all books were in the form of manuscripts, which had to be transcribed in any easily legible style. This was particularly true of Hebrew manuscripts, because of the many similar letters in the alphabet. It is still true of the manuscripts, such as the scrolls of the Torah, which are used in the services; the writing must be distinct and clear in order to prevent mistakes in the reading.

During the Middle Ages the Jewish scribes developed many distinct forms of handwriting. These styles are so frequently differentiated by countries that in many cases the place of origin of a manuscript can be conjectured by an examination of its calligraphy. In general, in the course of the centuries, Hebrew writing, at first large and somewhat solid in appearance, becomes smaller, better shaded and neater. The manuscripts from Germany and France are somewhat angular, compared to the rounded forms of Spain and Italy; Oriental Jewish writing sometimes shows a tendency to slant the letters and to run them together.

Another form of calligraphy found in manuscripts is that of ornamented letters or designs formed out of the letters themselves. Examples of the first are letters provided with a border or with points (Tagin); the second appears in borders or pictures made up of minute letters, which, viewed at a distance, look like lines, but, examined carefully, resolve into series of words.

Lit.: Jewish Encyclopedia, vol. 8, pp. 308-13 (specimens of calligraphy).

CALLING UP TO THE TORAH, *see* TORAH, READING OF.

CALMER, notable family in France in the 18th cent. LIFFMANN CALMER (b. 1711; d. Paris, 1784), originally Moses Eliezer Lipman and son of Kalman of Aurich, settled in The Hague, Holland, when he was still a young man. He subsequently moved to Paris, where he became court purveyor to King Louis XV, who granted him and his sons letters of naturalization in 1769. Calmer became extremely wealthy, and in 1774 was able to purchase from the creditors of the Duke of Chaulnes the barony of Picquigny and the viscountcy of Amiens for 1,500,000 francs ($300,000), which enabled him to bear the titles of baron and viscount. He was the president of the Jewish community of Paris.

Liffmann's eldest son, LOUIS BENJAMIN (b. The Hague, 1750; d. 1794), succeeded his father as president of the Paris Jewish community. During the Reign of Terror in 1794 he was seized on the charge of distributing medals of Lafayette, and was guillotined on April 23rd.

A second son, ANTOINE LOUIS ISAAC (b. The Hague, 1764; d. 1794), joined the ultrarevolutionary party at the outbreak of the French Revolution and was a member of the Committee of Safety in Clichy. This, however, did not save him from denunciation in the Reign of Terror, and he was arrested, under the usual charge of "conspiring with the enemy," and guillotined on July 17th.

A third brother, MAYER, survived the Revolution and died without issue in 1824.

CALUMNY (*rechiluth; leshon hara*). Calumny is forbidden in the commandments of the Torah: "Thou shalt not go up and down as a talebearer" (*Lev.* 19:16) and "Thou shalt not utter a false report; put not thy hand with the wicked to be an unrighteous witness" (*Ex.* 23:1).

Very severe punishments were meted out to all persons who committed the crime of calumny. Miriam was smitten with leprosy after she and Aaron maligned their brother Moses because he had married a Cushite woman (*Num.* 12:10). The spies, who were sent by Moses to the land of Canaan, perished by the plague because they brought back an evil report concerning the Promised Land and thus discouraged the Israelites from entering it (*ibid.* 14:37).

The laws of the Torah are reinforced by the teachings of the prophets. Thus Jeremiah bitterly exclaims, "And they bend their tongue, their bow of falsehood"; "Take ye heed every one of his neighbor, and trust ye not in any brother; For every brother acteth subtly, and every neighbor goeth about with slanders" (9:2,3). Ezekiel, having vividly portrayed the vices of Israel and its princes, stated that calumny and bribery had been the main causes of bloodshed (*Ezek.* 22:9,12). *Psalms, Proverbs,* and *Ecclesiastes* contain numerous utterances relating the detestable effects of calumny. The talebearer is doomed by the Psalmist to annihilation. "Whoso slandereth his neighbor in secret, him will I destroy" (*Ps.* 101:5). "Slander not a servant unto his master, lest he curse thee and thou be found guilty" (*Prov.* 30:10), reflects the benevolent and liberal spirit of Judaism which protects the rights of the humblest of servants.

The Talmud bitterly denounces the practice of calumny and discusses in a detailed manner its various aspects and degrees. Rabbinic law denotes by *rechiluth* any true but vain and malicious talk. The term *leshon hara* is applied to the deliberate dissemination of truthful but virulent accusations by a person against his neighbor in order to disparage and defame him. Yet the spreading of false charges by a person against his

neighbor in order to injure his reputation and thus cause him mental anguish and financial damage was regarded by the rabbis as the worst kind of calumny. A person, convicted for such a calumny as a *motzi shem ra,* is punished twofold. Mosaic law (*Deut.* 22:13 et seq.) commands that he be chastised and fined.

The Talmud (*Arach.* 15b; *Yer. Peah* 15d) holds that the sin of calumny equals the three sins of idolatry, adultery and murder. The crime of calumny is universal; for no human being escapes it (*B.B.* 164b). The evil tongue is like an arrow, for both can kill from distant places. The calumniator slanders in Rome and kills in Syria (*Midrash Gen.* 98:19). The rabbis urged one not to laud a friend excessively, for it very often occurs that extravagant praise brings about slander. Vain chatter about one's neighbor was, therefore, regarded by the rabbinic authorities as *'abaḳ leshon hara* ("dust of slander"). In order effectively to safeguard oneself from the heinous sin of calumny, the rabbis recommended that the scholar devote his time to the study of the Torah and that the ordinary person cultivate the habit of being humble towards his fellowmen (*Arach.* 15b).

Just as Jewish teaching inveighs against uttering calumnies, so also it denounces listening to them. Both he who spreads calumnies and he who listens to them deserve to be thrown to the dogs (*Pes.* 118a). The Israelites of the wilderness period were not permitted to enter the Promised Land because they listened to the slanderous report of the spies (*Arach.* 15a). Because David listened to calumny, his kingdom was divided, the Israelites adhered to idolatry, and they were expelled from their land (*Sab.* 56b).

Moses (*Num.* 20:10-13), Elijah (*I Kings* 19:10), and Isaiah (6:5), for having spoken too harshly of the Israelites, were punished by God (*Yalḳut Isa.* 6:5). In order to evade the sin of calumny, Mar the son of Rabbi Huna used to conclude his prayer thus: "O my God, guard my tongue from evil" (*Ber.* 17a). Similar ideas have been advanced in all Jewish ethical literature, and are a part of modern Jewish moral and ethical teachings. OSCAR MODLINGER.

CALVIN, JOHN, early French Protestant theologian, b. Noyon, France, 1509; d. Geneva, Switzerland, 1564. His importance is second only to that of Luther, as he was the originator of the Reformed church. His conception of a sovereign God was that of a God of absolute power, and greatly resembled the God concept found in the Bible. The omnipotence and sublimity of God and the futility of man are antitheses which Calvin perceived with a power like that of the prophets and psalmists. A peculiar doctrine of mercy is found in Calvinism; according to this point of view, God elects a few sinful men, without regard to their belief or unbelief, for everlasting life, while He deals with the others in accordance with strict justice and condemns them to everlasting damnation (doctrine of predestination).

Calvin, fleeing the persecution of the Catholics, took refuge in Geneva (there were no Jews in Geneva at his time) and organized the city in the pattern of a Reformed church. His teachings became, at least for a time, the leading religion in Anglo-Saxon countries. Calvinism gave rise to Puritanism. A comparison with Judaism affords many similarities, although it is not possible to prove that Puritanism was influenced by Judaism, except insofar as the Old Testament was a book extremely dear to the Calvinists.

The Law plays an important role in Calvinism just as it does in Judaism. The Hebrew Bible, especially *Proverbs* and *Psalms,* is regarded as of great importance. English Puritanism has actually been called "English Hebraism," for it has a moral and ethical system closely akin to Bible teachings.

Calvin's chief work is the *Institutio Religionis Christianae* (1536; later edition, 1559; French edition, 1541). His collected works in fifty-nine volumes are published in the *Corpus Reformatorum* (Brunswick and Berlin, 1863-1900). The last volume contains a detailed bibliography. There is a translation of the greater part of Calvin's works published by the Calvin Translation Society (fifty-two volumes, Edinburgh, 1844-55). Calvin's references to Jews in these betrays his total ignorance of contemporary Jewish life.

Lit.: Cambridge Modern History, vol. 2, pp. 342-76, 779-83; Hastings, *Encyclopedia of Religion and Ethics,* vol. 3, pp. 146-55; Erichson, *Bibliographia Calviniana* (1900); Doumergue, *Jean Calvin* (1899-1927); Reyburn, *John Calvin* (1914); Newman, *Jewish Influence on Christian Reform Movements.*

CALVINISM, *see* CHRISTIANITY.

CAMBRIDGE, capital of Cambridgeshire, England, and famous university town. Fuller, in his *Church History of Britain,* under date of 1085, suggests that Jews came from Rouen with William the Conquerer and settled in the heart of the town, in the triangle between Market Street and the two main streets. There they established a synagogue, which in 1224 was given to the Franciscan monks on their arrival in the town. Next door to the synagogue, a stone house had been built by Benjamin (perhaps Rabbi Benjamin of Cambridge) and in the year of the coming of the Franciscans, this building—parts of which are still at the corner of Market Square, next to the present Guildhall—was ordered by the king to be given to the town for use as a prison. A cemetery also existed near the synagogue.

The Jewry was then transferred to its second location in the parishes of All Saints and Holy Sepulchre, near the present Round Church, erroneously considered a former synagogue, at the junction of Bridge Street and Sidney Street. The exact position of the second synagogue is uncertain, although the Stone Hostel or Bede's House within this locality is suggested.

About 1140, Bishop Nigellus of Ely was involved in monetary transactions with Cambridge Jews, to whom he pledged the sacred relics of his church. The Pipe Rolls of 1155 tell of the murder of a local Jew, and in 1159, in the first of many royal tallages extorted from the Jews of England, fifty marks of medieval English money (equivalent to £20 in modern English money) was received from the Cambridge community. In the same year the two most prominent money-lenders were Vives and Comitissea,—the son of the latter, named Isaac, being identified as the father of Rabbi Moses ben Isaac Hanessiah (Comitissa), the author of the Hebrew grammar, *Sefer Hashoham* (Onyx Book), written by a Jew of England. Evidence of the existence of a Beth Din in Cambridge is forthcoming in 1172.

After the riots at the coronation of Richard I (1189-90) from which Cambridge appears to have been spared, an archa was given to the Jewry, which had grown considerably in wealth and numbers. To the Northampton "Gift" of 1194 for the ransom of Richard the Lion-Hearted, Cambridge subscribed ninety-seven pounds of medieval English money (equivalent to nearly £3,000 of modern currency), the largest amount being donated by Benjamin (probably Rabbi Benjamin).

In 1219, Isaac Blundus and Jacob of Clare were the local talliators or tax-assessors, and another Cambridge Jew, Isaac Bigelin, was one of the talliators for all England. Towards the aid to marry Princess Joan in 1221, Cambridge gave sixteen pounds of medieval English money (equivalent to £480 of today), a small sum compared with the £163 (£4,890) of York Jewry or London's £80 (£2,400). Among the donors were Diaie, a son of Magister (Rabbi) Benjamin, and his brother Samuel; the former of these became a talliator in 1237 and a representative at Worcester in 1241. In the records there is a list of debts taken from the Cambridge archa for 1224 to 1240, in which forty-seven names of Jewish money-lenders are given, the majority of them belonging to Cambridge. In 1226 the Jewry contributed £18 (equivalent to £540 of today) towards a tallage of 4,000 medieval English marks (equivalent to £20,000 of today), and in 1244 the sum of £58 (£1,740) towards a tax of 60,000 medieval English marks (equivalent to £1,200,000 of today).

The deputies sent by Cambridge to the Worcester "Parliament" of 1241 were Isaac, son of Samuel, Jacob, son of Dieulesaut, Aaron, son of Isaac Blundus, Jose of Wilton, Diaie, son of Magister (Benjamin), and Levi, son of Solomon.

During the Barons' Wars of 1266 the Jewry suffered severely at the hands of the rebels, many of the richer ones being carried away to the neighboring isle of Ely and held for ransom. The archa, as was done elsewhere, was carried away. King Henry III marched at the head of a strong army to Cambridge and did his best to help the Jews in their troubles. When he married Queen Eleanor he had endowed his bride with various towns, Cambridge being among them. This grant was renewed by his son Edward. Eleanor always showed herself hostile to the Jews, and in 1275 she obtained the assent of her son to deport the Jews of Cambridge, together with their archa, to the city of Norwich. This was accordingly done, and the Jewry in Cambridge ceased to exist, although the majority of its residents seem to have been allowed to settle in Huntington. There Jose, son of Saulot Mutun, who in 1290 still had a house in the Cambridge Jewry in the parish of Holy Sepulchre, became the chirographer or keeper of the official archa.

At the general expulsion in 1290, the records of the bonds left in Huntington show that seven Jews held bills to the amount of £188 (equivalent to £5,640 of today), in addition to £90 (£2,700) for dealings in corn and wool.

At a later period, John Tremellius, a converted Jew, became reader in Hebrew (1549) at the University, and Philip Ferdinandus, afterwards an inmate of the London Domus Conversorum, taught the sacred language there at the end of the 16th cent. The University was opened to Jews by Parliament in 1871.

The congregation at Cambridge, founded in 1888, consists mainly of the numerous Jewish students of the University; it has a synagogue in Ellis Court, Thompson's Lane (1940). There is also a Cambridge University Jewish Society. Among the Hebrew professors of the university were Dr. Schiller-Szinessy, Solomon Schechter, and Israel Abrahams.

See also: ARCHA; BENJAMIN OF CANTERBURY.

MICHAEL ADLER.

Lit.: Stokes, *Studies in Anglo-Jewish History* (1913); *Transactions of the Jewish Historical Society of England*, vol. 8, pp. 63-121; vol. 11, pp. 100, 105; Jacobs, J., *The Jews of Angevin* England.

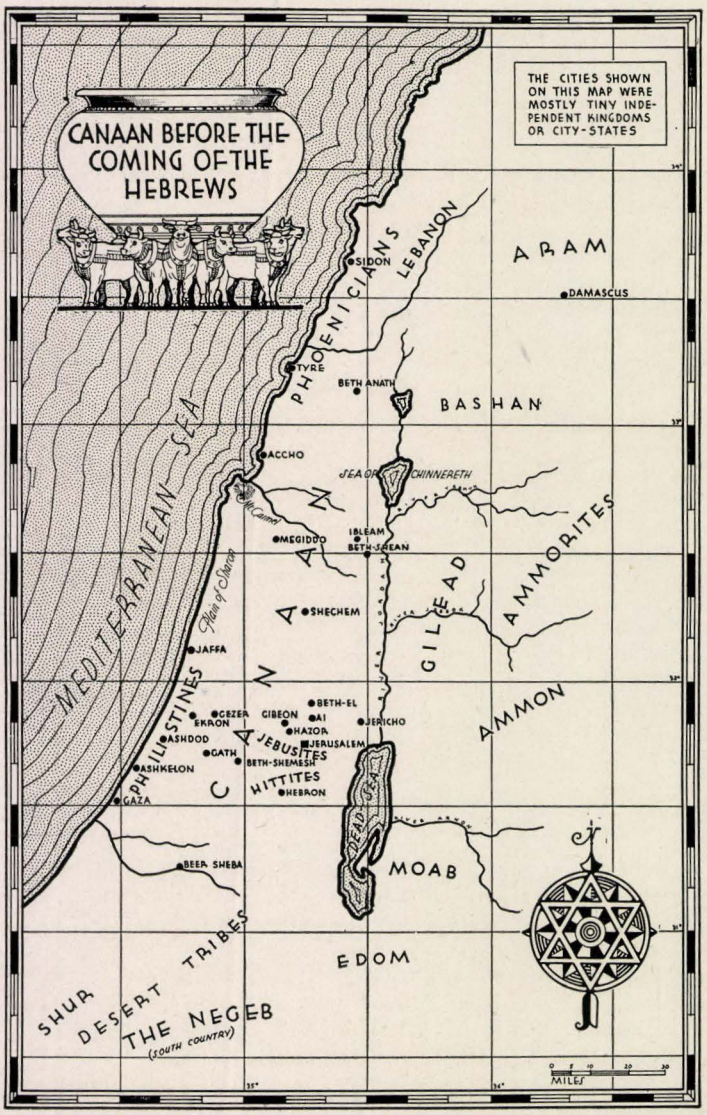
CAMDEN, city in western New Jersey, located on the Delaware River, opposite Philadelphia. The first Jews are believed to have come here from Russia during the 1890's. The Jewish population, which grew rapidly from an estimated 800 in 1905 to 2,000 in 1919, numbers approximately 8,600 out of a total population of 117,777 (U. S. Census, 1940).

The first synagogue in the city, Congregation Sons of Israel, was founded in 1894 by Rabbi David Shane, who served as its spiritual leader until 1917. Rabbi Naftoly H. Riff, who succeeded him, still occupied the pulpit in 1940. In addition to Sons of Israel, subsequent congregations were founded by the Jews of Camden: Adath Israel (1904), Bnai Abraham (1905), and Oheb Zedek.

Camden Jewry supports several educational and communal organizations, including a Federation of Jewish Charities, organized in 1935, a chapter of the United Jewish Appeal, a Committee for Re-Settlement of Refugees, a Hebrew Welfare Society, a Talmud Torah, a Jewish Free Loan Fund, a Workmen's Circle School, a Y.M.H.A. and a Y.W.H.A.

CAMMEO, FEDERIGO, jurist, b. 1911. He taught at the Universities of Pisa, Bologna and Florence. In 1911 he began the publication of a yearly survey of the Italian administrative legislation (*Commentario alle leggi sulla giustizia amministrativa*) which made him an outstanding authority in this line of jurisprudence. He was co-editor of the periodical *Giurisprudenza Italiana* and a member of the Accademia dei Lincei. Upon the personal invitation of Pope Pius XI, he took a prominent part in the elaboration of the constitution and particularly of the administrative laws of the Vatican City, created on the basis of the Lateran treaty of February 11, 1929. Cammeo was dismissed from teaching in the University of Florence in pursuance of the newly adopted anti-Semitic policy of the Fascist government, in October, 1938.

CAMONDO, ABRAHAM DE, banker and philanthropist, b. Constantinople, 1785; d. Paris, 1873. The Camondo family, of Spanish-Portuguese origin, first settled at Venice, then in Constantinople. Abraham de Camondo's father was a merchant as well as an administrator of the synagogue of Ortakeuy, a town on the Bosphorus. Abraham's older brother Isaac founded a banking-house under the name of Isaac Camondo et Cie., at the beginning of the 19th cent. When Isaac died without children, his entire fortune, amounting to several million francs, passed over to Abraham, who retained his Italian citizenship in Turkey until the fall of Napoleon I, as a result of which



Canaan at the time of invasion by the Israelites under Joshua. Map shows principal city-states within Canaan and localities inhabited by Semitic peoples east and south of Canaan

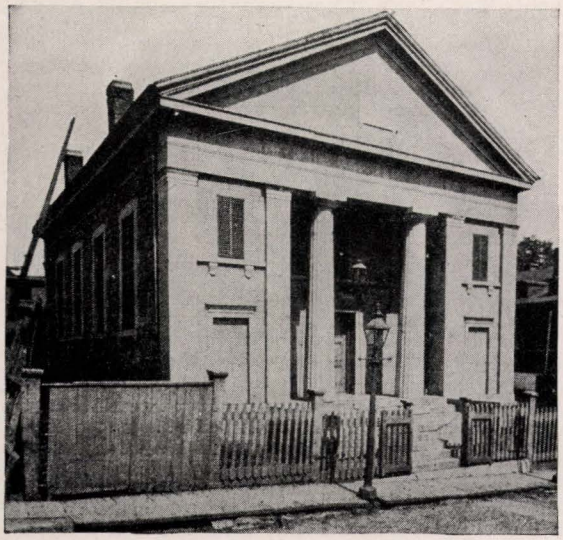
Venice came into the possession of Austria, of which country Camondo became a subject. Thus the Austrian colony at Constantinople delegated him to go to Vienna and present the colony's congratulations to Emperor Francis Joseph on the occasion of his marriage. When in 1866 Venice was restored to Italy he resumed his Italian citizenship and donated valuable gifts to Italian institutions; in return King Victor Emmanuel conferred upon him the title of count with the right to transmit it perpetually to the oldest son of the family.

Abraham de Camondo had received from the sultan of Turkey the order of Iftihar, and had been appointed a chevalier of the Order of Francis Joseph. He was the first foreign subject in Turkey who, because of his services to the country, received the privilege of owning real estate. Until 1872, when he went to Paris to settle permanently, he was the head of the Jewish community of Constantinople. He aided the cause of Jewish education, founded the institution which bears his name, and was excommunicated by the reactionary rabbis who opposed the introduction of modern education.

Camondo was buried in Constantinople at his own request, in a tomb which he himself had had constructed in the cemetery of Haskeuy (Corne d'Or). According to the Parisian newspapers he left a fortune of 125,000,000 francs. He was nicknamed the Rothschild of the Orient. His fortune resulted in the coining of the Judeo-Spanish proverb, *hija de Camondo* (daughter of Camondo), *mujer de Camondo* (wife of Camondo), to designate girls and women who demand large and expensive toilets from their fathers or their husbands. Up to a few years ago, a street in Paris bore the name of Rue Camondo.

Lit.: Franco, M., *Essai sur l'histoire des israélites de l'empire ottoman;* Galante, *Turkler ve Yahudiler.*

CAMPANTON, ISAAC BEN JACOB, "gaon" of Castile, b. 1360; d. Peñafiel, Spain, 1463. He was one of the last rabbis to maintain the glories of Talmudic learning in Spain, and the high esteem in which he was held is evidenced by the title that was given to him. Among his pupils were Isaac de Leon, Samuel Alvalensi, and Isaac Aboab the Younger, who suc-



The Chenneville Street synagogue in Montreal, where Canada's oldest congregation worshipped from 1838 to 1890

ceeded him in the gaonate. Campanton left but one work, *Darche Hagemara* or *Darche Hatalmud* (1st ed., Constantinople, no date, but in the 16th cent.; subsequent editions: Venice, 1565; Mantua, 1593; Amsterdam, 1706, 1711, 1754; edit. I. H. Weiss, Vienna, 1891). It is a methodology of the Talmud, intended as a practical guide for teachers. He died at the age of 103, eight days after he had predicted his death at the grave of the Cabalist Isaac Gikatilla.

CAMPEN, MICHAEL H. VAN, writer, b. Amsterdam, 1874. Originally a diamond merchant, he was also a journalist. Eventually he became one of the most important novelists and literary critics in Holland. He published several volumes of short stories, most of which deal with Jewish life; the best of these was *Bikoerim*. His literary criticisms and essays have also been collected and printed.

Lit.: Winkler Prins, *Allgemeene Encyclopaedie* (1933).

CANAAN (called Kinakhkhi or Kinakhna in the Tell el-Amarna letters). The origin of the name is unknown, and its interpretation as "low-lying country" must be rejected. The pre-Israelite inhabitants of Palestine were called Canaanites (cf. especially *Judges* 1), but they are also designated as Amorites, and it is difficult to decide whether the Canaanites were the autochthonous inhabitants of the land and the Amorites the conquerors, or the opposite. Furthermore, there are passages in the Bible in which the Canaanites are represented as forming not the population as a whole, but a definite people in addition to other Canaanite nations (the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, the Jebusites and the Girgashites were known as the seven nations of Canaan; *Gen.* 15:19-21; *Ex.* 3:8), and this usage of the term too is probably correct. The Song of Deborah (*Judges* 5:19) mentions the kings of Canaan as having fought in Taanach by the waters of Megiddo. But the name is always confined to peoples dwelling west of the Jordan, and at times it is extended to include even Syria.

The genealogical table of the nations (*Gen.* 10:15-20) puts Canaan among the descendants of Ham, and represents Zidon (equal to Phoenicians), Heth, the Amorites, and other nations as descending from him, thus grouping Semites and Hamites together. It is true that the Canaanites were a very composite people racially, but we may consider them as belonging to the Semitic group of nations, since their language was closely akin to that of the Israelites. Their civilization was at first superior to that of the Israelites, but it was associated with vices which were abhorrent to the latter.

The Canaanites never formed a powerful state; for centuries they were subject to the Egyptians. When the Israelites struggled with them for mastery over their land they were split up into several small kingdoms (city-states), for which reason, although warlike by nature, they were easily conquered. Even at a later period they were greatly feared by the Israelites because of their chariots of iron. Nevertheless the Canaanites of Palestine were gradually exterminated or absorbed by the Israelite tribes. David captured their remaining towns, and after the time of Solomon they disappear from history. In Phoenicia, however, they remained strong, and the Phoenicians continued to call themselves "Canaanites" as late as the Roman period. The Carthaginians also employed the same name. Their gross idolatry and immoral cult practices called for stringent means of defense on the part of the Israelites. Actual Canaanites were no longer known in the Talmudic period; if "Canaanite" slaves are often mentioned in the Halachah, for example, this has merely the value of a Biblical reminiscence, and means only "non-Jewish slaves" in general. SAMUEL KRAUSS.

Lit.: Böhl, *Kanaanäer und Hebräer* (1911); Hastings, James, *Dictionary of the Bible,* vol. 1, pp. 347-48.

CANADA, the largest country on the North American continent, a self-governing dominion of the British Empire. Canada is a federation of nine provinces —Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia—and the Yukon and Northwest Territories. In 1940 Canada's Jewish population was estimated at 167,000 out of a general population of 11,450,000. About four-fifths of the Jews lived in the provinces of Ontario and Quebec; of the others, more than one-half lived in Manitoba.

Jewish history in Canada dates from the middle of the 18th cent., the time of the French occupation. Although only Catholics were allowed to settle in "New France," the Jew Abraham Gradis founded the "Society of Canada" in 1748, established warehouses in Quebec, and aided General Montcalm in his defense of the colony.

With the capture of Canada by the British (1759), Jews came into greater prominence. Sir Alexander Schomberg served on the staff of General Wolfe. Sergeant Major Jacob Maurera, Commissary Officer Aaron Hart, Isaac Miranda, Emanuel de Cordova and Hananiel Garcia were in the victorious army that entered Montreal in 1760. Hart established himself in Three Rivers, where his family became large landholders. The rest settled in the city of Montreal, later being joined by traders and by other demobilized soldiers (including members of the Franks and David fam-

ilies), and by 1768 there were enough to form the Sephardic congregation Shearith Israel, which in 1777 erected a stone synagogue, the second synagogue in North America. Jacob Raphael Cohen took office as Canada's first rabbi the following year. These Jewish pioneers were active in the civic life of their colony; John Franks was chief of the first fire brigade of Quebec. Moses Judah Hays, who gave Montreal its first system of waterworks, was chief of police of the city for sixteen years. David Salisbury Franks and Aaron Hart were among the petitioners for a provincial legislature in 1774.

The legal status of the Jews as Canadian citizens was never questioned until Ezekiel Hart (son of Aaron) was elected to the Quebec assembly from Three Rivers in 1807. When Hart sought to take his seat, a dispute arose over the method of taking the oath of office. Hart was a member of the minority party, and accordingly his opponents refused to allow him to be sworn in accordance with Jewish custom, or even "on the true faith of a Christian." Hart was expelled, re-elected the following year, and again expelled. When his political opponents sought permanently to exclude him by framing a law prohibiting Jews from holding office, the governor of the colony, Sir James Craig, dissolved the legislature before the law could be passed. The assembly's first move toward the granting of rights to the Jews came in 1829, when a bill was passed authorizing the Jews to keep a register of births, marriages and deaths. In 1831 a measure was brought before the legislature guaranteeing to the Jews all rights and privileges; this was passed virtually unopposed, and promulgated on June 5, 1832. The bill, 1st William IV Chap. 57., has been called the Jew's Magna Charta; it anticipated by twenty-five years the extension of full rights to the Jews of Great Britain. Canada's first Jewish office-holders under the new law were Moses Judah Hays and Benjamin Hart, appointed magistrates in 1837.

The earliest Jewish settlers were Sephardim from England and the United States, but in the second quarter of the 19th cent. Ashkenazim from England, Germany and Poland began to appear. They attempted to form a separate congregation in 1846 when there were barely 200 Jews in all of Canada, but not until 1858 was the Ashkenazic congregation, Shaar Hashomayim, firmly established. The synagogue, Canada's second, was built the following year.

Another Ashkenazic group had settled in Toronto and had begun to hold services as early as 1845, and in 1852 its members organized Canada's second congregation, Holy Blossom, and laid out a cemetery.

Jews next appeared on Canada's West Coast. They came to British Columbia within the first year of the gold rush (1858), and as pioneers in the new province played a most remarkable part. Lumby Franklin was third mayor of Victoria, the capital city. His brother, Selim, was a member of the legislature in 1870, before British Columbia was admitted to the Dominion. Henry Nathan was elected to the upper chamber of the legislature the same year, and in 1871 was chosen by acclamation to be British Columbia's first representative to the Dominion Parliament. He served until 1874—the first Jew to sit in the highest legislative body of the country. Victoria's synagogue was dedicated in 1862. In Vancouver, the province's largest city, David Oppenheimer was four times mayor and was both founder and first president of the Board of Trade. The city erected a public monument in his memory. No congregation was organized until 1900.

In the late 1870's Jews settled in the new towns of the central Canadian plain. The first Jew reached Winnipeg in 1879; there were thirty-one by 1881. In 1882 a congregation, B'nai Israel, and a fraternal society were established. Moses Finklestein, who settled in the same year and became a dealer in raw furs, was justice of the peace from 1893 to 1913, and the first Jewish alderman in western Canada (1904). The first Jew to reach Calgary arrived in 1889, and five years later services were first held, although no synagogue was built until 1912. Edmonton's Jewish history dates from 1891, but the real growth of the community began in 1905.

The Russian pogroms of 1881 precipitated the first large-scale Jewish immigration into Canada. In the years following, Jewish refugees arrived in large numbers in the great cities of the east, and overflowed into the midwest. The Young Men's Hebrew Benevolent Society of Montreal (later the Baron de Hirsch Institute) sent many of these immigrants to Winnipeg, and later to the farm colonies. By the end of the century there were synagogues in Hamilton (1882), Halifax (1895), St. John, London (1899), Ottawa (1895), Quebec (1852). Within another decade congregations were established throughout the Dominion—from Cape Breton Island to Dawson in the Klondike.

The Jewish population reached 16,000 (three-tenths of one per cent) by 1900, but by 1911 the number of Jews exceeded 75,000, largely because of immigration from Russia and Roumania. The census of 1931 listed 156,726 Jews—1.51 per cent of the total population. The estimated Jewish population in 1940 was 167,000. City areas with large Jewish populations were Montreal (63,000), Toronto (57,000), Winnipeg (17,000), Ottawa (3,700), Hamilton (2,900), Windsor (2,800), Vancouver (4,000), Calgary (1,400), Edmonton (1,100) and Regina (1,010). About thirty-five other communities had between 100 and 1,000 Jewish inhabitants—in all, more than 700 cities, towns and villages had Jewish inhabitants. Like the rest of the country's population, Canadian Jewry is concentrated largely in the east, although the percentage in Western Canada (i.e. beyond the Great Lakes) has trebled since 1871.

Jews have played a varying part in the economic life of Canada from the days when the Harts were engaged in developing their trading center at Three Rivers. Before the American Revolution, Levy Solomons built a trading post at Mackinac (then Michilmackinac) in the northwestern corner of Lake Huron, and there narrowly escaped death when Pontiac, chief of the Ottawa Indians, massacred the garrison. Jacob Franks, Hudson Bay trader, helped found Green Bay, Wis., opening a trading post in 1794. Solomons' son-in-law, Henry Joseph, was one of the founders of Canada's merchant marine, operating great fleets of canoes and some of his large ships on the Great Lakes and the St. Lawrence River, also sending vessels to England. Abraham Joseph, one of his sons, was director of the Quebec and Gulf Ports Steamship Company and one of the founders of the Banque Nationale. Jesse, another

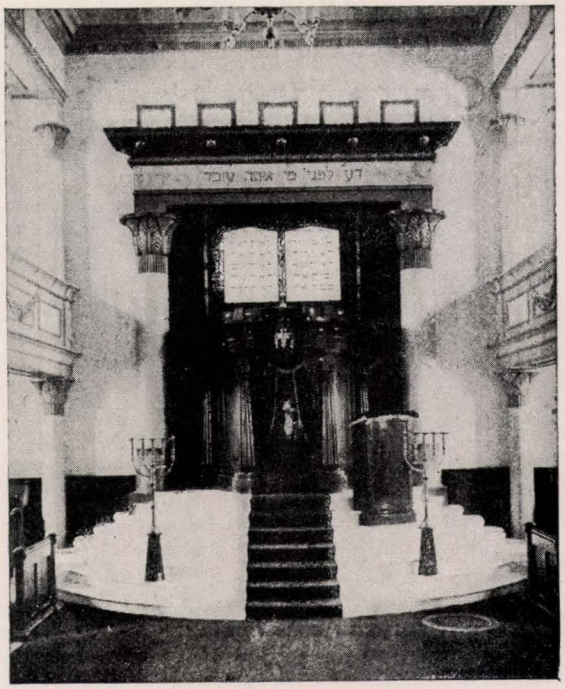
son, operated the earliest direct shipping line between Montreal and Antwerp. Later he organized the first street railway in Montreal, and founded the Montreal Telegraph Company. Jacob Henry Joseph was founder of the first telegraph company in Canada, and of the Newfoundland Telegraph Company—the last link in the original transatlantic cable. He was also a founder of the Union Bank, the Ontario Bank and the Provident Savings Bank.

Pioneers in Canada's important fishing industry included William Hyman, who developed the Atlantic and Gaspe fisheries beginning in 1842, and his sons, Isaac and Horatio, leaders among the halibut fishers off British Columbia in the last quarter of the 19th cent. Simon Leiser of Victoria built up a sizeable whaling and sealing trade in the 1880's. An important figure in the development of Canadian communications in the latter half of the 19th cent. was the engineer Sigismund Mohr, who installed the first electric light system in any Canadian city and also Quebec's telephone system.

Jews introduced into Canada the ready-made clothing industry, and were in large measure responsible for its development. The small Jewish tailor shop was long a characteristic part of the life of the great eastern cities, while modern, factory production of apparel engages thousands of Jews. The manufacture of fur goods, as well as the cigar industry were built up by Jews. The tobacco magnate and philanthropist, Sir Mortimer Barnett Davis, was the first Canadian-born Jew to be knighted.

Far less spectacular, but vital to the growth of Canada, was the role played by hundreds of Jewish storekeepers in tiny railroad villages throughout the West. The Jewish merchant of this type, recently arrived from Europe, could make himself understood among the Germans, Ukrainians, Poles, Hungarians, Roumanians and Serbs who settled in Western Canada. He served as an intermediary among a heterogeneous population, as translator, letter-writer, and adviser. This type of Jewish general storekeeper disappeared as the flag-station villages grew into substantial towns.

Jewish farm colonies were mooted as early as 1874, but none was established until 1882. A farm project in the Saskatchewan wilderness near Moosomin, miles beyond the railhead, was a failure despite subsidization by a "Russo-Jewish Committee" and encouragement from the Lord Mayor of London. Wapella, fifty miles away, was founded in 1888 by Abraham Kleiman, John Hepner and a handful of immigrant families who were inexperienced and unassisted. The small settlement survived, however, and is the oldest Jewish farm colony in Western Canada. About 1890, Jews from Winnipeg established themselves as farmers at Oxbow, Sask. The first subsidized colony, Hirsch, was established in this vicinity. Under the aegis of the Baron de Hirsch Institute of Montreal and the Jewish Colonization Association (ICA), forty-seven Russian Jewish families were settled at Hirsch in 1892, thirteen years before Saskatchewan became a province. Lipton (Qu'Appelle) Colony was founded in 1901 through the efforts of the Canadian government and the ICA. Edenbridge (also in Saskatchewan) is the largest colony, and dates from 1906. Other settlements are located at Sonnenfeld, Sask. (1906), Rumsey, Alta. (1906), Ste. Sophie and New Glasgow, Que. (1905), and elsewhere. The total Jewish farm population of Canada is about 2,200. Colonization work is still assisted by the ICA, although only two of the seventeen colonies were actually founded by the Association.



Ark within the synagogue, the center of which was transferred by Congregation Shearith Israel from its first edifice (dedicated 1838) to the present house of worship on Stanley Street, Montreal

The 1930's found Jews engaged in every one of the fifteen occupational groups into which the Canadian Bureau of Statistics classifies the working population. Thirty-six per cent were engaged in merchandising, particularly in Winnipeg and Vancouver. Thirty per cent (three times the corresponding percentage for non-Jews) were employed in manufacturing (skilled or semi-skilled), especially in Montreal, Toronto and throughout Ontario; of these employees, two-thirds worked in the textile and clothing industries. Ten per cent of all Jews gainfully occupied did clerical work; another five per cent were in the professions. The primary industries—farming, mining, logging—included only about one and one-half per cent of the gainfully employed Jews, although, according to Louis Rosenberg, agricultural economist, Jewish farmers produced "enough wheat to feed every Jewish man, woman and child in Canada."

Canada's Jews are overwhelmingly Orthodox. A survey made in 1936 showed that there were 153 synagogues in the Dominion, not including temporary places of worship established only for the High Holy Days. There were Reform temples in Montreal, Toronto, Edmonton and Hamilton, nine Conservative congregations, and 140 Orthodox synagogues. There were about thirty-five rabbis in the Dominion in 1939, and perhaps 250 cantors, Mohels and Shochetim, who in the smaller communities served in a dual or triple role. Canada has no rabbinical seminary, its rabbis coming from England, the United States, or continen-

tal Europe. About half the number of rabbis served in Montreal in 1939. Only in Montreal and Toronto did the synagogues possess elaborate buildings and communal facilities; elsewhere philanthropic and educational institutions served as community centers.

The charitable and cultural work of Canadian Jewry is extensive. The Jewish philanthropic federations of Montreal and Toronto alone had a yearly budget of about $600,000 in 1940. There were also federations or united welfare funds in Winnipeg, Edmonton, Vancouver, Hamilton and Windsor. During the first World War and after, the Jews of the Dominion took a lively interest in Jewish world affairs, and responded generously to the appeal for aid to European sufferers. Over $2,000,000 in cash, clothing and supplies were collected. No less remarkable was the relief work of 1920 to 1921 in behalf of the Ukrainian orphans, under the leadership of Mrs. A. J. Freiman, O. B. E. The Montreal Jewish General Hospital, opened in 1935, is a monument to Jewish communal achievement.

Jewish education is also well-established. Montreal, Toronto, Winnipeg, Calgary and other communities support Talmud Torahs, People's Schools, Peretz Schools, and other secular Jewish schools. The Jewish People's Schools, at Montreal, offer a complete public school course in conjunction with the regular Jewish curriculum. The Hebrew Educational Institute in the same city is a center for varied Jewish activity. Montreal's excellent Jewish library acquired Reuben Brainin's valuable collection of books upon his death in 1939. Brainin was one of the founders of the institution.

Zionism first took root in Canada in 1887, when a Chovevei Zion society was organized in Montreal by Alexander Harkavy. In 1898 the Agudath Zion was formed, out of which grew the Zionist Organization of Canada. Hadassah, Mizrachi, Habonim (the Zionist fraternal order), Poale Zion, Pioneer Women's Organization and Young Judeans—all have records of vigorous activity. Perhaps the Canadian Zionists' most important achievement was the purchase of 50,000 dunams (about 12,000 acres) of land in the plain of Sharon, Palestine, at the cost of a million dollars. Clarence I. de Sola headed the Zionist Organization from 1898 to 1919. His successor, A. J. Freiman, was still serving as president in 1940.

One of the most important among Canada's Jewish organizations is the Canadian Jewish Congress. Agitation for a single agency to speak and act for Canadian Jewry began about 1917, and in March, 1919, the first, elected representatives to the Congress met in Montreal. The organization devoted itself chiefly to problems relating to European Jewry: minority rights for Jews, colonization in Palestine, the establishment of the Jewish Immigrant Aid Society of Canada. Lyon Cohen served as president until the Congress was disbanded in 1922.

Eleven years later, however, because of the rise of anti-Semitism and the development of new problems, a provisional Canadian Jewish Committee decided to reconvene the Congress. Elections were held (by popular vote in the west; according to the size of local organizations in Ontario and the east), two hundred and forty delegates assembled in Toronto in January, 1934. Samuel William Jacobs was elected president. The program adopted by the Congress was:

1. To safeguard the civil, political, economic and religious rights of the Jews, and to combat anti-Semitism;
2. To study problems relating to the cultural, economic and social life of the Jews and to seek a solution to such problems;
3. To assist the Jewish Agency in its work for Palestine;
4. To cooperate with world Jewry.

The Congress is organized in three territorial divisions—the Eastern Division, which includes Quebec and the Maritime Provinces; the Central Division, the Province of Ontario; and the Western Division, the rest of the country. The Dominion Council is located in Montreal; divisional offices are located in Toronto and Winnipeg. The Congress meets in plenary session biennially, while the divisions meet yearly and receive detailed reports on all activities. The following standing committees are maintained: anti-defamation, economic problems, Kehillah matters, boycott, Jewish education, archives, and public welfare. The Congress is affiliated with the World Jewish Congress.

During the first six years of its revived existence, the Congress has done work in a number of fields, according to a report of the executive secretary, Hanane M. Caiserman. This record includes:

a. Creation of a representative organization qualified to speak for Canadian Jewry; b. establishment of national archives which contain rare Jewish documents; the establishment of a bureau of Jewish information; c. development of an effective method to combat anti-Semitism in cooperation with the democratic forces of the country; d. completion of an exhaustive social and economic study of Canadian Jewish life, a report of which was published by the Congress' bureau of social and economic research in 1939; e. undertaking of Jewish educational research in Montreal, Toronto and Winnipeg; f. establishment of machinery to deal with cases of economic discrimination against Jews; g. organization of the Canadian Jewish Committee for Refugees, which cooperates with the ICA, the Jewish Immigrant Aid Society and the National Council of Jewish Women; h. promotion of interfaith goodwill relations; i. conduct of boycott propaganda against Nazi Germany; j. organization of a youth division.

In 1940 the officers of the organization were Samuel Bronfman, president (successor to Jacobs in 1939); Simon Belkin, Peter Bercovitch, Solomon Frank, Egmont L. Frankel, Archibald J. Freiman, M. A. Gray, Benjamin Robinson and O. B. Roger, honorary vice-presidents; A. B. Bennett, president of the Central Division; Michael Garber, president of the Eastern Division; B. Sheps, president of the Western Division.

Among the other important nation-wide organizations in Canada are the Canadian Division of the National Council of Jewish Women; and the B'nai B'rith lodges (dating from 1875).

The Jewish press in Canada dates from 1887, but not until 1897 was a lasting periodical established, the Montreal *Jewish Times* of Lyon Cohen and S. W. Jacobs, which was published in English for seventeen years. The first Yiddish daily, the *Jewish Daily Eagle,* began publication in Montreal in 1907 under the direction of H. Wolofsky. Toronto's Yiddish daily, the *Jewish Journal,* was established in 1910; it added a daily English page in 1938. The Winnipeg *Israelite Press* (1910), also in Yiddish, was formerly a daily, but a semi-weekly in 1940. Other periodicals include the English weeklies—the *Canadian Jewish Chronicle* (actually a continuation of the former *Jewish Times,* Montreal, 1915), the *Canadian Jewish Review* (Mont-



The political map of Canada, showing principal Jewish communities in prominent type

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real, 1921), the *Western Jewish News* (Winnipeg, 1926), the *Jewish Post* (Winnipeg) and the *Jewish Western Bulletin* (Vancouver); Toronto has a Yiddish semi-weekly, the *News,* and the weekly *Standard,* in English. Jewish literary activity in Canada began with the work of Rabbi Abraham de Sola, a professor at McGill University for thirty-four years. Others have since made contributions in many fields. Among the leading contemporary men of letters are: Abraham M. Klein and J. I. Segal, poets; Isaiah Rabinovitch, Hebrew essayist; Israel Rabinovitch, editor; Mark Selchen, Louis M. Benjamin, A. B. Bennett, writers.

Since the days of Henry Nathan and the other pioneers of British Columbia, Jews have gained important elective offices. S. W. Jacobs represented Montreal in the Dominion Parliament from 1917 until his death in 1938. Abraham A. Heaps (Winnipeg, 1925-40), Sam Factor (Toronto, 1930-) and Peter Bercovitch (Montreal, 1938-) were serving in Parliament in 1940, while other Jews sat in the provincial legislatures. Jews have served as municipal aldermen since Samuel Benjamin, alderman of Montreal in 1849. Few, however, have gained important appointive offices. Samuel D. Schultz, judge of the county court of Vancouver from 1913 to 1917, held the highest judicial post granted any Canadian Jew. Except for David Croll (minister of labor, municipal affairs and welfare, Ontario, 1934-37), no Jew held a high administrative post.

Canadian Jews of contemporary dominion-wide prominence, in addition to those already mentioned, include: Marcus Hyman (d. 1938), legislator; Aaron Horovitz, mayor of Cornwall; Abraham N. Lieff, magistrate; Nathan Phillips, alderman; Allan Bronfman, Harry Bronfman, David and Rose Dunkelman, Samuel Godfrey, Nathan Gordon (d. 1938), Benjamin Sadowsky and Edmund Scheuer, communal leaders; Joseph A. Cherniack, Arthur Cohen, Judah Glass, H. Carl Goldenberg, Solomon H. Green, Gabriel H. Levy, Nathan Phillips, Abraham M. Shinbane, Marcus M. Sperber, lawyers; Herman Abramowitz, Hirsh Cohen, Israel Isaac Kahanovitch, Samuel Sachs and Harry J. Stern, rabbis; David H. Ballon, H. C. Ballon, Joseph Kaufman, I. M. Rabinowitch, Norman Viner and Abram I. Willinsky, physicians and surgeons; Richard Brauer, professor; Isador Goldstick, educator; Milton Blackstone and James Levey, musicians; H. E. Wilder, social worker; William Sebag-Montefiore, importer; Moses Finklestein, furrier; Martin Cohen and Sigmund Samuel, executives; Moses Gelber, Julius P. Katz and Elias Pullan, merchants and communal figures.

Jews have a long record of service in Canada's armed forces. In the War of 1812 there were three Jewish colonels of the militia, and almost a dozen other officers, although there were then not a hundred Jews —men, women and children included—in all of Canada. Jews also helped quell the uprising of 1837. Records of Jewish soldiers in the World War of 1914 to 1918, compiled on the basis of reports of Jewish chaplains, show that, although there were only 12,417 Canadian Jews over twenty-one years of age who were British subjects at the time of the War, 4,700 served in the Canadian Expeditionary Force, or almost 38%. The corresponding figure for male citizens over twenty-one of both non-Jewish and Jewish origins was 31.02%. The number of Canadian Jews decorated for bravery was likewise relatively high. By far the largest part (five-eighths) of the Jewish soldiery served in the infantry, although Jews were to be found in every branch of the service. Highest in rank of the ninety-eight Jewish commissioned officers were Lt. Cols. Maurice Alexander, H. H. Lightstone, and L. Lerner.

The Jews of Canada face a unique problem in securing secular education for their children. Under the British North America Act of 1867, education in Canada is a function of the provincial governments. Presumably this would cause no difficulty, but in the province of Quebec, where 37 per cent of the Jewish school children live, there is no public school system. In the cities, Montreal and Quebec, for example, there are Roman Catholic denominational schools and Protestant Christian denominational schools. Jews attend the latter only on sufferance; they must pay taxes but are unrepresented on school boards. Forty years of litigation and debate have not solved the problem.

Anti-Semitic agitation in Canada dates from the time of mass Jewish immigration. The Dreyfus affair (1894) brought unfavorable repercussions in the French-language press of Quebec. Again, following the World War, propaganda was spread identifying the Jews with Bolshevism. In 1930, after discussions of the Montreal school problem had produced ill feeling, anti-Jewish agitation was revived; it continued sporadically through the 1930's, chiefly under the leadership of the French-Canadian fascist, Adrien Arcand. The latter was interned in June, 1940, for activities dangerous to the government in time of war.

The admission of Jewish refugees from Nazi-controlled Central Europe was a source of controversy in the late 1930's. French-Canadian nationalists went on record as opposed to any immigration, particularly of Jews. Other groups, notably the United Church of Canada (in 1938) and the All-Canadian Congress of Labor (in 1939), favored the admission of refugees. About 700 Jews a year were entering as immigrants up to the outbreak of the second World War. Many of those admitted brought millions of dollars of new capital to Canada; in Montreal alone, refugees founded thirty-one new industrial plants in a single year. A nation-wide Canadian Jewish Committee for Refugees, headed by Samuel Bronfman, was organized early in 1939 to assist refugee immigrants.

In October, 1939, the Canadian Jewish Congress established four special national committees to handle war-time problems and render service to the Dominion.

See also: ANTI-SEMITISM; COLONIES, AGRICULTURAL; and the articles on the provinces, cities, and early Canadian families.

BENJAMIN G. SACK.

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CANADIAN JEWISH CONGRESS, *see* CANADA.

George Wolf

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A BIBLE MANUSCRIPT

The Samaritan Pentateuch, Claimed to be the Oldest in the World